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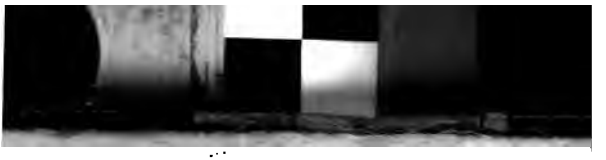

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THE

WORKS OF VIRGIL

LONDON : PRINTED BY
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Anal. p. 675

P. VERGILI MARONIS

BUCOLICA, GEORGICA, AENEIS

THE WORKS OF VIRGIL

WITH A COMMENTARY AND APPENDICES

FOR THE USE OF SCHOOLS AND COLLEGES

BY

BENJAMIN HALL KENNEDY, D.D.

REGIUS PROFESSOR OF GREEK IN THE
UNIVERSITY OF CAMBRIDGE

SECOND EDITION

ENLARGED AND REVISED

LONDON

LONGMANS, GREEN, AND CO.

1879

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1879, Oct. 6.
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TO

HUGH ANDREW JOHNSTONE MUNRO, M.A., D.C.L.

SENIOR FELLOW OF TRINITY COLLEGE, CAMBRIDGE

HIS FORMER PUPIL AND HIS FRIEND OF FORTY YEARS

This Book is Dedicated

BY

THE EDITOR

My dear Munro,

You, with the true kindness of your loyal nature, addressed to me your Edition of Lucretius, the greatest in some points, though not the best known, of Roman poets. And, with the same kindness, you have consented to accept from me the dedication of this humble work, a School Edition of Virgil. None can feel more strongly than myself, none can wish to declare more distinctly, that by this exchange I am the gainer. You have given like Glaucus in the Iliad; I, like the Greek Diomed, have received

χρύσεα χαλκείων, ἑκατόμβοι' ἐννεαβοίων.

You know how sincerely I sign myself

Your affectionate Friend,

B. H. KENNEDY.

THE ELMS, CAMBRIDGE.
Christmas, 1875.

THE EDITOR'S PREFACE

TO

THE SECOND EDITION.

I. The Notes in this book were begun in 1856, but, from causes explained in my former Preface, not finished before 1875. The work was undertaken at the request of one who lived to see, but did not long survive, its publication. I mean my accomplished friend, the late Mr. WILLIAM LONGMAN, whose premature death was a great public as well as private loss.

II. In this second edition three divisions of the former commentary (translation, vocabulary, and notes) are fused in one, and numerical reference made more distinct. This change unavoidably swells the size of the volume, which also contains an enlarged Syntax and Indices, with a verse translation of the Eclogues.

III. Those who study the Virgilian Syntax should compare with it the Second Appendix to the 'Public School Latin Primer' (1878 and later), which treats concisely, but carefully, of Moods and Compound Construction.

In this place I think it my duty to introduce a critical notice of the manner in which Conington's edition deals with three classes of construction; viz:—

(1) Mood subordinate to actual oratio obliqua.

(2) Mood subordinate to virtual oratio obliqua.

(3) Mood of indirect will-speech, called in that edition by no specific name, but only termed 'oratio obliqua'; in my syntax 'petitio obliqua.'

In my respect for the memory of the late Professor Conington I yield to none. I recall with affectionate admiration his wide culture, his fine genius, his poetic taste, and the amiableness of his character. But it is neither honest nor wise to praise even the dead beyond his true merits, by acknowledging him right where you know him to be wrong. 'Amicus ille: sed amicior veritas, amicior doctrinae sanitas.' Besides which, the treatment of these questions is forced upon me by the procedure of others, unless I consent to leave the cause of truth in grammar undefended.

While, then, I give just honour to the many good points in Conington's notes, and to the sound judgment shown in his prefatory dissertations, I must yet say, that on questions of grammar his commentary is generally defective, often wrong.

I proceed to prove this assertion in respect of the three topics named above.

(1) Mood subordinate to actual oratio obliqua.

We cannot suppose that C. had not observed the threefold nature of oratio obliqua (statement, question, and will-speech), as it appears in historical passages like this of Justin, v. 10:—

Thrasybūlus, cum exercitus triginta tyrannorum fugeret, magna voce exclamat: *cur* se victorem *fugiant*? civium illam *meminerint* aciem, non hostium esse: triginta *se* dominis, non civitati bellum *inferre*;

where, in subordination to *one* verb 'exclamat,' appear (α) an oblique question, 'cur fugiant?'; (β) an oblique will-speech, 'meminerint'; (γ) an oblique statement, 'se inferre.'

There seems to be no passage in Virgil, where all three constructions are thus zeugmatically conjoined; but statement and will-speech are found together occasionally, as Aen. iii. 234–5, iv. 288–94, xi. 101–5; and in none of these places is attention drawn by C. to the zeugma, nor in iv. to the subordinate subjunctives 'nesciat . . . speret.'

In Ecl. vi. he takes no notice of the long construction by oblique question with uti . . . ut 31 . . . 40, or of its

subordinate verbs incipiant . . . errent. The only grammatical point he touches in this Eclogue is the peculiar ellipse 74, which he supplies correctly.

In his first volume, indeed, he has generally neglected to deal with questions of mood. In the two others he is somewhat more alive to their importance.

Aen. ii. 94:

> me, fors siqua tulisset,
> Si patrios umquam remeassem victor ad Argos,
> Promisi ultorem.

Here he says: 'the pluperfect is used on account of the oratio obliqua, as in l. 189, iii. 652, ix. 41, which confirms Donaldson's opinion that the so-called futurum exactum is really only the perf. subj.'[1]

This note is strange. Since oratio obliqua affects mood more than tense in a subordinate verb, we might suppose pluperfect a lapse for pluperfect subjunctive, if the context did not shew tense to be in the writer's mind rather than mood.

As the other two passages which C. cites (also cited by me in Virg. Syntax) likewise have a pluperf. subj. (fuisset), this adds to the probability that he was thinking of tense more than of mood. At iii. 652, he merely refers to ii. 94, though in that place the construction (huic me quaecumque fuisset addixi) is not actual but virtual oratio obl., of which, however, Conington had no clearly defined notion. On ix. 41, indeed, where the oratio obliqua is of the form will-speech (neu auderent), he does say correctly that 'fuisset' in the oratio recta would be fuerit. The conclusion in his mind was

[1] The opinion said here to be confirmed is quite untenable. All tenses of the Thought-mood may indeed on occasion convey the idea of futurity: but this does not prove that the Fact-mood has no tense of its own conveying exact futurity, while instances may be cited by the hundred to prove that it has. It is more philosophically true to complete the cycle of tenses alike in each mood thus:

	Pres.	Fut. 1.	Imperf.	Perf.	Fut. 2.	Plup.
F. M.	rego	regam	regebam	rexi	rexero	rexeram
Th. M.	regam	(regam)	regerem	rexerim	(rexerim)	rexissem.

therefore the right one as to the effect of oratio obliqua upon mood, but incorrectly expressed in two of the places cited.

Aen. ii. 229:

> . . . . . scelus expendisse merentem
> Laocoonta ferunt, sacrum qui cuspide robur
> Laeserit et tergo sceleratam intorserit hastam.

On this place Con. writes: 'laeserit and intorserit rather than laesisset—intorsisset, because of ferunt.'

This is both vague and incorrect. Of mood he really says nothing, leaving the orat. obl. to be implied: but he imputes the use of perf. instead of plup. to the tense of the principal verb. And here he is wrong, as a place in the same book (ii. 433) proves:—

> Testor, in occasu vestro nec tela nec ullas
> Vitavisse vices Danaum et, si fata fuissent
> Ut caderem, meruisse manu.

Here the principal verb (testor) is pres., the infinitives 'vitavisse, meruisse,' are past: yet the subordinate verb (fuisset) is plup. not perf. Thus we see the error. The tense in the former place was not 'because of ferunt'; but because the infin. 'expendisse' is a pres. perf., '*has paid* the forfeit' (being an event immediately preceding), while, in the latter, 'vitavisse, meruisse' are aoristic of time indefinitely past, '*that I shunned*,' '*that I deserved*.' The finite tense corresponding to the former was thus, 'laeserit' (*has injured*), to the latter, 'fuissent' (*had been*). Again, therefore, we find an incomplete grammatical aesthesis.

Aen. iii. 581:

> Et fessum quotiens mutet latus, intremere omnem &c.

Here he writes: 'the subj. seems to be required by the oratio obliqua, although mutat is the first reading of Pal. and Med.' Better had he written, 'is absolutely required': for the scribes of Pal. and Med. were as ignorant on such points as some moderns are.

Aen. vii. 272:

hunc illum poscere fata.

He says, 'hunc illum esse quem fata poscunt,' betraying unfamiliarity with the laws of suboblique construction: he should have written 'poscant.'

Aen. vii. 427:

Haec adeo tibi me, placida cum nocte iaceres,
Ipsa palam fari omnipotens Saturnia iussit.

His note is: 'Cum iaceres connected with fari, and so marking not the time when Juno gave the commission, but the time when the commission was to be exercised.'

This is true, but inadequately explained: for the connection with fari has little to do with it: 'iubet me fari cum iaceas' would be as correct as 'iussit me fari cum iaceres.' 'Iussit' determines tense, 'iussit fari' mood.

Aen. vii. 766:

Namque ferunt fama Hippolytum, postquam arte novercae
Occiderit, patriasque explerit sanguine poenas,
. . . . . caeli venisse sub auras &c.

Here C. simply and truly says: 'the subj. is accounted for by the oratio obliqua.' It is curious, however, that here 'occidisset, explesset,' would be more normally correct: but as Virgil could not get in the former word, he compromises the tenses by making them aoristic.

In the remaining places cited by me (V. S.) under this head (which are twenty in number), C. makes no remark about mood.

(2) Mood in subordination to virtual oratio obliqua.

(See p. 664, and Appendix II. to 'Public School Latin Primer.')

Of this subject Conington evidently had no definite knowledge, but only vague glimpses, here and there appearing. Nor could he gain more than this from such a Syntax as Madvig's; the use of which in English schools and colleges

has been seriously detrimental to the thorough knowledge of Latin compound construction.

Geo. i. 415:

> Haud, equidem credo, quia sit divinitus illis
> Ingenium &c.

So C. prints, and says, 'it seems better to follow Reiske in pointing "haud, equidem credo" than to keep the common punctuation "haud equidem credo." Equidem credo is thrown in modestly.'

This is strange: for, in any case, the reason *denied* is denied by one who *believes* the denial just, and that could only be the poet here. Haud equidem occurs four times elsewhere in V., non equidem thrice, and in no place is there any stop between the two adverbs. But he gives no account of the mood in 'sit.' This is left for his reader to discover. Non quod, non quia, it is true, often take a subj. where no verb appears. But why? because the denial of an invalid reason contains in itself a virtual oratio obliqua, after which usually follows an adversative conjunction, as 'verum' here, with the true reason. But here, where the denial is accompanied with the verb expressing the poet's personal belief, 'for my own part I do not believe (that the rooks caw and rustle in the boughs because &c.: but &c.'), the words of the oratio obliqua may be at once supplied; viz. 'ingeminare &c. et strepitare' &c. See Append. II. to 'P. S. L. Primer.'

Aen. v. 621:

> Cui . . . fuissent.

Here, taught, as he owns, by Jahn and Forbiger, he has a glimpse of the true reason of the mood: 'it makes us think of Beroe as Iris thought of her.' Yes: it makes V. say virtually of Iris: 'voluit se esse eam Beroen, cui . . . fuissent.' This is a good instance of virtual oratio obliqua.

Aen. vi. 199:

> . . . . illae tantum prodire volando
> Quantum acie possent oculi servare sequentum.

Here, again, he says, 'possent is rightly explained by Forbiger, as indicating the object of the doves in flying onwards.' Yes: but if asked how does 'possent' indicate this, could he have answered, 'because its mood shews it to be in dependence on a virtual oratio obliqua, i.e. that the hist. infin. prodire = prodire se voluerunt?' No: for he had not a clear rule in mind enabling him to do so.

Aen. viii. 129:

> Non equidem extimui Danaum quod ductor et Arcas
> Quodque a stirpe fores geminis coniunctus Atridis.

C. says: 'fores seems to be used on the analogy of those cases where quod with subj. gives a reason which the speaker denies to be the true one, though what is denied here is not the reason, but the fact which the reason might have justified.'

On the ground so stated the analogy fails altogether. Here is contained a virtual oratio obliqua, 'non extimescendum mihi putavi.'

Aen. viii. 650:

> Illum indignanti similem similemque minanti
> Aspiceres, pontem auderet quia vellere Cocles
> Et fluvium vinclis innaret Cloelia ruptis.

C. merely says: 'auderet the subj. expressing Porsenna's feeling.' Too curtly stated. The subjunctives *depend on words* expressing Porsenna's feeling: indignanti, minanti = indignari se monstranti, minari se monstranti.

Aen. ix. 289:

> Quod nequeam.

In my preface to the 'Public School Latin Grammar' (Ed. 4), I have pointed out the error of Madvig and Conington respecting this passage. See also my note upon it showing that 'quod' depends on the virtual oratio obliqua contained in testis (me hanc insalutatam linquere).

In nine other passages cited by me in V. Syntax the mood is not touched in Conington's notes. Among these 'possent' in Aen. i. 367 is a very notable omission. See 'Public School Latin Primer,' p. 160.

(3) Indirect will-speech (Petitio Obliqua).

More than sixty Virgilian instances of this construction are cited by me (pp. 666–7). C.'s notes give no account of it. Here and there an instance of it is called oratio obliqua, a generic term, which does not distinguish it from indirect statement or indirect question. See 'P. Sch. Lat. Primer,' App. II., and Preface to 'Public School Latin Grammar,' Ed. 4. He nowhere shews that this, or any clause of oblique oration, is sometimes object of a verb (as of sino &c.), sometimes subject (as of licet). His non-appreciation of it is shown by printing in Aen. v. 796, 'quod superest, oro, liceat': and in Aen. iii. 129 'hortantur socii: Cretam proavosque petamus,' with this note: 'hortantur seems to mean that they encourage each other . . . Cretam proavosque petamus is doubtless meant to give a notion of sailor language.'

Thus he ignores the real construction by which 'petamus' simply depends as object on 'hortantur': '*our comrades exhort that we make for Crete and our ancestors.*'

At other times he seems to have something like a right idea of the relation between verb and object. Thus in Aen. iii. 457 he supports poscas ipsa canat; in vi. 76, ipsa canas oro, and in xi. 442 he prints very properly et vocet oro.

No clearheaded grammarian can venture to deny that a terminal distinction ought to be made between the three species of oratio obliqua, statement, question, and will-speech, which by historians are so frequently exhibited as occurring in the same Oblique Narration. See 'Primer,' p. 158.

Take the shorter example of this zeugma, Aen. iii. 234:

> Sociis tunc, arma capessant,
> Edico, et dira bellum cum gente gerendum.

So C. prints; but the commas in the former line should be removed. His note is merely: 'Comp. x. 258.'

Turning to x. 258, what do we read?

> Principio sociis edicit, signa sequantur,
> Atque animos aptent armis, pugnaeque parent se.

(where commas are better away).

Here we find only indirect will-speech, while C.'s note refers back to iii. 234. So that in iii. he takes no notice of the zeugma, by which the indirect statement 'bellum gerendum (esse)' is bracketed with the indirect will-speech 'arma capessant' under the government of the single verb 'edico.' The feebleness of aesthesis in higher syntax could not be more clearly shown.

His treatment of the three following places deserves remark.

Aen. i. 645:

> praemittit Achaten,
> Ascanio ferat haec, ipsumque ad moenia ducat.

His note is: 'ferat—ducat are apparently to be explained not as depending on praemittit, as in "volo faciaa," but as an oratio obliqua, Ascanio fer ipsumque duc.' (See below.)

Aen. viii. 506:

> mandatque insignia Tarchon,
> Succedam pugnae Tyrrhenaque regna capessam.

The note is: 'succedam—capessam, an oratio obliqua, expressing the words of the charges.'

Aen. xi. 513:

> Arma praemisit, quaterent campos.

Note: 'praemisit implies an order, and so is followed by an oratio obliqua: comp. i. 645, where the distinction attempted in the note is nugatory, the two constructions being really the same.'

This censure of his own note on i. 645 proves that between B. i. and B. xi. he had made some progress in Latin compound construction: but the defective teaching of Madvig still kept his knowledge of this subject on too low a level.

(4) In his first volume C. has several times called the Thought-mood Conjunctive: but in his Index (writing 'Conjunctive: see Subjunctive') he seems to have succumbed to the mischievous practice of those writers, who use only the latter name.

If we look at such passages as:

> Quid faceret? quo se rapta bis coniuge ferret?
> Quo fletu Manes, qua numina voce moveret?
> Geo. iv.

Hoc Ithacus velit et magno mercentur Atridae.
Aen. ii.
Moriamur et in media arma ruamus.
Aen. ii.
Nec vos arguerim, Teucri . . .
Aen. xi.

and hundreds like these, we cannot see what justification can be found for calling verbs *subjunctive* where they are neither *subjoined* nor *subjoining* in any sense whatever. To do so is merely to set at defiance all propriety in the use of terms. Such a solecism was not committed by English writers half a century ago, when they divided the Thought-mood into two uses, Potential and Subjunctive. It is not committed by Madvig or any of the German writers now, who agree in using the term Conjunctive alone. They, however, err, and so fall into confusion, from not using the term Subjunctive in its proper place, where the verb is *subjoined*, i.e. in dependence. I have avoided both errors, by calling the Mood Conjunctive or pure Conjunctive in such places as those last cited, but, when dependent, Subjunctive.

This ungrateful topic I leave with an earnest suggestion.

The defects of grammar in Prof. Conington's notes on Virgil speak for themselves. They are undeniable: but they are not irremediable. His literary representatives ought to find a remedy; and they might easily find it. If there is any special difficulty in varying the notes, an Appendix of Grammar might be added, and reference to this made in every place where a grammatical note is required. Nobody would have more pleasure in knowing that such a measure had been adopted, or was in progress, than he who has felt so much pain in drawing attention to the requirement.

As to Prof. Madvig, his learning and textual skill deserve the honour they have won: but his teaching of Latin mood is best described by Virgil's lines, Aen. vi. 270:

Quale per incertam lunam sub luce maligna
Est iter in silvis, ubi caelum condidit umbra
Iuppiter, et rebus nox abstulit atra colorem.

IV. In my note on Aen. vi. 884, it will be seen that I adhere decisively to my opinion, confirmed by scholars of the highest eminence, that the verb 'date' (like the same verb in iv. 683) has for object, not the noun 'lilia,' but the subjunctive verbs 'spargam . . . accumulem . . . fungar'; that 'da, date' (in short), have precisely the same construction and sense as 'sine, sinite.' It seems a ludicrous idea, that the incorporal Anchises (see 700–2) should call on the incorporate Aeneas and Sibyl, or on Elysian slaves (which must we choose?), to give him lilies by handfuls. And, looking at 'accumulem,' I cannot find any example of a 1st pers. sing. opt. in Virgil. In x. 50, 'valeam,' which at first sight seems such, will, on examination, be found to depend, with the preceding subjunctives, on 'obtestor' in 46.

V. A writer in a weekly 'religious' journal found fault with the scantiness of my notes on Aen. iv. Confessing the truth of this charge, I draw some extenuation of it from Juvenal's 14th Satire, and from a well-known epigram of Goethe. Pathos is among Virgil's highest merits, and certainly he has exhibited it nowhere more powerfully than in his 4th book. Yet it was not my custom, when a Head Master, to select this book for school lessons: I rather chose one of the following: ii. vi. vii., for my Sixth Form; i. and viii. being used in the Fifth. I did not feel that I could (as was my wont in exposition) appropriate and analyse to boys the finest passages in iv. But I did not neglect the book: I gave it often for memorial repetitions, thus obliging boys to study it. In this edition, encouraged by so grave a critic, I have ventured to enlarge the commentary on this book.

VI. I am far from asserting that the mysterious 'boy,' whose birth is anticipated by the poet in his 4th Ecl., can be certainly proved to have been a son of C. Asinius Pollio: all I say is, that none of the competing theories can be shown to be more probable. That a possible son (who never appeared) of Octavianus and Scribonia was designed, is a theory beset with improbabilities.

The names of various scholars to whom I am indebted, as having profitably consulted their editions or illustrations of Virgil, are indicated by the following initials:—

B.	Benoist	L.L.	Lonsdale and Lee (Translation)
C.	Conington		
Ca.	Campbell[1]	M.	Martyn (Ecl. and G.)
F.	Forbiger	R.	Ribbeck
G.	Gossrau (Aeneid)	S.	Sheridan (Georgics)
H.	Heyne	T.	Thiel (Aeneid)
J.	J. C. Jahn	V.	Voss (Translation)
K.	Keightley (Ecl. and G.)	W.	Phil. Wagner.
L.	Ladewig		

Henry, a valuable commentator on Aen. i.–vi., is cited by his full name. Munro (Notes on Lucretius and in Journal of Philology) is quoted either fully or as M. Lucr. I have often expressed my obligation to Professor J. E. B. Mayor for valuable suggestions. Rich's Dictionary of Antiquities is cited either as Rich or as Comp. (Companion to Dictionary): Billerbeck's Flora Classica as Bill. Smith's Dictionaries and The Public School Latin Grammar are often referred to. For other references see 'Life and Writings of Virgil,' and the Appendix.

[1] The Rev. Thomas Hewitt Campbell, M.A., late Fellow of St. John's College, Oxford, and (at the time) Head Master of Wolverhampton School, was preparing an edition of Virgil; but hearing that I was engaged in the same work, he generously wrote to me, intimating his abandonment of it, and offering me the use of his Notes, then carried to the close of the Bucolics. I accepted very gratefully this kind offer; and his useful criticism is occasionally referred to in my Commentary. A sad tale remains to be told. This accomplished scholar was in 1863 appointed Principal of the new High School at Dunedin in New Zealand; but, after a prosperous voyage from England to Port Otago, the small steamer to which he was there transferred was run into late in the evening, off Port Chalmers, by a larger vessel, and foundered at once. By this mournful calamity Mr. Campbell, his wife, five children, and two servants, lost their lives, July 4, 1863. He was in the thirty-fourth year of his age.

THE

LIFE AND WRITINGS OF VIRGIL.

§ 1. A GREAT POET 'hidden in the light of thought,' as Shelley exquisitely says, is a picture pleasant to the mind. A Milton waging a war of noble words for a cause not destined to triumph in his lifetime, a Dante struggling, fugitive, dying in exile as a defeated partisan—these are figures grand indeed and admirable, but tragically painful. The imagination finds softer pleasure in visiting the studious homes of a Wordsworth and a Southey not long gone to their rest, of a Tennyson still spared to enrich us with his cultured verse, of a Virgil in ancient times, when 'sweet Parthenope nurtured him

Blooming in studies of renownless peace.'

§ 2. But the curiosity of the vulgar has always invaded the privacy of the great. And Virgil was a household name so popular under the Roman Empire, and through succeeding centuries in Western Europe, that, as authentic traditions of his retired life were few and unimportant, biographers laid hold on all the gossip they could gather, and invented more, for the entertainment of curious and uncritical readers. To sift the chaff from their narratives without losing the grains of truth contained in them is the troublesome task of modern criticism.

§ 3. The first question to be considered by a critical biographer of Virgil is: What authentic and undoubted testimonies do we possess concerning him?

§ 4. We have, in the first place, the internal evidence of his own writings. It is not doubtful, nor doubted, that in Ecl. i. Tityrus represents Virgil, and that in Ecl. ix. he speaks of himself under the name of Menalcas.

His relations with C. Asinius Pollio, with L. Alfenus Varus,

Cornelius Gallus, and Octavianus Caesar, as described by his biographers, are confirmed to some extent by the evidence of Ecl. i., Ecl. iii. 84–9; Ecl. iv., vi., ix., x. In the same series of poems (Bucolica) he speaks with respect of two poets, L. Varius Rufus, afterwards his friend and executor, and C. Helvius Cinna (Ecl. ix. 35); with contempt of some others, Bavius, Maevius (Ecl. iii.); and (v. 11, vii. 26) with mixed praise and censure of a writer Codrus, whose true name is doubtful (Cornificius?).

That Virgil wrote his Georgics in compliance with the desire of Maecenas his biographers all aver; and they needed no evidence beyond his own to testify this fact. See Geo. i. 2, ii. 41, iii. 41, iv. 2.

That he wrote them while residing at Naples, and finished them soon after the campaigns of Octavianus against Antonius and Cleopatra, appears from the last verses of Geo. iv., though the genuineness of these lines has been questioned.

The events alluded to in the Georgics are: the murder of C. Julius Caesar (i. 466); the civil war ended by the battle of Philippi (i. 490); the wars in Parthia under Antonius, and on the Rhine under Agrippa (i. 509; see Ecl. x. 23–47); the Actian wars and submission of the East (ii. 172, iii. 27–32, iv. 562; see Aen. vi. 794–800, viii. 675–728). The irruptions of the Daci over the Danube (Hister) into Roman territory were too chronic during Virgil's literary life to be assigned to any particular date; but perhaps he noticed them (Geo. ii. 497) U.C. 724, B.C. 30.

§ 5. We have, secondly, the evidence of his contemporaries, extant, or reported by sure tradition.

All his contemporaries who speak of Virgil have a kind word for him. Horace names him often. The excellent (optimus) Virgil, he says, and also Varius, commended him to Maecenas (Sat. i. 6. 55). Virgil, with Plotius (M. Plotius Tucca) and Varius, accompanied Maecenas and himself in the journey from Sinuessa to Brundisium U.C. 717, B.C. 37 (S. i. 5. 40). Pure spirits Horace calls them, to whom he is fondly attached. These same three men he names, along with Maecenas, first in a long list of those by whom he would wish his writings to be praised (S. i. 10, 81). With the literary ignorance of the Macedonian Alexander, who squandered a large sum on the poetaster Choerilus, Horace contrasts the sound judgment shewn by Augustus in cherishing Virgil and Varius (Epist. ii. 1, 245–7). 'To Virgil' (he says, speaking perhaps of the Georgics, certainly of the Bucolics) 'the rural Camenae

have granted a soft and easy-flowing style' (S. i. 10. 45). For Virgil and Varius he claims the same right of employing novel words and phrases, which was easily conceded to Plautus and Caecilius (A. P. 53–5). Virgil, he writes, mourns as tearfully as any man the death of their common friend, Quintilius Varus (C. i. 24). The Vergilius whom he invites to a wine-bout in C. iv. 12 was a different person; but we should be sorry to suppose that he whom Horace commends with prayer to the vessel bound for Athens (C. i. 3), he whom he calls the half of his soul, was (as some maintain) another Vergilius, and not the poet. That our Virgil had frail health his biographers tell us, and we may believe them; for he chose Naples as a residence, he died at the age of fifty-one, and Horace lets us know that he had a weak digestion (crudus: see S. i. 5. 49).

Propertius, in a well-known passage (ii. 61), extols the Bucolics and the Georgics, and anticipates the grandeur of the forthcoming Aeneid in two famous lines (iii. 34, 59)—

> Cedite, Romani scriptores, cedite, Grai;
> Nescio quid maius nascitur Iliade.

Ovid, after Virgil's death, commends his poetry in several places (A. A. iii. 337; Trist. ii. 533): so

> Tityrus et segetes Aeneiaque arma legentur,
> Roma, triumphati dum caput orbis eris. *Am.* i. 15. 25.

Quintilian (x. 3. 8) says, on the authority of Varius, that Virgil wrote very few verses in one day; and this authority Aulus Gellius appears to have in mind, when he tells us that Virgil is reported by his friends to have said of himself, that he used to lick his verses into shape as a bear her cubs.

Melissus of Spoletum, the freedman of Maecenas, is quoted by Donatus (Vit. vi.) as saying that Virgil was very slow of speech, like an illiterate person (indocto).

Virgil had his detractors, some of whom attacked his language (objecting to hordea, cuium, &c.), others his morals. As we have no means of knowing whether these latter charges had any real foundation, it is not worth while to repeat them. A book was written in defence of the poet by Q. Asconius Pedianus, who, being born about the Christian era, may be supposed to have had the means of learning many trustworthy facts concerning Virgil. His work is often referred to in the Life ascribed to Donatus. And Ribbeck thinks it possible that Asconius was enabled to use a

work of Cornelius Gallus, Virgil's friend (Ecl. x.), in which Gallus explained the enigma of 'Caeli spatium,' proposed in Virgil's 3rd Eclogue.

Donatus cites the poet Julius Montanus, mentioned by Ovid (Epp. ex P. iv. 16. 11, &c.), as an authority for the fact that Virgil had a very sweet voice. This statement Ribbeck supposes to be derived from the rhetorician Seneca, who likewise cites the opinion of Montanus on some lines of Virgil (Controv. vii.).

Gellius (i. 21), quoted by Ribbeck, says that C. Julius Hyginus, freedman of Augustus, wrote learned commentaries on or about Virgil (see Gell. xvi. 6. 14); and Ribbeck thinks he may have told the story about Virgil's suppressing all mention of Nola (substituting ora, G. ii. 225) on account of a quarrel with its people.

§ 6. Among the ancient commentators on Virgil (whom Ribbeck recounts with learned appreciation) the only one who is said to have written his life before Donatus, is M. Valerius Probus, of Berytus, A.D. 65. A Life, purporting to be an excerpt from this, is still extant, but miserably corrupt, and devoid of valuable matter. We cannot doubt that the work of Probus was, with other materials, used by Suetonius (C. Suetonius Tranquillus, about A.D. 130), when in his lost work, De Viris Illustribus, he included a Life of Virgil. This Life (according to Reifferscheid and Ribbeck) was prefixed by Aelius Donatus, the famous grammarian and tutor of St. Jerome (A.D. 355), to his commentary on Virgil. But the same scholars shew, that the Life now extant under the name of Donatus is a *mélange* of the work of Suetonius, the (later) commentary of Servius, and other casual materials, in using which critical skill is needed to distinguish fact from gossip, truth from fiction. Heyne was wrong when he ascribed this life to another Donatus (Tib. Claudius), who lived half a century later, and also wrote Virgilian commentaries. Phocas, a grammarian who lived at Constantinople towards the close of the fifth century A.D., wrote a Life of Virgil in hexameter verse founded on Donatus. The closing lines are lost. The rest is printed in Heyne's first volume.

§ 7. But of all ancient commentators on Virgil the most renowned and useful was Maurus Servius Honoratus, well known as Servius (A.D. 395). The extensive and learned notes which bear his name are still consulted with respect and profit by editors and students of Virgil. It is, however, unquestionable that in this collection the remarks of many later scholiasts are blended with the original criticism of Servius himself. 'Nomine eius circum-

feruntur (says Ribbeck) variis modis contaminata contracta amplificata interpolata scholia.' The short Life of Virgil prefixed to this commentary is neither genuine nor valuable. Concerning other less important commentators we must be content, in a school edition, with referring riper students to Ribbeck's Prolegomena, pp. 114–198.[1] We may now give a brief outline of Virgil's uneventful life.

§ 8. P. Vergilius Maro (whose parents are called Vergilius Maro, a small landed proprietor, and Magia, or Maia, Polla) was born at Andes, now Pietola, a hamlet about two miles from Mantua, on the 15th of October (Id. Octobr.) U.C. 684, B.C. 70, in the Consulate of M. Licinius Crassus and Cn. Pompeius Magnus. We may surmise that he shewed a literary taste in early childhood, as pains were taken to provide him with a good education. He received his first boyish instruction in Cremona; thence, after assuming the toga virilis at sixteen, he proceeded to Milan (Mediolanum), and finally to Rome.[2]

§ 9. In the great capital Virgil is said to have attended the school of the rhetorician Epidius, whom we hear of also as the instructor of Antonius and the young Octavius, afterwards Augustus Caesar. But we are not assured, though the fact is possible, that the poet first became known to his future patron as a fellow-student.

[1] The names cited by R. of writers who commented anciently on Virgil are (besides Valerius Probus, Aelius Donatus and Servius) Q. Caecilius Epirota, C. Asinius Pollio, C. Iulius Hyginus, Iulius Modestus, L. Annaeus Cornutus, Aemilius Asper, Flavius Caper, Urbanus, Velius Longus, Q. Terentius Scaurus, Caesellius Vindex, Sulpicius Apollinaris, Helenius Acron, Haterianus, Carminius, Avienus, Junius Philargyrius; to which list he adds the Scholia Bernensia and Veronensia. Occasional information upon the text of Virgil is also gleaned from various other writers; Quintilian, Seneca rhetor, Columella, Aulus Gellius, the Saturnalia of Macrobius, and the grammarians Charisius, Diomedes, Priscianus, Terentianus Maurus, Nonius Marcellus, &c.

[2] The authority is Hieronymus, Euseb. Chron. Ol. 181, 4, B.C. 53, U.C. 701, who says 'Vergilius sumpta toga Mediolanum transgreditur, et post breve tempus Romam transit.' Donatus (7) says that Virgil went from Milan to Naples and thence to Rome; Macrobius (v. 17) that he studied Greek under Parthenius, and Forbiger supposes this to have been at Naples. F. is certainly wrong in placing the residence at Rome in U.C. 707. I adhere, with Ribbeck, to the Chron. Euseb. The authority for his studies in rhetoric under Epidius is the Life contained in a Berne ms. (R.). Virgil's studies under Siron have ample testimony; but he did not become, like Lucretius, an earnest champion of Epicurean doctrines: more probably he adapted his philosophic views to the poetic objects which from time to time he had in mind.

The active profession of the bar would not suit a young man of frail body, slow speech, and diffident temperament like Virgil. After pleading one cause, and that only in one hearing, we are told that he quitted the law-courts for ever. He found more congenial studies in philosophy and natural science (some add in mathematics and medicine). In these subjects Siron of the Epicurean school is named as his master; and among his companions, Alfenus Varus, afterwards celebrated in his Eclogues. The progress made by him in these studies, and the love he retained for them during life, are amply proved by his extant writings, especially by Ecl. vi. 31, &c.; G. iv. 219, &c.; Aen. i. 743, &c., vi. 724, &c., most of all by the feelings he expresses in G. ii. 475–492. Indeed he is said to have purposed, after completing the Aeneid, to devote the remainder of his life to philosophy and nature. Among the minor poems ascribed to him we find some scazons (Catalecta vii.) welcoming the exchange of rhetoric and poetry for more useful studies. These, in Ribbeck's opinion, are a genuine production of Virgil:—

Ite hinc inanes ite rhetorum ampullae,
inflata rore non Achaico verba:

* * * * * * * *

nos ad beatos vela mittimus portus,
magni petentes docta dicta Sironis,
vitamque ab omni vindicabimus cura.
ite hinc Camenae, vos quoque ite iam, sane
dulces Camenae (nam fatebimur verum,
dulces fuistis): et tamen meas chartas
revisitote, sed pudenter et raro.

§ 10. That Virgil had courted 'the sweet Muses' before he left his transpadane home is probable enough, and his biographers attest it as a fact. An elegiac couplet is extant, said to have been written by him as an epitaph on one Ballista, a trainer of gladiators who was stoned to death (by agricultural wrath, probably) for highway robbery:

Monte sub hoc lapidum tegitur Ballista sepultus;
Nocte die tutum carpe viator iter.

Greek was among the most essential subjects of polite Roman education in that age, and we cannot doubt that Virgil carried with him to Rome a knowledge of that language, and some acquaintance with the literature, especially with the poetry, of Greece. (See § 5, foot-note.) Once imbued with a taste for Parnassian wandering (G. iii. 291), a mind like Virgil's would track the muse of

Hellas to all her fresh springs. From Homer, Hesiod, and the Attic dramatists he would be led on, as he certainly was, to the study of the Alexandrine poets; of Apollonius Rhodius (to whom he owed so much afterwards in his Aeneid) and of Theocritus, whom he has copied in his Bucolics. The literary mind of Italy was habitually imitative of its elder sister, and Virgil, having in his hands poems so charming in themselves, so congenial to the habits of his life, and so manageable in the limited scope of their subjects as the Theocritean Idyls, would naturally amuse his walks and resting hours with such compositions, and so plume his wings for longer flights.

§ 11. It was not, however, till some years after his first visit to Rome that Virgil published, whether he wrote or not, Bucolic Eclogues. The minor poems (of which some at least may be ascribed to his younger days) are (after mention of the epitaph on Ballista) summed up by Servius (Prolegom.) as follows: 'Scripsit etiam septem sive octo libros hos: Cirin, Aetnam, Culicem, Priapeia, Catalecton, Epigrammata, Copam, Diras.' To these must be joined the extant hexameter lines entitled Moretum, of which it is said in one of its codices: 'Parthenius Moretum scripsit in Graeco, quem Vergilius imitatus est.' The authenticity of these compositions is discussed by Ribbeck in his Appendix Vergiliana, Proleg. (1) Ciris (the legend of Scylla and Nisus) is shewn by internal evidence not to have been Virgil's, but the work of some early author, who has made free use of him and of Catullus. (2) Aetna (see Munro's edition of this poem) is not by Virgil; its author also uncertain. (3) Culex (story of a shepherd saved from a deadly serpent by the sting of a gnat which he killed) is like a flashy but immature schoolboy's exercise. Ribbeck thinks it may be a work of Virgil's boyhood; and there is much concurring testimony that a poem of this name was written by him. But others with more probability contend that this extant Culex is a spurious work ascribed to Virgil. (4) The Priapeia are a collection of indecorous pieces with which we are unwilling to connect Virgil's name, though Ribbeck deems it possible that he may be a small contributor. (5) The Catalecta are also a collection of pieces elegiac and lyric, one of which (vii.) has been cited as Virgilian. Ribbeck joins to it several others; but some of these are questioned by various scholars. (6) The sprightly elegiac lines called Copa or Cupa (vintress, hostess) we would willingly ascribe to Virgil, as Lachmann and others have done: nor does Ribbeck strongly object, but allows the question

to be doubtful. (7) Dirae, the curses of a proprietor expelled from his estates for the profit of the veterans, are not by Virgil, but as Merkel, Lachmann, and Ribbeck agree, the work of an unknown contemporary, U.C. 713. (8) Moretum (*salad*) is a fragment (124 hexameters) of a longer poem; and, as the style is not unworthy of Virgil, it is supposed by many to be from his hand, but not a juvenile work.

§ 12. How long Virgil remained at Rome during his first residence as a student, there is nothing to prove; nor do we know with assurance what associations and friendships he then formed. But we may fairly surmise that his poetic faculty and, perhaps, the recitation of some of his youthful compositions introduced him to a literary circle, in which he made and kept valuable friends. Lucretius was lately dead, Catullus died about the time when Virgil came to Rome; Horace was then a boy; Tibullus a little child; Propertius and Ovid not yet born. Besides Cicero (whose sphere was too high for a young provincial), the most distinguished literary men of the time (U.C. 701–4, B.C. 53–50) were:—among old men, Valerius Cato the grammarian, C. Licinius Calvus (orator and poet: see Cic. Brut. c. 82, § 283–4, Quintil. xi. 115), C. Helvius Cinna (poet: Ecl. ix. 35): somewhat younger, Furius Bibaculus (orator and poet): in middle life, Varro Atacinus, L. Varius Rufus (poets), M. Plotius Tucca, Quintilius Varus, C. Asinius Pollio. About Virgil's age were Alfenus Varus, Cornelius Gallus and Aemilius Macer. Of these, Varius, Tucca, Quintilius, and Macer were, subsequently at least, intimate friends of Virgil; perhaps also Alfenus Varus, who at all events was invited to help him at a critical time. Pollio became his patron, and probably introduced him to Maecenas. But, from the 10th Eclogue, and from the characters, tastes, and ages of the two, it seems probable that Virgil's most intimate friend in those young days was Cornelius Gallus, the ambitious and restless poet, who, being condemned to exile U.C. 728, committed suicide. Gallus acquired early and retained through his short life the friendship of Pollio; and we may well believe that he made Virgil known to his influential patron, perhaps to Maecenas also.

§ 13. It is probable that Virgil had quitted Rome and returned to his father's Mantuan estate before the civil war broke out in U.C. 705: and there is no reason to doubt that he was generally domiciled there during the troublous years which followed up to the time when the battle of Philippi in 712 gave the lordship of

the Roman Empire to the second triumvirate. Neither mentally nor physically was Virgil qualified to become a soldier; nor can we ascribe to him the political sympathies which induced young Horace to accept a commission in the army of Brutus. Virgil's friendships seem to have lain among the partisans of Caesar; and we may suppose that he shared the general feeling of the transpadane population, whose firm support the conqueror of transalpine Gaul had won by promising them the citizenship hitherto withheld from Northern Italy;[1] which promise he fulfilled as soon as he became master of Rome. During the life of C. Julius Caesar, from 705 to 710, whatever wars were raging elsewhere, Italy enjoyed profound repose, and its northern parts, at least, had bitter cause to lament his death. We may therefore give Virgil credit for entire sincerity when he wrote, concerning that event, the beautiful lines which appear in Georg. i. 463–492, perhaps also those in Ecl. v. 20–44.

§ 14. We can hardly err in believing that the years from 704 or 705 to 713 were spent by Virgil, for the most part, in superintending the cultivation of his paternal lands, while at the same time he was continuing his literary studies, and improving his faculty of poetic composition. By his rural toil he gained that practical knowledge of farming occupations which he afterwards turned to such good account in the Georgics. Events importantly affecting his after life occurred in 713. The story is told by various writers with much perplexing diversity of statement. Those who wish to compare and reconcile, as far as possible, the several accounts, will find them cited in the notes to Ribbeck's Essay on the Life and Writings of Virgil, prefixed to his minor edition (1867-72). The results seem in this instance to be so much more interesting and important than the antecedents, that I shall venture to tell the story without controversial discussion.

§ 15. In the division of provinces made by agreement between the triumvirs Octavianus Antonius and Lepidus, the Gauls (except Narbonensis) fell to Antonius, who appointed his partisan C. Asinius Pollio to be his legate in Gallia Transpadana; with him Cornelius Gallus was associated as a fiscal officer. The triumvirs had promised to their veterans the lands of eighteen cities in Italy, among which was Cremona. These lands the malcontent and unruly soldiers took upon themselves to seize; and, dissatisfied with

[1] See Cic. Epp. ad Att. vii. 7, vii. 15 (Gallias) ambas habet (Caesar) inimicissimas, praeter Transpadanos.

the quantity belonging to Cremona, they invaded the neighbouring domain of Mantua, and appropriated the estate of Virgil's father at Andes. C. Asinius Pollio, appealed to by Virgil, but unable to control the lawless invaders, sent him to Rome with a recommendation to Octavianus, which was successful; and he returned with an order for the restitution of his property. On this occasion he wrote and published his first Eclogue, in which, as Tityrus, he declares, in high-flown terms, his gratitude to the young triumvir; while in the character of Meliboeus he represents the miseries of his Mantuan neighbours. This happened in U.C. 713.

§ 16. But Virgil was not destined to retain his farms in peace. The consul L. Antonius, brother of the triumvir Marcus, then in the East, instigated by his brother's furious consort Fulvia, made an effort to put down the power of the other triumvirs. He failed utterly. Defeated by Agrippa, and besieged by Octavianus in Perusia (whence the war was called 'bellum Perusinum'), he was forced to capitulate; and Octavianus, now master of Italy, removed Pollio (as a partisan of Lucius) from the government of Gallia Cisalpina, and entrusted it to L. Alfenus Varus. In the friend of his earlier life Virgil might naturally expect to find an effectual protector; and his flattery of Varus in the 6th Eclogue shews that he still believed in his friendship; while in the 9th he makes an indirect and mournful appeal to him in three lines (27-29), which assume to be cited from an unfinished poem. There is some unsolved mystery in the relations between the two men at this crisis. Varus either would not or could not preserve Virgil from a second seizure of his paternal lands, which he is said to have resisted, nearly losing his life by the assault, either of the centurion himself, or of a bravo under his command.[1]

§ 17. On this occasion Virgil wrote Ecl. ix., in which he deplores his own misfortunes in the character of Menalcas, U.C. 714. He is now represented as retiring with his father to the villa of his old master Siron, near Rome. Here, as stated by one biographer, whom we may well believe, he received the friendly counsel of Gallus and Macer; by another it is added that Pollio and Varus (whom Virgil now complimented in Ecl. vi.) concurred with them in recommending him to Maecenas, to whom they read the 9th

[1] We have confused and jarring accounts of the two invasions, and the several invaders. Sometimes Arrius is mentioned as the first invader, sometimes as the second, and as Virgil's assailant. Then, again, Milienus Toro is named in the second case, and one Clodius as the assailant. This account R. accepts (from Probus), referring Arrius to the first raid only.

Eclogue. The recommendation was successful. Some affirm that new estates were granted by Octavianus to Virgil and his family, in the place of those which they had lost; while others follow Servius, who says their own proper lands were restored, and dividers sent to recover a portion of their property for the Mantuans. Whatever the arrangements, from this time forth Virgil was recognised as being under the friendly protection of Augustus and Maecenas, whose bounty secured to him a tranquil and opulent leisure, which he devoted to poetic composition, residing chiefly at Naples, sometimes in a house at Rome near that of Maecenas on the Esquiline. That occasional travel was among his recreations is shewn by his accompanying Maecenas to Brundisium in U.C. 717 (see § 5). There can be little doubt that he knew Sicily well: he had seen Tarentum (G. iv. 125), and it is possible that some parts of Greece were visited by him from time to time, before that last voyage to Athens which ended with his speedy return and death. Perhaps Horace wrote C. i. 3 on one of these occasions.

§ 18. In 716 Virgil had published his Bucolica, probably in the received order, while the true chronological order may be:—

Ecl. ii. Alexis U.C. 711 or 712.		Ecl. iv. Pollio 714.	
„ iii. Palaemon 712.		„ vi. Varus 714.	
„ v. Daphnis 712 (July).		„ viii. Pharmaceutria 715.	
„ i. Tityrus 713.		„ x. Gallus 716.	
„ ix. Moeris 714.			

The date of Ecl. vii. (Meliboeus) is indeterminate. Some place it as early as 712, after Ecl. v.; others, less probably, as late as 716, before Ecl. x. (On the subject-matter of the several Eclogues see the Commentary.) It has been justly observed by Heyne, that, if the reputation of Virgil rested on the Bucolics alone, he would hardly stand in the rank of a great poet. They are indeed sweet, elegant poems, highly cultured in language and style; but they can no more be matched with the rich, racy Doric Idyls of Theocritus, than Pope, as a pastoral poet, can be compared with Allan Ramsay, or Shenstone with Burns. Conington's useful Introduction to the Bucolics may be recommended to studious readers.

§ 19. There seems no reason to question, as Wagner does, the statement of Servius and other biographers, that immediately, or at least very soon, after the completion of the Bucolics (U.C. 716 or 717) Virgil undertook, in his 33rd year, at the instance of Maecenas, to write the Georgics, which he published apparently in 724

or 725 (see Ribbeck, Proleg. cap. ii.), when he had completed his 40th year. But Ribbeck thinks, and Conington does not deny, that the Georgics were retouched by Virgil during the subsequent and final decad of his life. In composing this work, which is called by Virgil himself an Ascraean (that is, Hesiodic) poem, and by Dean Merivale 'The Glorification of Labour,' we may be assured that our poet devoted himself to the study of Greek precursors in the same subjects and style—of Hesiod's Works and Days, of Aratus's Phaenomena, and perhaps of Nicander's Georgics. Conington, in his excellent Introduction (which students should carefully read), has also pointed out the evidence supplied in the Georgics that Virgil was deeply imbued with the lore of Lucretius.

§ 20. But such studies, however diligent, would not have sufficed to produce these noble books without the practical experience gained on his Mantuan farm, and that passionate love of the country and country pursuits which was innate and habitual in him. To deal with the ordinary details of husbandry in didactic verse, a work of vast difficulty, he already brought the tact, taste, and spirit of a great and practised poet. These gifts he shews by elevating his subject and interesting his reader in every possible way. Mythic and historic lore, geographic and astronomic science, philosophic speculation, all are pressed into his service, all are utilised for the purpose in hand, here and there for agreeable digression, everywhere for graceful epithets and passing allusions, which surprise and charm like wild flowers in glades and hedgerows. In his openings he invokes the unseen powers; all the rural deities in the First Book; Bacchus in the Second; in the Third, disdaining outworn myths, he magnificently installs Augustus as the deity of a new era; while in the Fourth Georgic he shews his exquisite taste by commending his subject on one ground alone, the marvellous instinct of creatures so small as bees—'admiranda levium spectacula rerum.' The great 'purple patches' of ornamental digression are (besides the openings), in the First Book, its conclusion, where the brilliant detail of the prognostics of weather expands into a description of the signs in heaven and earth consequent on Caesar's death, with a prayer for the defence of Octavianus and the Roman Empire amidst the troubles of the time; in the Second occur the praises of Italy (136–176), and those of agricultural life combined with poetic and scientific studies (457–550); in the Third Book the poet, content with his splendid exordium, has no actual digression, but at the close elaborately works up his account of the murrain among

beasts, emulating the 6th Book of Lucretius, which describes, from Thucydides, the great plague at Athens. The myth of Aristaeus occupies the latter half of the Fourth Georgic; and biographers say that this passage was substituted for one in praise of Cornelius Gallus, after the disgrace and death of that ill-fated poet. In the earlier portion of the Book (116–146) occurs the elegant picture of the old Corycian horticulturist, with his trim garden, his bees, flowers, and shrubs, one of the many passages in which Virgil indicates the delight he took in rural life and its pursuits.

§ 21. Dull must any reader of the Georgics be who fails to observe that, whenever the tenour of his subject brings Virgil face to face with facts and scenes which contain the capabilities of fine description or deep feeling, he never fails to discern and use the opportunity. We may take as instances of this tact in G. i. local diversities (50, &c.); irrigation (104, &c.); divine institution of human labour (121, &c.); the astronomical year (231, &c.); seasonable works and recreations of husbandmen (259, &c.); a tempest (316, &c.); religious feasts (338, &c.); signs of weather, &c. (351 to the close); G. ii. variety of soils for various trees (177, &c.); tenacious vigour of the oak (aesculus, 290, &c.); spring the planting-season of vines (369, &c.); injury to vines from goats, whence the Bacchic rites (380, &c.); variety and worth of trees (426, &c.); G. iii. the colt (75, &c.); the racers (103, &c.); the gadfly (140, &c.); the training of colts (179, &c.); the combats of bulls (219, &c.); the power of love in brutes (242, &c.); the daily pasturage of flocks (322, &c.); pasturage in hot and cold countries (339–383); the murrain (478, &c.); G. iv. situation of hive (8, &c.); labours and habits of bees (149, &c.). In all these places it will be seen that Virgil has perceived and used to good advantage the poetic elements (if we may so term them) of the topic in hand. Not less admirable is the tasteful skill with which, in passages not hitherto cited, he dignifies the most common things by noble language, or beautifies them by a picturesque touch of his poetic pencil. Instances may be cited from almost every page, but a few must here suffice: Lethaeo perfusa papavera somno (i. 78); prunis lapidosa rubescere corna (ii. 34); olea magnum vestire Taburnum (38); exuerint silvestrem animum (51); pomaque degenerant sucos oblita priores (59); casus abies visura marinos (68); glandemque sues fregere sub ulmis (72); exiit ad caelum ramis felicibus arbos, miraturque novas frondes et non sua poma (81–2); iam canit effectos extremus vinitor antes (417).

§ 22. No sooner had Virgil published his Georgics than he addressed himself to the vigorous prosecution of his great Epic, the Aeneid, which occupied the last decad of his life. His elder biographers report, that in his early youth he had tried the heroic style and planned an historic poem on the Ennian pattern, to be entitled (as Donatus says) Res Romanae, or (according to Servius) Gesta Regum Albanorum. Some tell us that the difficulties of the subject alarmed him; others, that he was disgusted with the roughness of his precursor and assumed model, Ennius. Whatever led him to the conclusion, no doubt he did conclude that for a task so great and arduous his age, tastes, and studies were as yet immature; and with the internal evidence of his works outer testimony concurs to prove, that from that time he devoted himself with all the energy of an earnest and ambitious student to Greek poetry and philosophy, and at the same time (but more largely after publishing the Georgics) to the antiquarian lore of Italy and of Rome. (See Virgilian Mythology in the Appendix.) Nor did he meanwhile neglect Latin literature, from the date of its 'naissance' two centuries before to his own time. Its authors, from Ennius and Plautus, nay even from Naevius, to Lucretius, were upon his shelves, and often before his eyes and in his mind. Nor need we disbelieve the story, that to a friend who asked what he was reading, he replied that 'he was culling gold from the dung-heap of Ennius.' To improve and dignify the forms and rhythm of Latin poetry was a work for which Virgil saw that the season had arrived, and felt that his own powers were adapted.

23. The brilliant exordium of the Third Georgic should be carefully studied by those who would understand the poetic plans of Virgil, as he approached the commencement of his last and greatest work. To analyse this passage elaborately is no easy task, nor would it be a short one. It may be briefly said (see p. 370) that, by a grand allegory, Virgil here promises an heroic poem, under the image of a temple, to the glory of his country and in honour of Augustus Caesar. As Augustus returns a conqueror from his Egyptian campaign, laden with the spoils, and carrying the captives, of the Orient, to celebrate his triumph at Rome, and to build votive temples near the Tiber to the gods who had blest his arms, so does the poet also represent himself as an intellectual victor (ll. 9, 17). He leads, for his triumph, from Hellas and the East, the Muses of Parnassus, the palms of Edom, even the Games of Olympia and Nemea, and the theatric contests of Athens. In the Mantuan

plain, beside his native Mincius, shall his votive temple be built. But here we see the skilful adulation with which he subordinates the glories of his own conquests, of his own temple, to those which await the victorious Imperator. The deity to be shrined in his Mantuan temple is none other than Augustus himself, with Virgil for his priest: the reliefs which adorn it are Caesar's battles and trophies; among its sculptured figures are the mythic ancestors of the Gens Julia, the princes and heroes of Troy (26–36), in contrast with which shall be shewn the tortured ghosts of his envious but defeated adversaries (37–39). At the close of his allegory Virgil opens the subject of his book (the management of cattle) with an address to Maecenas, such as occurs in every Georgic; soon returning, however, to promise more distinctly a new poem in honour of Augustus (40–48).[1]

§ 24. What appears, then, is this. At some time before the year U.C. 725, B.C. 29, Virgil had the settled purpose of writing a poem on the Gesta of Augustus. Whether he undertook this task at the request of the emperor or from an impulse of his own to gratify him, there is nothing to prove. Certain it is that about that date, or somewhat earlier, his plan was modified; the argument and name of the Aeneid were chosen, some (Servius, for instance) say, on the suggestion of Augustus, undoubtedly with his knowledge and full concurrence. The fame of the forthcoming work and its subject soon reached the public ear, and Propertius, to whom probably Virgil had recited one or more books, anticipates, about U.C. 729, in a passage already quoted, the appearance of a poem which shall be greater than the Iliad. To the same year is referred the correspondence between Augustus and Virgil given by Macrobius, Sat. i. 24, in which, when the emperor desired to see some specimens of the Aeneid, the poet replied: 'As to my Aeneas, if I had anything worth your hearing, I would gladly send it; but the work is so vast that I think I was crazy to undertake it; and larger studies must constantly be pursued with a view to its accomplishment.'

[1] The chronological difficulty suggested in ll. 30–33 seems to find a sufficient solution, if we suppose them to have been added in a later edition, U.C. 731, when Parthian affairs were for a time settled, while the Cantabrians had been subdued by Augustus in 729. Nor, indeed, would it trouble us much to imagine that, after the extinction of his rivals by Augustus, and the consolidation of the great Roman empire under his single rule, such outlying chronic sores as the Parthian and Basque raids might seem to Virgil as already, by anticipation, healed.

§ 25. The order in which the several Books of the Aeneid were written has been discussed by Conrads in a treatise principally devoted to this question, and by Ribbeck in ch. vi. of his Prolegomena. Internal evidence leads Ribbeck to the opinion that the probable order (so far as it can be determined) of certain books is the following: i. viii. iv. iii. ix. (or part of ix.), ii. v. vi. Of the sixth book, what we know is that it was read to Augustus and Octavia soon after the funeral of the young Marcellus (see p. 510), U.C. 731 or 732. Virgil was occupied with Book vii. in the year of his death, 735. There is nothing to mark the precise dates of Books x. xi. xii.; but we may conjecture with tolerable certainty that they, with part of ix., belong to the years between 731 and 735. The First and Fourth Books had been read to Augustus earlier than the Sixth.

§ 26. It seems probable that the labour which Virgil bestowed on the composition of the Aeneid and on the studies involved in it, tended to weaken a constitution not naturally strong, and to prepare his early death, which befell Sept. 21 (xi Kal. Oct.), U.C. 735, B. C. 19, near the close of his fifty-second year. Augustus had met him at Athens and prevailed on him to return in his suite to Italy; and we are told that his illness (probably of the typhoid class) was contracted by visiting the city of Megara in very sultry weather. He expired a few days after landing at Brundisium, and his body, being conveyed to Naples, was there buried within the second milestone on the road to Puteoli. Thither his admirer and imitator Silius Italicus came annually with votive offerings.

§ 27. None of the busts which purport to be those of Virgil are considered authentic. He is said to have been of tall stature, delicate frame, homely features, and dark complexion, abstinent in the use of food, shy, and fond of retirement. It is commonly supposed that Horace had Virgil in his mind's eye when he wrote ll. 29–34 of Sat. i. 3, thus rendered by Conington:

> 'A man is passionate,[1] perhaps misplaced
> In social circles of fastidious taste:
> His ill-trimmed beard, his dress of uncouth style,
> His shoes ill-fitting, may provoke a smile;
> But he's the soul of virtue; but he's kind;
> But that coarse body hides a mighty mind.'

[1] 'Passionate' is too strong a word for Horace's 'iracundior paulo,' *a little too irritable*; as we say, *rather quick*.

§ 28. His material welfare had been so studiously protected by Augustus, Maecenas, and perhaps by other friends, that he left an estate reckoned at centiens sestertium, which at that time probably exceeded 100,000*l.* in English money. His father and two brothers had died before him. His mother had married a second husband, and was dead, leaving a son by this union, Valerius Proculus, to whom (heredi ex semisse) Virgil left half his wealth; to Augustus (heredi ex quadrante) he left a quarter, to Maecenas (heredi ex uncia) a twelfth; the remainder being divided between Varius and Tucca, a twelfth to each.

§ 29. We need not distrust the commonly received statement, avouched by the elder Pliny, that Virgil, before his death, desired his executors, Varius and Tucca, to destroy the manuscripts of the Aeneid; and we may credit the further assertion that Augustus, while forbidding them to comply with this request, forbade them at the same time to complete unfinished lines, or to add anything to the poet's own work. For this act of Virgil many motives may be surmised. Probably he believed his poem to be an unfinished work; to his timid mind and fastidious taste it would seem even more incomplete than it really is; and he might be unwilling to send it down to posterity as the chief representative of his poetic fame. Augustus thought better of the Aeneid, and knew that he could ill afford to lose so illustrious a testimony to his own not immaculate renown.

§ 30. The Commentary in this volume supplies an analysis of the Aeneid: the Papers on Virgilian Geography and Mythology (pp. 554–5, 570–74) contain observations on Virgil's design, materials, and studies, and on his relations to Greek literature and to preceding Roman writers. These circumstances exempt us from the duty of considering the poem in detail here for the purpose of critical appreciation. Students who wish to see the worst that can be said of Virgil may read the disparaging criticism of Niebuhr (Lectures, transl. by Schmitz, vol. iii. p. 134, &c.), who places him in the second rank of Roman poets, as inferior to Catullus decidedly, and, apparently, to Lucretius, Ennius, and others. Bernhardy, too, in his work on Roman Literature, condemns Virgil with very faint praise. Teuffel (Gesch. der Röm. Litt.) is somewhat more favourable, giving Virgil credit for his splendid versification, for refinement of feeling and delicate insight; but complaining, truly enough, that his hero is bloodless, and his treatment of matter, except in the Second and Fourth Books, too merely objective

and without natural warmth. Thus the Teutonic mind is generally disposed to undervalue the prince of Roman poets. In the late French Academician, M. Sainte-Beuve, on the other hand, Virgil finds a staunch eulogist, not so blind, indeed, as Scaliger (who placed him far above Homer), yet perhaps a little excessive in his admiration (Étude sur Virgile). Conington, who in his Introduction to the Aeneid takes a moderate and just view of Virgil's merits and faults, and of the causes to which they are due, may be regarded as fairly representing the balanced and impartial judgment of our mixed English race. The results produced in Virgil's epic composition by the simultaneous action of two forces, religious sentiment and poetic imitation, are ably traced by M. Gaston Boissier, in his work on 'Roman Religion from Augustus to the Antonines' (vol. i. pp. 248–352).

§ 31. We also commend to the student's attention the General Introduction prefixed to the English Prose Translation of Virgil by Messrs. Lonsdale and Lee; an essay written in a genial spirit and tone, truly 'multum in parvo,' full of discursive information concerning Virgil in his own time and Virgilian legend and literature in all later times. The same accomplished scholars, in their Introduction to the Aeneid, have vindicated that poem from many disparaging objections, without denying its faults or hiding the real defects of Virgil as an epic poet. 'Many' (they admit) 'are the faults of the Aeneid; there is hardly any great poem that has so many; it wants the unity of the Iliad and the Odyssey; sometimes it is too long, then again too short; it is often languid and deficient in fire; scarcely any characters in it are happily drawn; the latter six books are inferior to the first six.' On the other side they say: 'there is in Virgil a great tenderness of feeling, something better and more charming than mere Roman virtue or morality; that he excels in pathos, as Homer in sublimity, is the old opinion; and it is surely the right one. This pathos is given at times by a single epithet, by a slight touch, with graceful art by an indirect allusion; this tenderness is more striking as contrasted with the stern Roman character and with the stately majesty of the verse. The poet never becomes affected or sentimental; he hardly ever offends against good taste; he knows where to stop; he is excellent in his silence as well as in his speech. Virgil, as Wordsworth says, is a great master of language; but no one can really be a master of language unless he be also a master of thought, of which language is the expression.'

Since our First Edition appeared, Prof. Sellar of Edinburgh, in his work on the Latin poets, has treated largely of Virgil's life and writings in a philosophic spirit, and with graceful eloquence.

§ 32. Is Virgil to be called a great poet? may be asked by those who take part with Niebuhr. To answer this question fully, it would be necessary to define exactly what is meant by the term 'great,' as applied to a poet. But, leaving its abstract side, we content ourselves with simply saying: if a writer who was a poet only and not an actor, has, by the power of his written works alone, lived in the minds of men, and exercised a commanding influence upon them during nineteen centuries; if he is the founder of a school, which counts among its scholars such names as Silius and Statius in olden time, Tasso and Camoens at a later date; if, after the birth of modern Italian poetry, one so unlike him in personal and literary characteristics as Dante could hold him in such reverence as to make him the guide of that imaginary pilgrimage which constitutes the plot of his immortal poem, it seems inconsistent with common sense to withhold from such a writer the style and title of a great poet. Historically at least, if not intrinsically, that style and title is, we may fairly contend, due to Virgil.

§ 33. It has sometimes been said that Virgil is a poet by art, study, and labour, not by native power. No statement can be more wrong-sighted and futile. If ever there was a born poet, Virgil was one. The late Mr. J. Stuart Mill says, in one of his writings, that any person of good ability can write poetry, if he will. Strange that so acute a thinker should fail (if he did fail) to see that the special distinction of the true poet from other 'persons of good ability' lies in the condition 'if he will.' The true poet is one who does by nature will to poetise, and, having the ability, does poetise, so far, alas! as 'res et aetas et sororum fila trium patiuntur atra.' But in minds, as in bodies, of the same constitutional tendency, there are various degrees of strength and fineness, determining a more or less vigorous spontaneity of action. Virgil's temperament had fineness in a high degree, strength in a somewhat lower grade. Hence (to say nothing in this place of Greek and Latin poets, or of any now living, though there does live one with whom he might aptly be compared) as a spontaneous poet Virgil stands far below Shakespeare and Shelley; nor, perhaps, can he claim that title with more justice than Milton, Spenser,

Byron, Coleridge, and a long list of names, some of which have failed to gain their due rank on the roll of fame. But we venture to call Virgil a true poet by nature; inferior in power to some famous poets, inferior, probably, to others of minor fame; but one who by fine feeling, exquisite skill, and intense study, reached a poetic perfection which has given him the place he holds in the realm of literature.

§ 34. The last count in the indictment of Virgil remains:—that he is not an original, but a felonious poet, an unscrupulous borrower not only from the Greeks (Homer, Hesiod, Aratus, Theocritus, Apollonius, and others), but from his own countrymen, Ennius and Lucretius. Perhaps we must suffer a verdict of 'guilty' to be recorded against Virgil on this count, while we claim for him the benefit of 'extenuating circumstances.' To say that Virgil was a borrower from Homer and the Greeks is no more than to say that he was a poet of Italy, not of Hellas, and that he wrote near the Christian era, instead of writing many centuries before it. Roman literature was the outgrowth of Hellenic: 'Graecia capta ferum victorem cepit et artes intulit agresti Latio,' says Horace. Ennius had embraced the Homeric hexameter in place of the rugged Saturnian verse of Naevius, and was called by Latin critics (as Horace again tells us) 'a second Homer.' Plautus and Terence pillaged the plots and metres of Menander and the New Attic Comedy; Pacuvius made boot of the tragic poets Aeschylus and Euripides. The literature, education, and religion of Rome were, in Virgil's time, hellenised to the very core. What was he to do? What but to attempt a more daring feat of the same kind, an act, as Conington calls it, 'of high-handed brigandage';—to reproduce Homer in a Latin form; combining his legends, yet reversing their story; blending the Odyssey with the Iliad, but inverting their order; fusing Hellenic in Italian mythology, and latinising the chief deities; founding on Italian soil a new Troy, itself destined to produce Rome, the future overthrower of Hellas; and making the founder of his new Troy a Trojan exile, from whom should descend the future conqueror and ruler of the world, Augustus Caesar. Such is a fair general statement of Virgil's grand act of literary invasion. His appropriations from other sources in the Aeneid are of less importance. In the Fourth Book, indeed, he has taken occasional hints from the Argonautica of Apollonius Rhodius; and lines occur in other places which are traceable to elder Latin

poets. But in all these instances he has improved where he borrowed: the marbles he took are fitted into an edifice far more beautiful than any from which they were taken.

§ 35. When Virgil thus entered the lists of epic poetry in competition with Homer, the only advantage in his favour was—that, having his rival's works before his eyes, he could discern their weak points, and resolve to improve upon them. This he has done, to take two conspicuous instances, in the Descent to the Shades (Book vi.) and in the Games of the Fifth Book. But this advantage could not avail to counterbalance great disadvantages: it has not availed, in the estimation of competent judges, to place the Latin author above the Greek, the poetic student of an Augustan age above the spontaneous singer of a youthful civilization, teeming with fresh and vigorous life. Whatever rank be assigned to Virgil, all are now agreed that Homer is the greatest poet of classical antiquity.

§ 36. Every student of Virgil must deeply regret that he did not live to revise and complete the Aeneid. The unfinished lines are not, we think, the most important reason of this regret. Here and there we find passages painfully obscure, others which seem to be out of their right place, others which we regard as defective in taste or finish: and each of these we venture to believe that Virgil would have retouched with accurate appreciation. Among such passages may be named the simile of the twelve swans and the speech of Ilioneus in the First Book; the disappearance of Creusa in the Second; the retreat from Scylla and Charybdis at the close of the Third; the descent of Mercury in the Fourth; and the purgatorial doctrine of Anchises in the Sixth. We would fain believe that his better judgment would have expunged the passages in which, following Homer, he makes Aeneas provide human victims for the funeral of Pallas. We would hope that, not being overscrupulous in respect of anachronism, he would have contrived to find some occasion of commemorating Homer's name, though allusions to the Iliad and Odyssey are, it is true, not wanting, and the manifest imitation and rivalry noticed above are a virtual commemoration of both poems. But we should be especially glad to believe that in the well-known passage of the Sixth Book, where the glories of Hellas are enumerated in contradistinction to the renown of Rome, Virgil, preparing the Aeneid for publication, would not have omitted to recognise the superior ex-

cellence of Greek poetry. After the words 'surgentia sidera dicent,' he might have added two lines in spirit like the following, but expressed in his own inimitable manner:—

Accessu propiore petent Heliconia templa,
Mortalesque regent divino carmine mentes.

§ 37. Virgil's posthumous renown must be compressed here into a short summary. An undisputed place at the head of Roman literature was given to the avowed rival of Homer and Hesiod, the master of the grandest Latin versification, the glorifier of Rome and Augustus, whose chief poem Propertius had advertised before its appearance as 'something greater than the Iliad,' of whose works Ovid had written after the author's death: 'Tityrus and Corn-crops and the Arms of Aeneas shall be read, as long as Rome shall be the capital of the conquered world.' In all literary circles of Rome Virgil was extolled and quoted; in schools he was taught: his writings and the events of his life supplied material for lectures, essays, comments, to a long series of grammarians, and to collectors of literary gossip, like Aulus Gellius and Macrobius. The poets next to his time, a Silius, a Statius, a Valerius Flaccus, revered and imitated him as their great master: even historians underwent his influence, manifest in the style of Tacitus, and discernible even in that of Livy, who, though but twelve years younger than Virgil, survived him thirty-five years. Virgil had his enemies like all great men. The Emperor Caligula, a monster of perversity, tried to extirpate his works: but such hostility serves only as a foil to the splendour of the poet's fame.

§ 38. But a wider renown awaited Virgil in two other spheres, strange and abnormal, beyond the ken of any among his numerous commentators earlier than Servius.

(1) Virgil, a zealous heathen if ever there was one, whose purpose was to fuse in one cult Hellenic with Italian legend, and to establish a world-wide idolatry, of which Rome should be the centre and its chief god the Capitoline Jupiter, this very poet obtained special reverence in the minds of early Christians as an exceptionally favoured heathen, ordained, half a century before the birth of Christ, to foretell the Christ who should be born hereafter. This notion arose from a Christian misinterpretation of Virgil's Fourth Eclogue, which, being worded vaguely, was assumed to have in view not the infant son of the

consul Pollio, but the divine Babe of Bethlehem. That Eclogue, it was said, recited the language of an ancient Sibylline oracle: the Sibyl who delivered it had been overruled, like Balaam, to speak with the voice of truth and not of falsehood, and Virgil had been appointed to hand down the prophecy to coming generations. This marvellous legend, though repudiated by the sounder learning of Jerome, attracted the enthusiasm of Augustine, and gained so strong a hold on the Christian mind that Virgil and the Sibyl find a place in paintings which adorn Christian churches in Italy; and a mass which was long sung in the church of St. Paul at Mantua contained a stanza lamenting Virgil's fate in not having lived to be converted by that Apostle. (See 'Quarterly Review' for July 1875, p. 80.) This semi-christian attitude of the poet in the vulgar eye could hardly have been without its influence on Dante's mind, when he chose him for his guide through the scenes of his Inferno and Purgatorio.

(2) More strange, if possible, is that phase of the Virgilian legends which presents the poet in popular belief as 'an enchanter who creates talismans at pleasure, sails through the air in magic ships, whisks princesses from Rome to Babylon in a flash of lightning, sends a familiar spirit to rob an emperor of his supper.' (Qu. R. a. a. p. 89.) This tradition may be due in part to Virgil's supposed intimacy with Sibyls, partly to the scene of incantation in his Pharmaceutria (Ecl. viii.); and some suppose that his mother's name, Magia, helped to give her son the reputation of a magician (magus). The history of both these legends, with that of Virgilian literature generally, is traced with much fulness of detail in Comparetti's work ('Virgilio nel Medio Evo'), on which the Review quoted above is founded. Virgil's Sibylline familiarity was also supposed to give his poetry a peculiar kind of prophetic power. His volumes opened at random were imagined to supply to the openers suggestions respecting their future lot, which were called Sortes Vergilianae. The Emperor Alexander Severus is said to have opened at the line (Aen. vi.) 'tu regere imperio populos, Romane, memento:' Charles I. of England at the lines (Aen. iv. 615–20) 'at bello audacis populi,' &c.

§ 39. The oldest Codices of Virgil are recounted at p. 627. The Editio Princeps was published at Rome 1469; among the most important are: La Cerda (Madrid, 1608–17); Nic. Heinsius (Amsterdam, 1664); Burmann, with the notes of Heinsius (Amst., 1746); Heyne (1767–88); Heyne-Wagner (1830–41). For other

editions and illustrative works see Pref. p. xiii, and Professor J. E. B. Mayor's Latin Literature, p. 69, &c.

§ 40. Vergilius, not Virgilius, was shewn even by Politian in the fifteenth century to be the true style of the poet's name; but the misspelt form has prevailed in use till within the few last years. Ribbeck, indeed, says with bitter scorn: 'indoctorum hominum magistellorumque ridiculam contumaciam, qui praedilectam a pueris nominis *Virgilius* formam ab impiis novarumque rerum studiosis eripi sibi lamentantur, argumentis testimoniisque delenire pudet taedetque postquam ante hos quadringentos prope annos Angelus Politianus in miscellaneis verum docuit.' But among the 'contumacious' he must include Bernhardy, who, in the 5th edition of his Roman Literature (1872), continues to print Virgilius as well as Virgil; while Teuffel (1870) has not only Vergilius, but also Vergil. With Munro, we take the middle course. Virgilius in Latin is indefensible; but, while we write Vergilius only, it may be long before the Italians give up their long-cherished Virgilio, the French their Virgile, and we English our familiar VIRGIL.[1]

[1] Prof. Nettleship, like Teuffel, writes Vergil. Our literary representatives may do the same whenever Mr. Munro sets them the example, or when English fashion shall have so determined.

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P. VERGILI MARONIS

BUCOLICON

LIBER

ECLOGA I.

TITYRUS.

MELIBOEUS. TITYRUS.

M. Tityre, tu patulae recubans sub tegmine fagi
Silvestrem tenui musam meditaris avena;
Nos patriae fines et dulcia linquimus arva:
Nos patriam fugimus; tu, Tityre, lentus in umbra
Formosam resonare doces Amaryllida silvas.
T. O Meliboee, deus nobis haec otia fecit.
Namque erit ille mihi semper deus, illius aram
Saepe tener nostris ab ovilibus imbuet agnus.
Ille meas errare boves, ut cernis, et ipsum
Ludere quae vellem calamo permisit agresti.
M. Non equidem invideo, miror magis: undique totis
Usque adeo turbatur agris. En ipse capellas
Protenus aeger ago; hanc etiam vix, Tityre, duco.
Hic inter densas corylos modo namque gemellos,
Spem gregis, a, silice in nuda conixa reliquit.
Saepe malum hoc nobis, si mens non laeva fuisset,
De caelo tactas memini praedicere quercus.
Sed tamen iste deus qui sit da, Tityre, nobis.
T. Urbem quam dicunt Romam, Meliboee, putavi
Stultus ego huic nostrae similem, quo saepe solemus
Pastores ovium teneros depellere fetus.
Sic canibus catulos similes, sic matribus haedos
Noram, sic parvis componere magna solebam.

Verum haec tantum alias inter caput extulit urbes,
Quantum lenta solent inter viburna cupressi.
M. Et quae tanta fuit Romam tibi causa videndi?
T. Libertas, quae sera tamen respexit inertem,
Candidior postquam tondenti barba cadebat,
Respexit tamen et longo post tempore venit,
Postquam nos Amaryllis habet, Galatea reliquit.
Namque, fatebor enim, dum me Galatea tenebat,
Nec spes libertatis erat nec cura peculi.
Quamvis multa meis exiret victima saeptis,
Pinguis et ingratae premeretur caseus urbi,
Non umquam gravis aere domum mihi dextra redibat.
M. Mirabar quid maesta deos, Amarylli, vocares,
Cui pendere sua patereris in arbore poma:
Tityrus hinc aberat. Ipsae te, Tityre, pinus,
Ipsi te fontes, ipsa haec arbusta vocabant.
T. Quid facerem? neque servitio me exire licebat
Nec tam praesentis alibi cognoscere divos.
Hic illum vidi iuvenem, Meliboee, quotannis
Bis senos cui nostra dies altaria fumant.
Hic mihi responsum primus dedit ille petenti:
'Pascite ut ante boves, pueri: summittite tauros.'
M. Fortunate senex, ergo tua rura manebunt,
Et tibi magna satis: quamvis lapis omnia nudus
Limosoque palus obducat pascua iunco,
Non insueta gravis temptabunt pabula fetas,
Nec mala vicini pecoris contagia laedent.
Fortunate senex, hic inter flumina nota
Et fontis sacros frigus captabis opacum.
Hinc tibi, quae semper, vicino ab limite saepes
Hyblaeis apibus florem depasta salicti
Saepe levi somnum suadebit inire susurro;
Hinc alta sub rupe canet frondator ad auras:
Nec tamen interea raucae tua cura palumbes
Nec gemere aeria cessabit turtur ab ulmo.
T. Ante leves ergo pascentur in aethere cervi,
Et freta destituent nudos in litore pisces;
Ante pererratis amborum finibus exul
Aut Ararim Parthus bibet aut Germania Tigrim,
Quam nostro illius labatur pectore voltus.
M. At nos hinc alii sitientis ibimus Afros,
Pars Scythiam et rapidum cretae veniemus Oaxen
Et penitus toto divisos orbe Britannos.
En umquam patrios longo post tempore finis,
Pauperis et tuguri congestum caespite culmen
Post aliquot mea regna videns mirabor aristas?
Impius haec tam culta novalia miles habebit,
Barbarus has segetes: en quo discordia civis

Produxit miseros, his nos consevimus agros!
Insere nunc, Meliboee, piros, pone ordine vites.
Ite meae, felix quondam pecus, ite capellae:
Non ego vos posthac viridi proiectus in antro
Dumosa pendere procul de rupe videbo;
Carmina nulla canam; non me pascente, capellae,
Florentem cytisum et salices carpetis amaras.
T. Hic tamen hanc mecum poteras requiescere noctem
Fronde super viridi: sunt nobis mitia poma,
Castaneae molles et pressi copia lactis.
Et iam summa procul villarum culmina fumant
Maioresque cadunt altis de montibus umbrae.

ECLOGA II.

ALEXIS.

Formosum pastor Corydon ardebat Alexim,
Delicias domini; nec quid speraret habebat.
Tantum inter densas umbrosa cacumina fagos
Adsidue veniebat. Ibi haec incondita solus
Montibus et silvis studio iactabat inani:
'O crudelis Alexi, nihil mea carmina curas?
Nil nostri miserere? mori me denique coges.
Nunc etiam pecudes umbras et frigora captant,
Nunc virides etiam occultant spineta lacertos,
Thestylis et rapido fessis messoribus aestu
Alia serpullumque herbas contundit olentis.
At mecum, raucis, tua dum vestigia lustro,
Sole sub ardenti resonant arbusta cicadis.
Nonne fuit satius tristis Amaryllidis iras
Atque superba pati fastidia? nonne Menalcan,
Quamvis ille niger, quamvis tu candidus esses?
O formose puer, nimium ne crede colori;
Alba ligustra cadunt, vaccinia nigra leguntur.
Despectus tibi sum, nec qui sim quaeris, Alexi,
Quam dives pecoris, nivei quam lactis abundans:
Mille meae Siculis errant in montibus agnae;
Lac mihi non aestate novum, non frigore defit.
Canto, quae solitus, siquando armenta vocabat,
Amphion Dircaeus in Actaeo Aracintho.
Nec sum adeo informis: nuper me in litore vidi,
Cum placidum ventis staret mare; non ego Daphnim
Iudice te metuam, si numquam fallit imago.

O tantum libeat mecum tibi sordida rura
Atque humilis habitare casas et figere cervos
Haedorumque gregem viridi compellere hibisco,
Mecum una in silvis imitabere Pana canendo.
Pan primus calamos cera coniungere pluris
Instituit, Pan curat ovis oviumque magistros.
Nec te paeniteat calamo trivisse labellum:
Haec eadem ut sciret, quid non faciebat Amyntas?
Est mihi disparibus septem compacta cicutis
Fistula, Damoetas dono mihi quam dedit olim
Et dixit moriens: 'te nunc habet ista secundum:'
Dixit Damoetas, invidit stultus Amyntas.
Praeterea duo nec tuta mihi valle reperti
Capreoli, sparsis etiam nunc pellibus albo,
Bina die siccant ovis ubera; quos tibi servo.
Iam pridem a me illos abducere Thestylis orat;
Et faciet, quoniam sordent tibi munera nostra.
Huc ades, o formose puer: tibi lilia plenis
Ecce ferunt Nymphae calathis; tibi candida Nais,
Pallentis violas et summa papavera carpens,
Narcissum et florem iungit bene olentis anethi;
Tum casia atque aliis intexens suavibus herbis
Mollia luteola pingit vaccinia calta.
Ipse ego cana legam tenera lanugine mala
Castaneasque nuces, mea quas Amaryllis amabat;
Addam cerea pruna: honos erit huic quoque pomo;
Et vos, o lauri, carpam et te, proxima myrte,
Sic positae quoniam suavis miscetis odores.
Rusticus es, Corydon: nec munera curat Alexis,
Nec, si muneribus certes, concedat Iollas.
Heu heu, quid volui misero mihi? floribus austrum
Perditus et liquidis inmisi fontibus apros.
Quem fugis, a demens? habitarunt di quoque silvas
Dardaniusque Paris. Pallas quas condidit arces
Ipsa colat; nobis placeant ante omnia silvae.
Torva leaena lupum sequitur, lupus ipse capellam,
Florentem cytisum sequitur lasciva capella,
Te Corydon, o Alexi; trahit sua quemque voluptas.
Aspice, aratra iugo referunt suspensa iuvenci,
Et sol crescentis decedens duplicat umbras:
Me tamen urit amor: quis enim modus adsit amori?
A Corydon Corydon, quae te dementia cepit?
Semiputata tibi frondosa vitis in ulmo est.
Quin tu aliquid saltem potius, quorum indiget usus,
Viminibus mollique paras detexere iunco?
Invenies alium, si te hic fastidit, Alexim.'

ECLOGA III.

PALAEMON.

MENALCAS. DAMOETAS. PALAEMON.

M. Dic mihi, Damoeta, cuium pecus? an Meliboei?
D. Non, verum Aegonis; nuper mihi tradidit Aegon.
M. Infelix o semper ovis pecus! ipse Neaeram
Dum fovet ac ne me sibi praeferat illa veretur,
Hic alienus ovis custos bis mulget in hora,
Et sucus pecori et lac subducitur agnis.
D. Parcius ista viris tamen obicienda memento:
Novimus et qui te, transversa tuentibus hircis,
Et quo, sed faciles Nymphae risere, sacello.
M. Tum, credo, cum me arbustum videre Miconis
Atque mala vitis incidere falce novellas.
D. Aut hic ad veteres fagos cum Daphnidis arcum
Fregisti et calamos, quae tu, perverse Menalca,
Et cum vidisti puero donata, dolebas,
Et si non aliqua nocuisses, mortuus esses.
M. Quid domini faciant, audent cum talia fures?
Non ego te vidi Damonis, pessime, caprum
Excipere insidiis, multum latrante Lycisca?
Et cum clamarem 'quo nunc se proripit ille?
Tityre, coge pecus,' tu post carecta latebas.
D. An mihi cantando victus non redderet ille
Quem mea carminibus meruisset fistula caprum?
Si nescis, meus ille caper fuit; et mihi Damon
Ipse fatebatur; sed reddere posse negabat.
M. Cantando tu illum? aut umquam tibi fistula cera
Iuncta fuit? non tu in triviis, indocte, solebas
Stridenti miserum stipula disperdere carmen?
D. Vis ergo inter nos quid possit uterque vicissim
Experiamur? ego hanc vitulam (ne forte recuses,
Bis venit ad mulctram, binos alit ubere fetus)
Depono: tu dic, mecum quo pignore certes.
M. De grege non ausim quicquam deponere tecum:
Est mihi namque domi pater, est iniusta noverca;
Bisque die numerant ambo pecus, alter et haedos.
Verum, id quod multo tute ipse fatebere maius,
Insanire libet quoniam tibi, pocula ponam
Fagina, caelatum divini opus Alcimedontis,
Lenta quibus torno facili super addita vitis
Diffusos hedera vestit pallente corymbos.
In medio duo signa, Conon et—quis fuit alter,
Descripsit radio totum qui gentibus orbem,

Tempora quae messor, quae curvus arator haberet?
Necdum illis labra admovi, sed condita servo.
D. Et nobis idem Alcimedon duo pocula fecit,
Et molli circum est ansas amplexus acantho,
Orpheaque in medio posuit silvasque sequentis;
Necdum illis labra admovi, sed condita servo.
Si ad vitulam spectas, nihil est quod pocula laudes.
M. Numquam hodie effugies; veniam quocumque vocaris.
Audiat haec tantum — vel qui venit ecce Palaemon,
Efficiam, posthac ne quemquam voce lacessas.
D. Quin age, siquid habes; in me mora non erit ulla,
Nec quemquam fugio, tantum, vicine Palaemon,
Sensibus haec imis (res est non parva) reponas.
P. Dicite, quandoquidem in molli consedimus herba,
Et nunc omnis ager, nunc omnis parturit arbos,
Nunc frondent silvae, nunc formosissimus annus.
Incipe, Damoeta; tu deinde sequere, Menalca:
Alternis dicetis; amant alterna Camenae.
D. Ab Iove principium Musae: Iovis omnia plena;
Ille colit terras: illi mea carmina curae.
M. Et me Phoebus amat; Phoebo sua semper apud me
Munera sunt, lauri et suave rubens hyacinthus.
D. Malo me Galatea petit, lasciva puella,
Et fugit ad salices, et se cupit ante videri.
M. At mihi sese offert ultro meus ignis Amyntas,
Notior ut iam sit canibus non Delia nostris.
D. Parta meae Veneri sunt munera; namque notavi
Ipse locum, aeriae quo congessere palumbes.
M. Quod potui, puero silvestri ex arbore lecta
Aurea mala decem misi; cras altera mittam.
D. O, quotiens et quae nobis Galatea locuta est,
Partem aliquam, venti, divom referatis ad auris!
M. Quid prodest quod me ipse animo non spernis, Amynta,
Si, dum tu sectaris apros, ego retia servo?
D. Phyllida mitte mihi: meus est natalis, Iolla;
Cum faciam vitula pro frugibus, ipse venito.
M. Phyllida amo ante alias; nam me discedere flevit,
Et longum 'formose, vale, vale,' inquit, Iolla.
D. Triste lupus stabulis, maturis frugibus imbres,
Arboribus venti, nobis Amaryllidis irae.
M. Dulce satis umor, depulsis arbutus haedis,
Lenta salix feto pecori, mihi solus Amyntas.
D. Polio amat nostram, quamvis est rustica, Musam:
Pierides, vitulam lectori pascite vestro.
M. Polio et ipse facit nova carmina: pascite taurum,
Iam cornu petat et pedibus qui spargat harenam.
D. Qui te, Polio, amat, veniat quo te quoque gaudet;
Mella fluant illi, ferat et rubus asper amomum.

M. Qui Bavium non odit, amet tua carmina, Maevi,
Atque idem iungat volpes et mulgeat hircos.
D. Qui legitis flores et humi nascentia fraga,
Frigidus, o pueri, fugite hinc, latet anguis in herba.
M. Parcite, oves, nimium procedere: non bene ripae
Creditur; ipse aries etiam nunc vellera siccat.
D. Tityre, pascentes a flumine reice capellas;
Ipse, ubi tempus erit, omnis in fonte lavabo.
M. Cogite oves, pueri; si lac praeceperit aestus,
Ut nuper, frustra pressabimus ubera palmis.
M. Heu heu, quam pingui macer est mihi taurus in arvo!
Idem amor exitium pecori pecorisque magistro.
M. His certe neque amor causa est; vix ossibus haerent:
Nescio quis teneros oculus mihi fascinat agnos.
D. Dic, quibus in terris, et eris mihi magnus Apollo,
Tris pateat Caeli spatium non amplius ulnas.
M. Dic, quibus in terris inscripti nomina regum
Nascantur flores; et Phyllida solus habeto.
P. Non nostrum inter vos tantas componere lites.
Et vitula tu dignus et hic et quisquis amores
Haut metuet, dulcis aut experiatur amaros.
Claudite iam rivos, pueri: sat prata biberunt.

ECLOGA IV.

POLIO.

Sicelides Musae, paulo maiora canamus:
Non omnis arbusta iuvant humilesque myricae;
Si canimus silvas, silvae sint consule dignae.
Ultima Cumaei venit iam carminis aetas;
Magnus ab integro saeclorum nascitur ordo.
Iam redit et Virgo, redeunt Saturnia regna;
Iam nova progenies caelo demittitur alto.
Tu modo nascenti puero, quo ferrea primum
Desinet ac toto surget gens aurea mundo,
Casta fave Lucina: tuus iam regnat Apollo.
Teque adeo decus hoc aevi, te consule inibit,
Pollio, et incipient magni procedere menses;
Te duce, si qua manent sceleris vestigia nostri,
Inrita perpetua solvent formidine terras.
Ille deum vitam accipiet divisque videbit
Permixtos heroas et ipse videbitur illis,
Pacatumque reget patriis virtutibus orbem.

At tibi prima, puer, nullo munuscula cultu
Errantis hederas passim cum baccare tellus
Mixtaque ridenti colocasia fundet acantho.
Ipsae lacte domum referent distenta capellae
Ubera, nec magnos metuent armenta leones.
Ipsa tibi blandos fundent cunabula flores.
Occidet et serpens, et fallax herba veneni
Occidet; Assyrium volgo nascetur amomum.
At simul heroum laudes et facta parentis
Iam legere et quae sit poteris cognoscere virtus,
Molli paulatim flavescet campus arista,
Incultisque rubens pendebit sentibus uva,
Et durae quercus sudabunt roscida mella.
Pauca tamen suberunt priscae vestigia fraudis,
Quae temptare Thetim ratibus, quae cingere muris
Oppida, quae iubeant telluri infindere sulcos.
Alter erit tum Tiphys et altera quae vehat Argo
Delectos heroas; erunt etiam altera bella,
Atque iterum ad Troiam magnus mittetur Achilles.
Hinc, ubi iam firmata virum te fecerit aetas,
Cedet et ipse mari vector, nec nautica pinus
Mutabit merces: omnis feret omnia tellus.
Non rastros patietur humus, non vinea falcem;
Robustus quoque iam tauris iuga solvet arator:
Nec varios discet mentiri lana colores,
Ipse sed in pratis aries iam suave rubenti
Murice, iam croceo mutabit vellera luto;
Sponte sua sandyx pascentis vestiet agnos.
'Talia saecla,' suis dixerunt, 'currite,' fusis
Concordes stabili fatorum numine Parcae.
Adgredere o magnos, aderit iam tempus, honores,
Cara deum suboles, magnum Iovis incrementum.
Aspice convexo nutantem pondere mundum,
Terrasque tractusque maris caelumque profundum;
Aspice, venturo laetentur ut omnia saeclo.
O mihi tum longae maneat pars ultima vitae,
Spiritus et quantum sat erit tua dicere facta,
Non me carminibus vincet nec Thracius Orpheus,
Nec Linus, huic mater quamvis atque huic pater adsit,
Orphei Calliopea, Lino formosus Apollo.
Pan etiam, Arcadia mecum si iudice certet,
Pan etiam Arcadia dicat se iudice victum.
Incipe, parve puer, risu cognoscere matrem:
Matri longa decem tulerunt fastidia menses.
Incipe, parve puer: cui non risere parentes,
Nec deus hunc mensa, dea nec dignata cubili est.

ECLOGA V

DAPHNIS.

MENALCAS. MOPSUS.

ME. Cur non, Mopse, boni quoniam convenimus ambo,
Tu calamos inflare levis, ego dicere versus,
Hic corylis mixtas inter consedimus ulmos?
MO. Tu maior; tibi me est aequum parere, Menalca,
Sive sub incertas Zephyris motantibus umbras,
Sive antro potius succedimus: aspice, ut antrum
Silvestris raris sparsit labrusca racemis.
ME. Montibus in nostris solus tibi certat Amyntas.
MO. Quid, si idem certet Phoebum superare canendo?
ME. Incipe, Mopse, prior, siquos aut Phyllidis ignes
Aut Alconis habes laudes aut iurgia Codri.
Incipe; pascentis servabit Tityrus haedos.
MO. Immo haec, in viridi nuper quae cortice fagi
Carmina descripsi et modulans alterna notavi,
Experiar. Tu deinde iubeto ut certet Amyntas.
ME. Lenta salix quantum pallenti cedit olivae,
Puniceis humilis quantum saliunca rosetis,
Iudicio nostro tantum tibi cedit Amyntas.
Sed tu desine plura, puer; successimus antro.
MO. Exstinctum Nymphae crudeli funere Daphnim
Flebant; vos coryli testes et flumina Nymphis,
Cum complexa sui corpus miserabile nati
Atque deos atque astra vocat crudelia mater.
Non ulli pastos illis egere diebus
Frigida, Daphni, boves ad flumina; nulla neque amnem
Libavit quadrupes nec graminis attigit herbam.
Daphni, tuum Poenos etiam ingemuisse leones
Interitum montesque feri silvaeque loquuntur.
Daphnis et Armenias curru subiungere tigris
Instituit, Daphnis thiasos inducere Bacchi
Et foliis lentas intexere mollibus hastas.
Vitis ut arboribus decori est, ut vitibus uvae,
Ut gregibus tauri, segetes ut pinguibus arvis,
Tu decus omne tuis. Postquam te fata tulerunt,
Ipsa Pales agros atque ipse reliquit Apollo.
Grandia saepe quibus mandavimus hordea sulcis
Infelix lolium et steriles nascuntur avenae;
Pro molli viola, pro purpureo narcisso
Carduus et spinis surgit paliurus acutis.
Spargite humum foliis, inducite fontibus umbras,
Pastores; mandat fieri sibi talia Daphnis;
Et tumulum facite, et tumulo super addite carmen:

'Daphnis ego in silvis, hinc usque ad sidera notus,
Formosi pecoris custos, formosior ipse.'
ME. Tale tuum carmen nobis, divine poeta,
Quale sopor fessis in gramine, quale per aestum
Dulcis aquae saliente sitim restinguere rivo.
Nec calamis solum aequiperas, sed voce magistrum.
Fortunate puer, tu nunc eris alter ab illo.
Nos tamen haec quocumque modo tibi nostra vicissim
Dicemus Daphnimque tuum tollemus ad astra;
Daphnin ad astra feremus; amavit nos quoque Daphnis.
MO. An quicquam nobis tali sit munere maius?
Et puer ipse fuit cantari dignus, et ista
Iam pridem Stimichon laudavit carmina nobis.
ME. Candidus insuetum miratur limen Olympi
Sub pedibusque videt nubes et sidera Daphnis.
Ergo alacris silvas et cetera rura voluptas
Panaque pastoresque tenet Dryadasque puellas.
Nec lupus insidias pecori, nec retia cervis
Ulla dolum meditantur; amat bonus otia Daphnis.
Ipsi laetitia voces ad sidera iactant
Intonsi montes; ipsae iam carmina rupes,
Ipsa sonant arbusta: 'deus, deus ille, Menalca.'
Sis bonus o felixque tuis! en quattuor aras:
Ecce duas tibi, Daphni, duas altaria Phoebo.
Pocula bina novo spumantia lacte quotannis
Craterasque duo statuam tibi pinguis olivi;
Et multo in primis hilarans convivia Baccho
Ante focum, si frigus erit, si messis, in umbra
Vina novum fundam calathis Ariusia nectar.
Cantabunt mihi Damoetas et Lyctius Aegon;
Saltantis Satyros imitabitur Alphesiboeus.
Haec tibi semper erunt, et cum sollemnia vota
Reddemus Nymphis, et cum lustrabimus agros.
Dum iuga montis aper, fluvios dum piscis amabit,
Dumque thymo pascentur apes, dum rore cicadae,
Semper honos nomenque tuum laudesque manebunt.
Ut Baccho Cererique, tibi sic vota quotannis
Agricolae facient; damnabis tu quoque votis.
MO. Quae tibi, quae tali reddam pro carmine dona?
Nam neque me tantum venientis sibilus austri
Nec percussa iuvant fluctu tam litora, nec quae
Saxosas inter decurrunt flumina valles.
ME. Hac te nos fragili donabimus ante cicuta.
Haec nos 'formosum Corydon ardebat Alexim,'
Haec eadem docuit 'cuium pecus? an Meliboei?'
MO. At tu sume pedum, quod, me cum saepe rogaret,
Non tulit Antigenes (et erat tunc dignus amari)
Formosum paribus nodis atque aere, Menalca.

ECLOGA VI.

VARUS.

Prima Syracosio dignata est ludere versu
Nostra neque erubuit silvas habitare Thalea.
Cum canerem reges et proelia, Cynthius aurem
Vellit et admonuit: 'pastorem, Tityre, pinguis
Pascere oportet ovis, deductum dicere carmen.'
Nunc ego (namque super tibi erunt, qui dicere laudes,
Vare, tuas cupiant et tristia condere bella)
Agrestem tenui meditabor harundine musam.
Non iniussa cano. Siquis tamen haec quoque, siquis
Captus amore leget, te nostrae, Vare, myricae,
Te nemus omne canet; nec Phoebo gratior ullast,
Quam sibi quae Vari praescripsit pagina nomen.
Pergite, Pierides. Chromis et Mnasyllos in antro
Silenum pueri somno videre iacentem,
Inflatum hesterno venas, ut semper, Iaccho;
Serta procul, tantum capiti delapsa, iacebant,
Et gravis attrita pendebat cantharus ansa.
Adgressi, nam saepe senex spe carminis ambo
Luserat, iniciunt ipsis ex vincula sertis.
Addit se sociam timidisque supervenit Aegle,
Aegle, Naiadum pulcherrima, iamque videnti
Sanguineis frontem moris et tempora pingit.
Ille dolum ridens, 'quo vincula nectitis?' inquit:
'Solvite me, pueri: satis est potuisse videri
Carmina, quae voltis, cognoscite; carmina vobis,
Huic aliud mercedis erit.' Simul incipit ipse.
Tum vero in numerum Faunosque ferasque videres
Ludere, tum rigidas motare cacumina quercus;
Nec tantum Phoebo gaudet Parnasia rupes,
Nec tantum Rhodope miratur et Ismarus Orphea.
Namque canebat uti magnum per inane coacta
Semina terrarumque animaeque marisque fuissent
Et liquidi simul ignis; ut his exordia primis
Omnia et ipse tener mundi concreverit orbis;
Tum durare solum et discludere Nerea ponto
Coeperit et rerum paulatim sumere formas;
Iamque novum terrae stupeant lucescere solem
Altius, atque cadant summotis nubibus imbres,
Incipiant silvae cum primum surgere, cumque
Rara per ignaros errent animalia montis.
Hinc lapides Pyrrhae iactos, Saturnia regna,
Caucaseasque refert volucres furtumque Promethei.

His adiungit, Hylan nautae quo fonte relictum
Clamassent, ut litus 'Hyla Hyla' omne sonaret;
Et fortunatam, si numquam armenta fuissent,
Pasiphaen nivei solatur amore iuvenci.
A virgo infelix, quae te dementia cepit?
Proetides inplerunt falsis mugitibus agros;
At non tam turpis pecudum tamen ulla secuta
Concubitus, quamvis collo timuisset aratrum
Et saepe in levi quaesisset cornua fronte.
A virgo infelix, tu nunc in montibus erras:
Ille latus niveum molli fultus hyacintho
Ilice sub nigra pallentis ruminat herbas,
Aut aliquam in magno sequitur grege. 'Claudite, Nymphae,
Dictaeae Nymphae, nemorum iam claudite saltus,
Siqua forte ferant oculis sese obvia nostris
Errabunda bovis vestigia; forsitan illum
Aut herba captum viridi aut armenta secutum
Perducant aliquae stabula ad Gortynia vaccae.'
Tum canit Hesperidum miratam mala puellam:
Tum Phaethontiadas musco circumdat amarae
Corticis, atque solo proceras erigit alnos.
Tum canit, errantem Permessi ad flumina Gallum
Aonas in montis ut duxerit una sororum,
Utque viro Phoebi chorus adsurrexerit omnis;
Ut Linus haec illi divino carmine pastor,
Floribus atque apio crinis ornatus amaro,
Dixerit: 'hos tibi dant calamos, en accipe, Musae,
Ascraeo quos ante seni, quibus ille solebat
Cantando rigidas deducere montibus ornos.
His tibi Grynei nemoris dicatur origo,
Ne quis sit lucus, quo se plus iactet Apollo.'
Quid loquar, aut Scyllam Nisi, quam fama secutast
Candida succinctam latrantibus inguina monstris
Dulichias vexasse rates et gurgite in alto
A, timidos nautas canibus lacerasse marinis,
Aut ut mutatos Terei narraverit artus,
Quas illi Philomela dapes, quae dona pararit,
Quo cursu deserta petiverit, et quibus ante
Infelix sua tecta super volitaverit alis?
Omnia, quae Phoebo quondam meditante beatus
Audiit Eurotas iussitque ediscere laurus,
Ille canit; pulsae referunt ad sidera valles,
Cogere donec oves stabulis numerumque referri
Iussit et invito processit Vesper Olympo.

ECLOGA VII.

MELIBOEUS.

MELIBOEUS. CORYDON. THYRSIS.

M. Forte sub arguta consederat ilice Daphnis,
Compulerantque greges Corydon et Thyrsis in unum,
Thyrsis oves, Corydon distentas lacte capellas,
Ambo florentes aetatibus, Arcades ambo,
Et cantare pares et respondere parati.
Huc mihi, dum teneras defendo a frigore myrtos,
Vir gregis ipse caper deerraverat; atque ego Daphnim
Aspicio. Ille ubi me contra videt: 'ocius,' inquit,
'Huc ades, o Meliboee, caper tibi salvus et haedi;
Et, siquid cessare potes, requiesce sub umbra.
Huc ipsi potum venient per prata iuvenci;
Hic viridis tenera praetexit harundine ripas
Mincius, eque sacra resonant examina quercu.'
Quid facerem? neque ego Alcippen nec Phyllida habebam,
Depulsos a lacte domi quae clauderet agnos,
Et certamen erat Corydon cum Thyrside magnum.
Posthabui tamen illorum mea seria ludo.
Alternis igitur contendere versibus ambo
Coepere; alternos Musae meminisse volebant:
Hos Corydon, illos referebat in ordine Thyrsis.
C. Nymphae, noster amor, Libethrides, aut mihi carmen
Quale meo Codro concedite (proxima Phoebi
Versibus ille facit) aut, si non possumus omnes,
Hic arguta sacra pendebit fistula pinu.
T. Pastores, hedera crescentem ornate poetam,
Arcades, invidia rumpantur ut ilia Codro;
Aut, si ultra placitum laudarit, baccare frontem
Cingite, ne vati noceat mala lingua futuro.
C. Saetosi caput hoc apri tibi, Delia, parvus
Et ramosa Micon vivacis cornua cervi.
Si proprium hoc fuerit, levi de marmore tota
Puniceo stabis suras evincta cothurno.
T. Sinum lactis et haec te liba, Priape, quotannis
Exspectare sat est: custos es pauperis horti.
Nunc te marmoreum pro tempore fecimus; at tu,
Si fetura gregem suppleverit, aureus esto.
C. Nerine Galatea, thymo mihi dulcior Hyblae,
Candidior cycnis, hedera formosior alba,
Cum primum pasti repetent praesepia tauri,
Siqua tui Corydonis habet te cura, venito.
T. Immo ego Sardoniis videar tibi amarior herbis,
Horridior rusco, proiecta vilior alga,

Si mihi non haec lux toto iam longior annost.
Ite domum pasti, siquis pudor, ite iuvenci.
C. Muscosi fontes et somno mollior herba,
Et quae vos rara viridis tegit arbutus umbra,
Solstitium pecori defendite; iam venit aestas
Torrida, iam lento turgent in palmite gemmae.
T. Hic focus et taedae pingues, hic plurimus ignis
Semper et adsidua postes fuligine nigri;
Hic tantum Boreae curamus frigora, quantum
Aut numerum lupus aut torrentia flumina ripas.
C. Stant et iuniperi et castaneae hirsutae;
Strata iacent passim sua quaeque sub arbore poma;
Omnia nunc rident: at si formosus Alexis
Montibus his abeat, videas et flumina sicca.
T. Aret ager; vitio moriens sitit aëris herba;
Liber pampineas invidit collibus umbras:
Phyllidis adventu nostrae nemus omne virebit,
Iuppiter et laeto descendet plurimus imbri.
C. Populus Alcidae gratissima, vitis Iaccho,
Formosae myrtus Veneri, sua laurea Phoebo;
Phyllis amat corylos; illas dum Phyllis amabit,
Nec myrtus vincet corylos nec laurea Phoebi.
T. Fraxinus in silvis pulcherrima, pinus in hortis,
Populus in fluviis, abies in montibus altis;
Saepius at si me, Lycida formose, revisas,
Fraxinus in silvis cedat tibi, pinus in hortis.
M. Haec memini, et victum frustra contendere Thyrsim.
Ex illo Corydon Corydon est tempore nobis.

ECLOGA VIII.

PHARMACEUTRIA.

DAMON. ALPHESIBOEUS.

Pastorum musam Damonis et Alphesiboei,
Immemor herbarum quos est mirata iuvenca
Certantis, quorum stupefactae carmine lynces,
Et mutata suos requierunt flumina cursus,
Damonis musam dicemus et Alphesiboei.
Tu mihi, seu magni superas iam saxa Timavi,
Sive oram Illyrici legis aequoris, en erit umquam
Ille dies, mihi cum liceat tua dicere facta?
En erit ut liceat totum mihi ferre per orbem
Sola Sophocleo tua carmina digna cothurno?
A te principium, tibi desinet. Accipe iussis

Carmina coepta tuis, atque hanc sine tempora circum
Inter victrices hederam tibi serpere laurus.
Frigida vix caelo noctis decesserat umbra,
Cum ros in tenera pecori gratissimus herba:
Incumbens tereti Damon sic coepit olivae.
D. 'Nascere, praeque diem veniens age, Lucifer, almum,
Coniugis indigno Nysae deceptus amore
Dum queror, et divos, quamquam nil testibus illis
Profeci, extrema moriens tamen adloquor hora.
Incipe Maenalios mecum, mea tibia, versus.
Maenalus argutumque nemus pinosque loquentis
Semper habet; semper pastorum ille audit amores
Panaque, qui primus calamos non passus inertia.
Incipe Maenalios mecum, mea tibia, versus.
Mopso Nysa datur: quid non speremus amantes?
Iungentur iam grypes equis, aevoque sequenti
Cum canibus timidi venient ad pocula dammae.
Incipe Maenalios mecum, mea tibia, versus.
Mopse, novas incide faces: tibi ducitur uxor;
Sparge, marite, nuces: tibi deserit Hesperus Oetam.
Incipe Maenalios mecum, mea tibia, versus.
O digno coniuncta viro, dum despicis omnes,
Dumque tibi est odio mea fistula dumque capellae
Hirsutumque supercilium promissaque barba,
Nec curare deum credis mortalia quemquam.
Incipe Maenalios mecum, mea tibia, versus.
Saepibus in nostris parvam te roscida mala
(Dux ego vester eram) vidi cum matre legentem:
Alter ab undecimo tum me iam acceperat annus,
Iam fragilis poteram ab terra contingere ramos.
Ut vidi, ut perii, ut me malus abstulit error!
Incipe Maenalios mecum, mea tibia, versus.
Nunc scio quid sit Amor; duris in cotibus illum
Aut Tmaros aut Rhodope aut extremi Garamantes
Nec generis nostri puerum nec sanguinis edunt.
Incipe Maenalios mecum, mea tibia, versus.
Saevus Amor docuit natorum sanguine matrem
Commaculare manus: crudelis tu quoque, mater:
Crudelis mater magis, an puer inprobus ille?
Inprobus ille puer, crudelis tu quoque, mater.
Incipe Maenalios mecum, mea tibia, versus.
Nunc et ovis ultro fugiat lupus, aurea durae
Mala ferant quercus, narciso floreat alnus,
Pinguia corticibus sudent electra myricae,
Certent et cycnis ululae, sit Tityrus Orpheus,
Orpheus in silvis, inter delphinas Arion.
Incipe Maenalios mecum, mea tibia, versus.
Omnia vel medium fiat mare. Vivite, silvae:
Praeceps aërii specula de montis in undas

Deferar: extremum hoc munus morientis habeto.
Desine Maenalios, iam desine, tibia, versus.'
Haec Damon; vos, quae responderit Alphesiboeus,
Dicite, Pierides; non omnia possumus omnes.
A. 'Effer aquam, et molli cinge haec altaria vitta,
Verbenasque adole pinguis et mascula tura,
Coniugis ut magicis sanos avertere sacris
Experiar sensus; nihil hic nisi carmina desunt.
Ducite ab urbe domum, mea carmina, ducite Daphnim.
Carmina vel caelo possunt deducere Lunam;
Carminibus Circe socios mutavit Ulixi;
Frigidus in pratis cantando rumpitur anguis.
Ducite ab urbe domum, mea carmina, ducite Daphnim.
Terna tibi haec primum triplici diversa colore
Licia circumdo, terque hanc altaria circum
Effigiem duco; numero deus impare gaudet.
Ducite ab urbe domum, mea carmina, ducite Daphnim.
Necte tribus nodis ternos, Amarylli, colores;
Necte, Amarylli, modo et 'Veneris' dic 'vincula necto.'
Ducite ab urbe domum, mea carmina, ducite Daphnim.
Limus ut hic durescit et haec ut cera liquescit
Uno eodemque igni, sic nostro Daphnis amore.
Sparge molam, et fragilis incende bitumine laurus.
Daphnis me malus urit, ego hanc in Daphnide laurum.
Ducite ab urbe domum, mea carmina, ducite Daphnim.
Talis amor Daphnim, qualis cum fessa iuvencum
Per nemora atque altos quaerendo bucula lucos
Propter aquae rivom viridi procumbit in ulva,
Perdita nec serae meminit decedere nocti,
Talis amor teneat, nec sit mihi cura mederi.
Ducite ab urbe domum, mea carmina, ducite Daphnim.
Has olim exuvias mihi perfidus ille reliquit,
Pignora cara sui; quae nunc ego limine in ipso,
Terra, tibi mando; debent haec pignora Daphnim.
Ducite ab urbe domum, mea carmina, ducite Daphnim.
Has herbas atque haec Ponto mihi lecta venena
Ipse dedit Moeris; nascuntur plurima Ponto.
His ego saepe lupum fieri et se condere silvis
Moerim, saepe animas imis excire sepulchris
Atque satas alio vidi traducere messis.
Ducite ab urbe domum, mea carmina, ducite Daphnim.
Fer cineres, Amarylli, foras rivoque fluenti
Transque caput iace, nec respexeris: his ego Daphnim
Adgrediar; nihil ille deos, nil carmina curat.
Ducite ab urbe domum, mea carmina, ducite Daphnim.
Aspice, corripuit tremulis altaria flammis
Sponte sua, dum ferre moror, cinis ipse: bonum sit!

Nescio quid certest, et Hylax in limine latrat.
Credimus, an, qui amant, ipsi sibi somnia fingunt?
Parcite, ab urbe venit, iam parcite, carmina, Daphnis.

ECLOGA IX.

MOERIS.

LYCIDAS. MOERIS.

L. Quo te, Moeri, pedes? an, quo via ducit, in urbem?
M. O Lycida, vivi pervenimus, advena nostri,
Quod numquam veriti sumus, ut possessor agelli,
Diceret: 'haec mea sunt; veteres migrate coloni.'
Nunc victi, tristes, quoniam Fors omnia versat,
Hos illi, quod nec vertat bene, mittimus haedos.
L. Certe equidem audieram, qua se subducere colles
Incipiunt mollique iugum demittere clivo,
Usque ad aquam et veteres iam fracta cacumina fagos
Omnia carminibus vestrum servasse Menalcan.
M. Audieras, et fama fuit; sed carmina tantum
Nostra valent, Lycida, tela inter Martia, quantum
Chaonias dicunt aquila veniente columbas.
Quod nisi me quacumque novas incidere lites
Ante sinistra cava monuisset ab ilice cornix,
Nec tuus hic Moeris nec viveret ipse Menalcas.
L. Heu, cadit in quemquam tantum scelus? heu, tua nobis
Paene simul tecum solacia rapta, Menalca?
Quis caneret Nymphas? quis humum florentibus herbis
Spargeret, aut viridi fontes induceret umbra?
Vel quae sublegi tacitus tibi carmina nuper,
Cum te ad delicias ferres Amaryllida nostras:
'Tityre, dum redeo, brevis est via, pasce capellas,
Et potum pastas age, Tityre, et inter agendum
Occursare capro, cornu ferit ille, caveto.'
M. Immo haec, quae Varo necdum perfecta canebat:
'Vare, tuum nomen, superet modo Mantua nobis,
Mantua vae miserae nimium vicina Cremonae,
Cantantes sublime ferent ad sidera cycni.'
L. Sic tua Cyrneas fugiant examina taxos,
Sic cytiso pastae distendant ubera vaccae,
Incipe, siquid habes. Et me fecere poetam
Pierides; sunt et mihi carmina; me quoque dicunt
Vatem pastores, sed non ego credulus illis:
Nam neque adhuc Vario videor nec dicere Cinna
Digna, sed argutos inter strepere anser olores.

M. Id quidem ago et tacitus, Lycida, mecum ipse voluto.
Si valeam meminisse; neque est ignobile carmen.
'Huc ades, o Galatea; quis est nam ludus in undis?
Hic ver purpureum, varios hic flumina circum
Fundit humus flores, hic candida populus antro
Imminet et lentae texunt umbracula vites;
Huc ades; insani feriant sine litora fluctus.'
L. Quid, quae te pura solum sub nocte canentem
Audieram? numeros memini, si verba tenerem.
M. 'Daphni, quid antiquos signorum suspicis ortus?
Ecce Dionaei processit Caesaris astrum,
Astrum, quo segetes gauderent frugibus et quo
Duceret apricis in collibus uva colorem.
Insere, Daphni, piros; carpent tua poma nepotes.'
Omnia fert aetas, animum quoque; saepe ego longos
Cantando puerum memini me condere soles:
Nunc oblita mihi tot carmina; vox quoque Moerim
Iam fugit ipsa; lupi Moerim videre priores.
Sed tamen ista satis referet tibi saepe Menalcas.
L. Causando nostros in longum ducis amores.
Et nunc omne tibi stratum silet aequor, et omnes,
Aspice, ventosi ceciderunt murmuris aurae;
Hinc adeo media est nobis via; namque sepulchrum
Incipit apparere Bianoris: hic, ubi densas
Agricolae stringunt frondes, hic, Moeri, canamus;
Hic haedos depone; tamen veniemus in urbem.
Aut si, nox pluviam ne colligat ante, veremur,
Cantantes licet usque (minus via laedit) eamus;
Cantantes ut eamus, ego hoc te fasce levabo.
M. Desine plura, puer, et quod nunc instat agamus;
Carmina tum melius, cum venerit ipse, canemus.

ECLOGA X.

GALLUS.

Extremum hunc, Arethusa, mihi concede laborem.
Pauca meo Gallo, sed quae legat ipsa Lycoris,
Carmina sunt dicenda: neget quis carmina Gallo?
Sic tibi, cum fluctus subterlabere Sicanos,
Doris amara suam non intermisceat undam,
Incipe; sollicitos Galli dicamus amores,
Dum tenera attondent simae virgulta capellae.
Non canimus surdis; respondent omnia silvae.
Quae nemora, aut qui vos saltus habuere, puellae
Naides, indigno cum Gallus amore peribat?

Nam neque Parnasi vobis iuga, nam neque Pindi
Ulla moram fecere, neque Aonie Aganippe.
Illum etiam lauri, etiam flevere myricae;
Pinifer illum etiam sola sub rupe iacentem
Maenalus et gelidi fleverunt saxa Lycaei.
Stant et oves circum; nostri nec paenitet illas,
Nec te paeniteat pecoris, divine poeta;
Et formosus ovis ad flumina pavit Adonis.
Venit et opilio, tardi venere subulci,
Uvidus hiberna venit de glande Menalcas.
Omnes, 'unde amor iste,' rogant, 'tibi?' Venit Apollo:
'Galle, quid insanis?' inquit: 'tua cura Lycoris
Perque nives alium perque horrida castra secutast.
Venit et agresti capitis Silvanus honore
Florentis ferulas et grandia lilia quassans.
Pan deus Arcadiae venit, quem vidimus ipsi
Sanguineis ebuli bacis minioque rubentem:
'Ecquis erit modus?' inquit; 'Amor non talia curat:
Nec lacrimis crudelis Amor nec gramina rivis
Nec cytiso saturantur apes nec fronde capellae.'
Tristis at ille 'tamen cantabitis, Arcades,' inquit,
'Montibus haec vestris, soli cantare periti
Arcades: o mihi tum quam molliter ossa quiescant,
Vestra meos olim si fistula dicat amores!
Atque utinam ex vobis unus vestrique fuissem
Aut custos gregis aut maturae vinitor uvae!
Certe, sive mihi Phyllis, sive esset Amyntas,
Seu quicumque furor (quid tum, si fuscus Amyntas?
Et nigrae violae sunt et vaccinia nigra),
Mecum inter salices lenta sub vite iaceret;
Serta mihi Phyllis legeret, cantaret Amyntas.
Hic gelidi fontes, hic mollia prata, Lycori,
Hic nemus; hic ipso tecum consumerer aevo.
Nunc insanus amor duri me Martis in armis
Tela inter media atque adversos detinet hostes:
Tu procul a patria (nec sit mihi credere tantum!)
Alpinas, a dura, nives et frigora Rheni
Me sine sola vides: a, te ne frigora laedant!
A, tibi ne teneras glacies secet aspera plantas!
Ibo et Chalcidico quae sunt mihi condita versu
Carmina pastoris Siculi modulabor avena.
Certum est in silvis inter spelaea ferarum
Malle pati tenerisque meos incidere amores
Arboribus: crescent illae, crescetis amores.
Interea mixtis lustrabo Maenala Nymphis,
Aut acris venabor apros: non me ulla vetabunt
Frigora Parthenios canibus circumdare saltus.
Iam mihi per rupes videor lucosque sonantis

Ire, libet Partho torquere Cydonia cornu
Spicula. Tamquam haec sit nostri medicina furoris
Aut deus ille malis hominum mitescere discat!
Iam neque Hamadryades rursus nec carmina nobis
Ipsa placent; ipsae rursus concedite silvae.
Non illum nostri possunt mutare labores,
Nec si frigoribus mediis Hebrumque bibamus
Sithoniasque nives hiemis subeamus aquosae,
Nec si, cum moriens alta liber aret in ulmo,
Aethiopum versemus ovis sub sidere Cancri.
Omnia vincit Amor; et nos cedamus Amori.'

Haec sat erit, divae, vestrum cecinisse poetam,
Dum sedet et gracili fiscellam texit hibisco,
Pierides; vos haec facietis maxima Gallo,
Gallo, cuius amor tantum mihi crescit in horas,
Quantum vere novo viridis se subicit alnus.
Surgamus: solet esse gravis cantantibus umbra,
Iuniperi gravis umbra, nocent et frugibus umbrae.
Ite domum saturae, venit Hesperus, ite capellae.

P. VERGILI MARONIS

GEORGICON

LIBER PRIMUS.

Quid faciat laetas segetes, quo sidere terram
Vertere, Maecenas, ulmisque adiungere vites
Conveniat, quae cura boum, qui cultus habendo
Sit pecori, apibus quanta experientia parcis,
Hinc canere incipiam. Vos, o clarissima mundi
Lumina, labentem caelo quae ducitis annum;
Liber et alma Ceres, vestro si munere tellus
Chaoniam pingui glandem mutavit arista,
Poculaque inventis Acheloia miscuit uvis;
Et vos, agrestum praesentia numina, Fauni,
Ferte simul Faunique pedem Dryadesque puellae:
Munera vestra cano. Tuque o, cui prima frementem
Fudit equom magno tellus percussa tridenti,
Neptune; et cultor nemorum, cui pinguia Ceae
Ter centum nivei tondent dumeta iuvenci;
Ipse nemus linquens patrium saltusque Lycaei
Pan, ovium custos, tua si tibi Maenala curae,
Adsis, o Tegeaee, favens, oleaeque Minerva
Inventrix, uncique puer monstrator aratri,
Et teneram ab radice ferens, Silvane, cupressum;
Dique deaeque omnes, studium quibus arva tueri,
Quique novas alitis non ullo semine fruges,
Quique satis largum caelo demittitis imbrem;
Tuque adeo, quem mox quae sint habitura deorum
Concilia incertum est, urbisne invisere, Caesar,
Terrarumque velis curam, et te maxumus orbis
Auctorem frugum tempestatumque potentem
Accipiat cingens materna tempora myrto,
An deus immensi venias maris ac tua nautae
Numina sola colant, tibi serviat ultima Thule

Teque sibi generum Tethys emat omnibus undis;
Anne novum tardis sidus te mensibus addas,
Qua locus Erigonen inter Chelasque sequentis
Panditur; ipse tibi iam bracchia contrahit ardens
Scorpius et caeli iusta plus parte reliquit:—
Quidquid eris (nam te nec sperant Tartara regem,
Nec tibi regnandi veniat tam dira cupido,
Quamvis Elysios miretur Graecia campos
Nec repetita sequi curet Proserpina matrem),
Da facilem cursum atque audacibus adnue coeptis,
Ignarosque viae mecum miseratus agrestis
Ingredere et votis iam nunc adsuesce vocari.
Vere novo, gelidus canis cum montibus umor
Liquitur et Zephyro putris se glaeba resolvit,
Depresso incipiat iam tum mihi taurus aratro
Ingemere et sulco attritus splendescere vomer.
Illa seges demum votis respondet avari
Agricolae, bis quae solem, bis frigora sensit;
Illius immensae ruperunt horrea messes.
At prius ignotum ferro quam scindimus aequor,
Ventos et varium caeli praediscere morem
Cura sit ac patrios cultusque habitusque locorum,
Et quid quaeque ferat regio et quid quaeque recuset.
Hic segetes, illic veniunt felicius uvae,
Arborei fetus alibi atque iniussa virescunt
Gramina. Nonne vides croceos ut Tmolus odores,
India mittit ebur, molles sua tura Sabaei,
At Chalybes nudi ferrum, virosaque Pontus
Castorea, Eliadum palmas Epiros equarum?
Continuo has leges aeternaque foedera certis
Imposuit natura locis, quo tempore primum
Deucalion vacuum lapides iactavit in orbem,
Unde homines nati, durum genus. Ergo age, terrae
Pingue solum primis extemplo a mensibus anni
Fortes invertant tauri, glaebasque iacentis
Pulverulenta coquat maturis solibus aestas;
At si non fuerit tellus fecunda, sub ipsum
Arcturum tenui sat erit suspendere sulco;
Illic, officiant laetis ne frugibus herbae,
Hic, sterilem exiguus ne deserat umor harenam.
Alternis idem tonsas cessare novalis
Et segnem patiere situ durescere campum;
Aut ibi flava seres mutato sidere farra,
Unde prius laetum siliqua quassante legumen
Aut tenuis fetus viciae tristisque lupini
Sustuleris fragiles calamos silvamque sonantem.
Urit enim lini campum seges, urit avenae,
Urunt Lethaeo perfusa papavera somno:

Sed tamen alternis facilis labor, arida tantum
Ne saturare fimo pingui pudeat sola neve
Effetos cinerem immundum iactare per agros.
Sic quoque mutatis requiescunt fetibus arva,
Nec nulla interea est inaratae gratia terrae.
Saepe etiam steriles incendere profuit agros
Atque levem stipulam crepitantibus urere flammis:
Sive inde occultas vires et pabula terrae
Pinguia concipiunt, sive illis omne per ignem
Excoquitur vitium atque exudat inutilis umor,
Seu plures calor ille vias et caeca relaxat
Spiramenta, novas veniat qua sucus in herbas;
Seu durat magis et venas adstringit hiantis,
Ne tenues pluviae rapidive potentia solis
Acrior aut Boreae penetrabile frigus adurat.
Multum adeo, rastris glaebas qui frangit inertis
Vimineasque trahit crates, iuvat arva; neque illum
Flava Ceres alto nequiquam spectat Olympo;
Et qui, proscisso quae suscitat aequore terga,
Rursus in obliquom verso perrumpit aratro
Exercetque frequens tellurem atque imperat arvis.
Umida solstitia atque hiemes orate serenas,
Agricolae; hiberno laetissima pulvere farra,
Laetus ager: nullo tantum se Mysia cultu
Iactat et ipsa suas mirantur Gargara messes.
Quid dicam, iacto qui semine comminus arva
Insequitur cumulosque ruit male pinguis harenae,
Deinde satis fluvium inducit rivosque sequentis,
Et, cum exustus ager morientibus aestuat herbis,
Ecce supercilio clivosi tramitis undam
Elicit? illa cadens raucum per levia murmur
Saxa ciet scatebrisque arentia temperat arva.
Quid qui, ne gravidis procumbat culmus aristis,
Luxuriem segetum tenera depascit in herba,
Cum primum sulcos aequant sata, quique paludis
Collectum umorem bibula deducit harena?
Praesertim incertis si mensibus amnis abundans
Exit et obducto late tenet omnia limo,
Unde cavae tepido sudant umore lacunae. [labores
Nec tamen, haec cum sint hominumque boumque
Versando terram experti, nihil inprobus anser
Strymoniaeque grues et amaris intiba fibris
Officiunt aut umbra nocet. Pater ipse colendi
Haut facilem esse viam voluit, primusque per artem
Movit agros curis acuens mortalia corda,
Nec torpere gravi passus sua regna veterno.
Ante Iovem nulli subigebant arva coloni;
Ne signare quidem aut partiri limite campum

Fas erat: in medium quaerebant, ipsaque tellus
Omnia liberius nullo poscente ferebat.
Ille malum virus serpentibus addidit atris
Praedarique lupos iussit pontumque moveri,
Mellaque decussit foliis ignemque removit
Et passim rivis currentia vina repressit,
Ut varias usus meditando extunderet artes
Paulatim et sulcis frumenti quaereret herbam,
Ut silicis venis abstrusum excuderet ignem.
Tunc alnos primum fluvii sensere cavatas;
Navita tum stellis numeros et nomina fecit
Pleiadas, Hyadas, claramque Lycaonis Arcton;
Tum laqueis captare feras et fallere visco
Inventum et magnos canibus circumdare saltus;
Atque alius latum funda iam verberat amnem,
Alta petens pelagoque alius trahit umida lina;
Tum ferri rigor atque argutae lammina serrae,
Nam primi cuneis scindebant fissile lignum,
Tum variae venere artes: labor omnia vicit
Improbus et duris urgens in rebus egestas.
Prima Ceres ferro mortalis vertere terram
Instituit, cum iam glandes atque arbuta sacrae
Deficerent silvae et victum Dodona negaret.
Mox et frumentis labor additus, ut mala culmos
Esset robigo segnisque horreret in arvis
Carduus; intereunt segetes, subit aspera silva,
Lappaeque tribolique, interque nitentia culta
Infelix lolium et steriles dominantur avenae.
Quod nisi et adsiduis herbam insectabere rastris
Et sonitu terrebis aves et ruris opaci
Falce premes umbras votisque vocaveris imbrem,
Heu magnum alterius frustra spectabis acervum,
Concussaque famem in silvis solabere quercu.
Dicendum et, quae sint duris agrestibus arma
Quis sine nec potuere seri nec surgere messes:
Vomis et inflexi primum grave robur aratri
Tardaque Eleusinae matris volventia plaustra
Tribulaque traheaeque et iniquo pondere rastri;
Virgea praeterea Celei vilisque supellex,
Arbuteae crates et mystica vannus Iacchi:
Omnia quae multo ante memor provisa repones,
Si te digna manet divini gloria ruris.
Continuo in silvis magna vi flexa domatur
In burim et curvi formam accipit ulmus aratri:
Huic ab stirpe pedes temo protentus in octo,
Binae aures, duplici aptantur dentalia dorso:
Caeditur et tilia ante iugo levis altaque fagus
Stivaque, quae currus a tergo torqueat imos:

Et suspensa focis explorat robora fumus.
Possum multa tibi veterum praecepta referre,
Ni refugis tenuisque piget cognoscere curas.
Area cum primis ingenti aequanda cylindro
Et vertenda manu et creta solidanda tenaci,
Ne subeant herbae neu pulvere victa fatiscat,
Tum variae inludant pestes: saepe exiguus mus
Sub terris posuitque domos atque horrea fecit,
Aut oculis capti fodere cubilia talpae,
Inventusque cavis bufo et quae plurima terrae
Monstra ferunt, populatque ingentem farris acervom
Curculio atque inopi metuens formica senectae.
Contemplator item, cum se nux plurima silvis
Induet in florem et ramos curvabit olentis:
Si superant fetus, pariter frumenta sequentur,
Magnaque cum magno veniet tritura calore;
At si luxuria foliorum exuberat umbra,
Nequiquam pinguis palea teret area culmos.
Semina vidi equidem multos medicare serentes
Et nitro prius et nigra perfundere amurca,
Grandior ut fetus siliquis fallacibus esset
Et quamvis igni exiguo properata maderent.
Vidi lecta diu et multo spectata labore
Degenerare tamen, ni vis humana quotannis
Maxima quaeque manu legeret. Sic omnia fatis
In peius ruere ac retro sublapsa referri
Non aliter quam qui adverso vix flumine lembum
Remigiis subigit, si bracchia forte remisit,
Atque illum in praeceps prono rapit alveus amni.
Praeterea tam sunt Arcturi sidera nobis
Haedorumque dies servandi et lucidus Anguis,
Quam quibus in patriam ventosa per aequora vectis
Pontus et ostriferi fauces temptantur Abydi.
Libra die somnique pares ubi fecerit horas
Et medium luci atque umbris iam dividit orbem,
Exercete, viri, tauros, serite hordea campis
Usque sub extremum brumae intractabilis imbrem;
Nec non et lini segetem et Cereale papaver
Tempus humo tegere et iamdudum incumbere aratris,
Dum sicca tellure licet, dum nubila pendent.
Vere fabis satio; tum te quoque, medica, putres
Accipiunt sulci, et milio venit annua cura,
Candidus auratis aperit cum cornibus annum
Taurus, et adverso cedens Canis occidit astro.
At si triticeam in messem robustaque farra
Exercebis humum solisque instabis aristis,
Ante tibi eoae Atlantides abscondantur
Cnosiaque ardentis decedat stella Coronae,

Debita quam sulcis committas semina quamque
Invitae properes anni spem credere terrae.
Multi ante occasum Maiae coepere; sed illos
Expectata seges vanis elusit avenis.
Si vero viciamque seres vilemque phaselum,
Nec Pelusiacae curam aspernabere lentis,
Haut obscura cadens mittet tibi signa Bootes:
Incipe et ad medias sementem extende pruinas.
Idcirco certis dimensum partibus orbem
Per duodena regit mundi Sol aureus astra.
Quinque tenent caelum zonae: quarum una corusco
Semper sole rubens et torrida semper ab igni;
Quam circum extremae dextra laevaque trahuntur
Caerulea glacie concretae atque imbribus atris;
Has inter mediamque duae mortalibus aegris
Munere concessae divom; et via secta per ambas,
Oblicus qua se signorum verteret ordo.
Mundus, ut ad Scythiam Rhipaeasque arduus arces
Consurgit, premitur Libyae devexus in austros.
Hic vertex nobis semper sublimis; at illum
Sub pedibus Styx atra videt Manesque profundi.
Maxumus hic flexu sinuoso elabitur Anguis
Circum perque duas in morem fluminis Arctos,
Arctos Oceani metuentes aequore tingui.
Illic, ut perhibent, aut intempesta silet nox
Semper et obtenta densentur nocte tenebrae,
Aut redit a nobis Aurora diemque reducit;
Nosque ubi primus equis Oriens adflavit anhelis,
Illic sera rubens accendit lumina Vesper.
Hinc tempestates dubio praediscere caelo
Possumus, hinc messisque diem tempusque serendi,
Et quando infidum remis impellere marmor
Conveniat, quando armatas deducere classis
Aut tempestivam silvis evertere pinum.
Nec frustra signorum obitus speculamur et ortus
Temporibusque parem diversis quattuor annum.
Frigidus agricolam siquando continet imber,
Multa, forent quae mox caelo properanda sereno,
Maturare datur: durum procudit arator
Vomeris obtunsi dentem, cavat arbore lintres,
Aut pecori signum aut numeros impressit acervis.
Exacuunt alii vallos furcasque bicornis,
Atque Amerina parant lentae retinacula viti.
Nunc facilis rubea texatur fiscina virga,
Nunc torrete igni fruges, nunc frangite saxo.
Quippe etiam festis quaedam exercere diebus
Fas et iura sinunt: rivos deducere nulla
Religio vetuit, segeti praetendere saepem,

Insidias avibus moliri, incendere vepres,
Balantumque gregem fluvio mersare salubri.
Saepe oleo tardi costas agitator aselli
Vilibus aut onerat pomis, lapidemque revertens
Incusum aut atrae massam picis urbe reportat.
Ipsa dies alios alio dedit ordine Luna
Felicis operum. Quintam fuge: pallidus Orcus
Eumenidesque satae; tum partu Terra nefando
Coeumque Iapetumque creat saevumque Typhoea
Et coniuratos caelum rescindere fratres.
Ter sunt conati inponere Pelio Ossam
Scilicet atque Ossae frondosum involvere Olympum;
Ter Pater exstructos disiecit fulmine montis.
Septuma post decumam felix et ponere vitem
Et prensos domitare boves et licia telae
Addere; nona fugae melior, contraria furtis.
Multa adeo gelida melius se nocte dedere,
Aut cum sole novo terras inrorat Eous.
Nocte leves melius stipulae, nocte arida prata
Tondentur, noctis lentus non deficit umor.
Et quidam seros hiberni ad luminis ignes
Pervigilat ferroque faces inspicat acuto;
Interea longum cantu solata laborem
Arguto coniunx percurrit pectine telas,
Aut dulcis musti Volcano decoquit umorem
Et foliis undam trepidi despumat aheni.
At rubicunda Ceres medio succiditur aestu,
Et medio tostas aestu terit area fruges.
Nudus ara, sere nudus: hiemps ignava colono;
Frigoribus parto agricolae plerumque fruuntur
Mutuaque inter se laeti convivia curant.
Invitat genialis hiemps curasque resolvit,
Ceu pressae cum iam portum tetigere carinae
Puppibus et laeti nautae imposuere coronas.
Sed tamen et quernas glandes tum stringere tempus
Et lauri bacas oleamque cruentaque myrta,
Tum gruibus pedicas et retia ponere cervis
Auritoeque sequi lepores, tum figere dammas
Stuppea torquentem Balearis verbera fundae,
Cum nix alta iacet, glaciem cum flumina trudunt.
Quid tempestates autumni et sidera dicam
Atque, ubi iam breviorque dies et mollior aestas,
Quae vigilanda viris: vel cum ruit imbriferum ver,
Spicea iam campis cum messis inhorruit et cum
Frumenta in viridi stipula lactentia turgent?
Saepe ego, cum flavis messorem induceret arvis
Agricola et fragili iam stringeret hordea culmo,
Omnia ventorum concurrere proelia vidi,

Quae gravidam late segetem ab radicibus imis
Sublimem expulsam eruerent: ita turbine nigro
Ferret hiemps culmumque levem stipulasque volantis.
Saepe etiam immensum caelo venit agmen aquarum,
Et foedam glomerant tempestatem imbribus atris
Collectae ex alto nubes; ruit arduus aether
Et pluvia ingenti sata laeta boumque labores
Diluit; implentur fossae et cava flumina crescunt
Cum sonitu fervetque fretis spirantibus aequor.
Ipse Pater media nimborum in nocte corusca
Fulmina molitur dextra; quo maxuma motu
Terra tremit; fugere ferae et mortalia corda
Per gentes humilis stravit pavor: ille flagranti
Aut Athon aut Rhodopen aut alta Ceraunia telo
Deicit; ingeminant Austri et densissimus imber
Nunc nemora ingenti vento, nunc litora plangunt
Hoc metuens caeli menses et sidera serva,
Frigida Saturni sese quo stella receptet,
Quos ignis caelo Cyllenius erret in orbis.
In primis venerare deos, atque annua magnae
Sacra refer Cereri laetis operatus in herbis
Extremae sub casum hiemis, iam vere sereno.
Tum pingues agni et tum mollissima vina,
Tum somni dulces densaeque in montibus umbrae
Cuncta tibi Cererem pubes agrestis adoret;
Quoi tu lacte favos et miti dilue Baccho,
Terque novas circum felix eat hostia fruges,
Omnis quam chorus et socii comitentur ovantes
Et Cererem clamore vocent in tecta; neque ante
Falcem maturis quisquam supponat aristis,
Quam Cereri torta redimitus tempora quercu
Det motus inconpositos et carmina dicat.
Atque haec ut certis possemus discere signis,
Aestusque pluviasque et agentis frigora ventos,
Ipse Pater statuit, quid menstrua Luna moneret,
Quo signo caderent Austri, quid saepe videntes
Agricolae propius stabulis armenta tenerent.
Continuo ventis surgentibus aut freta ponti
Incipiunt agitata tumescere et aridus altis
Montibus audiri fragor, aut resonantia longe
Litora misceri et nemorum increbrescere murmur.
Iam sibi tum a curvis male temperat unda carinis,
Quom medio celeres revolant ex aequore mergi
Clamoremque ferunt ad litora, cumque marinae
In sicco ludunt fulicae, notasque paludis
Deserit atque altam supra volat ardea nubem.

320 *Sublimem*. Ita W. ex tribus codd.
337 *Caeli* volgo: nos, ut W., cod. Medic. secuti sumus.

Saepe etiam stellas vento impendente videbis
Praecipites caelo labi noctisque per umbram
Flammarum longos a tergo albescere tractus;
Saepe levem paleam et frondes volitare caducas,
Aut summa nantis in aqua colludere plumas.
At Boreae de parte trucis cum fulminat, et cum
Eurique Zephyrique tonat domus, omnia plenis
Rura natant fossis, atque omnis navita ponto
Umida vela legit. Numquam inprudentibus imber
Obfuit: aut illum surgentem vallibus imis
Aeriae fugere grues, aut bucula caelum
Suspiciens patulis captavit naribus auras,
Aut arguta lacus circumvolitavit hirundo
Et veterem in limo ranae cecinere querellam.
Saepius et tectis penetralibus extulit ova
Angustum formica terens iter, et bibit ingens
Arcus, et e pastu decedens agmine magno
Corvorum increpuit densis exercitus alis.
Iam variae pelagi volucres et quae Asia circum
Dulcibus in stagnis rimantur prata Caystri
Certatim largos umeris infundere rores:
Nunc caput obiectare fretis, nunc currere in undas
Et studio incassum videas gestire lavandi.
Tum cornix plena pluviam vocat improba voce
Et sola in sicca secum spatiatur harena.
Ne nocturna quidem carpentes pensa puellae
Nescivere hiemem, testa cum ardente viderent
Scintillare oleum et putris concrescere fungos.
Nec minus ex imbri soles et aperta serena
Prospicere et certis poteris cognoscere signis:
Nam neque tum stellis acies obtunsa videtur,
Nec fratris radiis obnoxia surgere Luna,
Tenuia nec lanae per caelum vellera ferri;
Non tepidum ad solem pinnas in litore pandunt
Dilectae Thetidi alcyones, non ore solutos
Immundi meminere sues iactare maniplos.
At nebulae magis ima petunt campoque recumbunt,
Solis et occasum servans de culmine summo
Nequiquam seros exercet noctua cantus.
Apparet liquido sublimis in aere Nisus
Et pro purpureo poenas dat Scylla capillo;
Quacumque illa levem fugiens secat aethera pinnis,
Ecce inimicus atrox magno stridore per auras
Insequitur Nisus; qua se fert Nisus ad auras,
Illa levem fugiens raptim secat aethera pinnis.
Tum liquidas corvi presso ter gutture voces
Aut quater ingeminant, et saepe cubilibus altis
Nescio qua praeter solitum dulcedine laeti

Inter se in foliis strepitant; iuvat imbribus actis
Progeniem parvam dulcisque revisere nidos;
Haut equidem credo, quia sit divinitus illis
Ingenium aut rerum fato prudentia maior;
Verum ubi tempestas et caeli mobilis umor
Mutavere vias et Iuppiter uvidus austris
Denset erant quae rara modo, et quae densa relaxat,
Vertuntur species animorum, et pectora motus
Nunc alios, alios dum nubila ventus agebat,
Concipiunt: hinc ille avium concentus in agris
Et laetae pecudes et ovantes gutture corvi.
Si vero solem ad rapidum lunasque sequentes
Ordine respicies, numquam te crastina fallet
Hora, neque insidiis noctis capiere serenae.
Luna, revertentes cum primum colligit ignis,
Si nigrum obscuro conprenderit aera cornu,
Maxumus agricolis pelagoque parabitur imber:
At si virgineum suffuderit ore ruborem,
Ventus erit: vento semper rubet aurea Phoebe.
Sin ortu quarto (namque is certissimus auctor)
Pura neque obtunsis per caelum cornibus ibit,
Totus et ille dies et qui nascentur ab illo
Exactum ad mensem pluvia ventisque carebunt,
Votaque servati solvent in litore nautae
Glauco et Panopeae et Inoo Melicertae.
Sol quoque et exoriens, et cum se condet in undas,
Signa dabit; solem certissima signa sequuntur,
Et quae mane refert et quae surgentibus astris.
Ille ubi nascentem maculis variaverit ortum
Conditus in nubem medioque refugerit orbe,
Suspecti tibi sint imbres; namque urget ab alto
Arboribusque satisque Notus pecorique sinister.
Aut ubi sub lucem densa inter nubila sese
Diversi rumpent radii, aut ubi pallida surget
Tithoni croceum linquens Aurora cubile,
Heu male tum mitis defendet pampinus uvas;
Tam multa in tectis crepitans salit horrida grando.
Hoc etiam, emenso cum iam decedit Olympo,
Profuerit meminisse magis; nam saepe videmus
Ipsius in voltu varios errare colores;
Caeruleus pluviam denuntiat, igneus Euros;
Sin maculae incipient rutilo inmiscerier igni,
Omnia tum pariter vento nimbisque videbis
Fervere: non illa quisquam me nocte per altum
Ire neque ab terra moneat convellere funem.
At si, cum referetque diem condetque relatum,
Lucidus orbis erit, frustra terrebere nimbis,
Et claro silvas cernes Aquilone moveri.

Denique quid vesper serus vehat, unde serenas
Ventus agat nubes, quid cogitet umidus Auster,
Sol tibi signa dabit. Solem quis dicere falsum
Audeat? Ille etiam caecos instare tumultus
Saepe monet fraudemque et operta tumescere bella.
Ille etiam exstincto miseratus Caesare Romam,
Cum caput obscura nitidum ferrugine texit
Impiaque aeternam timuerunt saecula noctem.
Tempore quamquam illo tellus quoque et aequora ponti
Obscenaeque canes importunaeque volucres
Signa dabant. Quotiens Cyclopum effervere in agros
Vidimus undantem ruptis fornacibus Aetnam
Flammarumque globos liquefactaque volvere saxa!
Armorum sonitum toto Germania caelo
Audiit, insolitis tremuerunt motibus Alpes.
Vox quoque per lucos volgo exaudita silentis
Ingens, et simulacra modis pallentia miris
Visa sub obscurum noctis; pecudesque locutae
(Infandum!), sistunt amnes terraeque dehiscunt
Et maestum inlacrimat templis ebur aeraque sudant.
Proluit insano contorquens vertice silvas
Fluviorum rex Eridanus camposque per omnes
Cum stabulis armenta tulit. Nec tempore eodem
Tristibus aut extis fibrae adparere minaces
Aut puteis manare cruor cessavit, et altae
Per noctem resonare lupis ululantibus urbes.
Non alias caelo ceciderunt plura sereno
Fulgura, nec diri totiens arsere cometae.
Ergo inter sese paribus concurrere telis
Romanas acies iterum videre Philippi;
Nec fuit indignum superis, bis sanguine nostro
Emathiam et latos Haemi pinguescere campos.
Scilicet et tempus veniet, cum finibus illis
Agricola incurvo terram molitus aratro
Exesa inveniet scabra robigine pila,
Aut gravibus rastris galeas pulsabit inanis
Grandiaque effossis mirabitur ossa sepulchris.
Di patrii, Indigetes, et Romule Vestaque mater,
Quae Tuscum Tiberim et Romana Palatia servas,
Hunc saltem everso iuvenem succurrere saeclo
Ne prohibete: satis iam pridem sanguine nostro
Laomedonteae luimus periuria Troiae;
Iam pridem nobis caeli te regia, Caesar,
Invidet, atque hominum queritur curare triumphos;
Quippe ubi fas versum atque nefas: tot bella per orbem,
Tam multae scelerum facies, non ullus aratro
Dignus honos, squalent abductis arva colonis,
Et curvae rigidum falces conflantur in ensem.

Hinc movet Euphrates, illinc Germania bellum;
Vicinae ruptis inter se legibus urbes
Arma ferunt; saevit toto Mars impius orbe:
Ut cum carceribus sese effudere quadrigae,
Addunt in spatia, et frustra retinacula tendens
Fertur equis auriga neque audit currus habenas.

LIBER SECUNDUS.

Hactenus arvorum cultus et sidera caeli;
Nunc te, Bacche, canam, nec non silvestria tecum
Virgulta et prolem tarde crescentis olivae.
Huc, pater o Lenaee, tuis hic omnia plena
Muneribus, tibi pampineo gravidus autumno
Floret ager, spumat plenis vindemia labris;
Huc, pater o Lenaee, veni, nudataque musto
Tinge novo mecum dereptis crura cothurnis.
Principio arboribus varia est natura creandis.
Namque aliae nullis hominum cogentibus ipsae
Sponte sua veniunt camposque et flumina late
Curva tenent, ut molle siler lentaeque genistae,
Populus et glauca canentia fronde salicta:
Pars autem posito surgunt de semine, ut altae
Castaneae, nemorumque Iovi quae maxima frondet
Aesculus, atque habitae Graiis oracula quercus:
Pullulat ab radice aliis densissima silva,
Ut cerasis ulmisque; etiam Parnasia laurus
Parva sub ingenti matris se subicit umbra.
Hos natura modos primum dedit, his genus omne
Silvarum fruticumque viret nemorumque sacrorum.
Sunt alii, quos ipse via sibi repperit usus.
Hic plantas tenero abscindens de corpore matrum
Deposuit sulcis, hic stirpes obruit arvo
Quadrifidasque sudes et acuto robore vallos:
Silvarumque aliae pressos propaginis arcus
Expectant et viva sua plantaria terra;
Nil radicis egent aliae, summumque putator
Haut dubitat terrae referens mandare cacumen:
Quin et caudicibus sectis, mirabile dictu,
Truditur e sicco radix oleagina ligno:
Et saepe alterius ramos impune videmus
Vertere in alterius, mutatamque insita mala
Ferre pirum, et prunis lapidosa rubescere corna.
Quare agite o proprios generatim discite cultus,
Agricolae, fructusque feros mollite colendo,
Neu segnes iaceant terrae. Iuvat Ismara Baccho
Conserere atque olea magnum vestire Taburnum.
Tuque ades inceptumque una decurre laborem,
O decus, o famae merito pars maxima nostrae,
Maecenas, pelagoque volans da vela patenti.
Non ego cuncta meis amplecti versibus opto,

Non, mihi si linguae centum sint oraque centum,
Ferrea vox: ades et primi lege litoris oram:
In manibus terrae; non hic te carmine ficto
Atque per ambages et longa exorsa tenebo.
Sponte sua quae se tollunt in luminis oras,
Infecunda quidem, sed laeta et fortia surgunt;
Quippe solo natura subest. Tamen haec quoque, siquis
Inserat aut scrobibus mandet mutata subactis,
Exuerint silvestrem animum, cultuque frequenti
In quascumque voces artis haut tarda sequantur.
Nec non et, sterilis quae stirpibus exit ab imis,
Hoc faciat, vacuos si sit digesta per agros;
Nunc altae frondes et rami matris opacant
Crescentique adimunt fetus uruntque ferentem.
Iam, quae seminibus iactis se sustulit arbos,
Tarda venit seris factura nepotibus umbram,
Pomaque degenerant sucos oblita priores,
Et turpis avibus praedam fert uva racemos.
Scilicet omnibus est labor impendendus, et omnes
Cogendae in sulcum ac multa mercede domandae.
Sed truncis oleae melius, propagine vites
Respondent, solido Paphiae de robore myrtus;
Plantis et durae coryli nascuntur et ingens
Fraxinus Herculeaeque arbos umbrosa coronae
Chaoniique patris glandes; etiam ardua palma
Nascitur et casus abies visura marinos.
Inseritur vero et nucis arbutus horrida fetu
Et steriles platani malos gessere valentes;
Castaneae fagus, ornusque incanuit albo
Flore piri, glandemque sues fregere sub ulmis.
Nec modus inserere atque oculos inponere simplex.
Nam qua se medio trudunt de cortice gemmae
Et tenuis rumpunt tunicas, angustus in ipso
Fit nodo sinus; huc aliena ex arbore germen
Includunt udoque docent inolescere libro:
Aut rursum enodes trunci resecantur, et alte
Finditur in solidum cuneis via, deinde feraces
Plantae immittuntur; nec longum tempus, et ingens
Exiit ad caelum ramis felicibus arbos
Miraturque novas frondes et non sua poma.
Praeterea genus haut unum nec fortibus ulmis
Nec salici lotoque neque Idaeis cyparissis;
Nec pingues unam in faciem nascuntur olivae,
Orchades et radii et amara pausia baca,
Pomaque et Alcinoi silvae, nec surculus idem

52 *Voles* pro *voces*, W. post cc. nonnullos, minus recte, ut nobis videtur. Et nos *sequantur* pro *sequentur* recepimus, tutante c. 1 Moret.

Crustumiis Syriisque piris gravibusque volaemis.
Non eadem arboribus pendet vindemia nostris,
Quam Methymnaeo carpit de palmite Lesbos;
Sunt Thasiae vites, sunt et Mareotides albae,
Pinguibus hae terris habiles, levioribus illae,
Et passo psithia utilior tenuisque lageos
Temptatura pedes olim vincturaque linguam,
Purpureae preciaeque; et quo te carmine dicam,
Rhaetica? nec cellis ideo contende Falernis.
Sunt et Aminnaeae vites, firmissima vina,
Tmolius adsurgit quibus et rex ipse Phanaeus;
Argitisque minor, cui non certaverit ulla
Aut tantum fluere aut totidem durare per annos.
Non ego te, Dis et mensis accepta secundis,
Transierim, Rhodia, et tumidis, bumaste, racemis.
Sed neque, quam multae species, nec nomina quae sint,
Est numerus; neque enim numero comprendere refert;
Quem qui scire velit, Libyci velit aequoris idem
Discere quam multae Zephyro turbentur harenae,
Aut, ubi navigiis violentior incidit Eurus,
Nosse quot Ionii veniant ad litora fluctus.
Nec vero terrae ferre omnes omnia possunt.
Fluminibus salices crassisque paludibus alni
Nascuntur, steriles saxosis montibus orni;
Litora myrtetis laetissima: denique apertos
Bacchus amat colles, aquilonem et frigora taxi.
Aspice et extremis domitum cultoribus orbem
Eoasque domos Arabum pictosque Gelonos:
Divisae arboribus patriae: sola India nigrum
Fert hebenum, solis est turea virga Sabaeis.
Quid tibi odorato referam sudantia ligno
Balsamaque et bacas semper frondentis acanthi?
Quid nemora Aethiopum molli canentia lana,
Velleraque ut foliis depectant tenuia Seres;
Aut quos Oceano propior gerit India lucos,
Extremi sinus orbis, ubi aëra vincere summum
Arboris haut ullae iactu potuere sagittae?
Et gens illa quidem sumptis non tarda pharetris.
Media fert tristis sucos tardumque saporem
Felicis mali, quo non praesentius ullum,
Pocula siquando saevae infecere novercae,
Auxilium venit, ac membris agit atra venena.
Ipsa ingens arbos faciemque simillima lauro;
Et, si non alium late iactaret odorem,
Laurus erat: folia haut ullis labentia ventis;
Flos ad prima tenax; animas et olentia Medi
Ora fovent illo et senibus medicantur anhelis.

129 Miscuerunique herbas et non innoxia verba. Vid. iii. 283.

Sed neque Medorum, silvae ditissima, terra,
Nec pulcher Ganges atque auro turbidus Hermus
Laudibus Italiae certent, non Bactra neque Indi
Totaque turiferis Panchaia pinguis harenis.
Haec loca non tauri spirantes naribus ignem
Invertere satis immanis dentibus hydri,
Nec galeis densisque virum seges horruit hastis;
Sed gravidae fruges et Bacchi Massicus umor
Implevere; tenent oleae armentaque laeta.
Hinc bellator equos campo sese arduus infert;
Hinc albi, Clitumne, greges et maxima taurus
Victima, saepe tuo perfusi flumine sacro,
Romanos ad templa deum duxere triumphos.
Hic ver adsiduum atque alienis mensibus aestas;
Bis gravidae pecudes, bis pomis utilis arbos.
At rabidae tigres absunt et saeva leonum
Semina, nec miseros fallunt aconita legentis,
Nec rapit immensos orbis per humum, neque tanto
Squameus in spiram tractu se colligit anguis.
Adde tot egregias urbes operumque laborem,
Tot congesta manu praeruptis oppida saxis
Fluminaque antiquos subter labentia muros.
An mare quod supra, memorem, quodque adluit infra?
Anne lacus tantos? te, Lari maxime, teque,
Fluctibus et fremitu adsurgens Benace marino?
An memorem portus Lucrinoque addita claustra
Atque indignatum magnis stridoribus aequor,
Iulia qua ponto longe sonat unda refuso
Tyrrhenusque fretis immittitur aestus Avernis?
Haec eadem argenti rivos aerisque metalla
Ostendit venis atque auro plurima fluxit.
Haec genus acre virum, Marsos pubemque Sabellam
Adsuetumque malo Ligurem Volscosque verutos
Extulit, haec Decios Marios magnosque Camillos,
Scipiadas duros bello et te, maxime Caesar,
Qui nunc extremis Asiae iam victor in oris
Inbellem avertis Romanis arcibus Indum.
Salve, magna parens frugum, Saturnia tellus,
Magna virum; tibi res antiquae laudis et artis
Ingredior, sanctos ausus recludere fontis,
Ascraeumque cano Romana per oppida carmen.
Nunc locus arvorum ingeniis, quae robora cuique,
Quis color, et quae sit rebus natura ferendis.
Difficiles primum terrae collesque maligni,
Tenuis ubi argilla et dumosis calculus arvis,
Palladia gaudent silva vivacis olivae:
Indicio est tractu surgens oleaster eodem
Plurimus et strati bacis silvestribus agri.

At quae pinguis humus dulcique uligine laeta,
Quique frequens herbis et fertilis ubere campus
(Qualem saepe cava montis convalle solemus
Dispicere; huc summis liquuntur rupibus amnes
Felicemque trahunt limum) quique editus austro
Et filicem curvis invisam pascit aratris:
Hic tibi praevalidas olim multoque fluentis
Sufficiet Baccho vitis, hic fertilis uvae,
Hic laticis, qualem pateris libamus et auro,
Inflavit cum pinguis ebur Tyrrhenus ad aras,
Lancibus et pandis fumantia reddimus exta.
Sin armenta magis studium vitulosque tueri
Aut fetus ovium aut urentis culta capellas,
Saltus et saturi petito longinqua Tarenti,
Et qualem infelix amisit Mantua campum
Pascentem niveos herboso flumine cycnos:
Non liquidi gregibus fontes, non gramina derunt,
Et quantum longis carpent armenta diebus,
Exigua tantum gelidus ros nocte reponet.
Nigra fere et presso pinguis sub vomere terra,
Et quoi putre solum, namque hoc imitamur arando,
Optima frumentis: non ullo ex aequore cernes
Plura domum tardis decedere plaustra iuvencis:
Aut unde iratus silvam devexit arator
Et nemora evertit multos ignava per annos,
Antiquasque domos avium cum stirpibus imis
Eruit: illae altum nidis petiere relictis,
At rudis enituit impulso vomere campus.
Nam ieiuna quidem clivosi glarea ruris
Vix humilis apibus casias roremque ministrat;
Et tofus scaber et nigris exesa chelydris
Creta negant alios aeque serpentibus agros
Dulcem ferre cibum et curvas praebere latebras.
Quae tenuem exhalat nebulam fumoseque volucris,
Et bibit umorem et, cum volt, ex se ipsa remittit,
Quaeque suo semper viridis se gramine vestit
Nec scabie et salsa laedit robigine ferrum,
Illa tibi laetis intexet vitibus ulmos,
Illa ferax oleost, illam experiere colendo
Et facilem pecori et patientem vomeris unci:
Talem dives arat Capua et vicina Vesaevo
Ora iugo et vacuis Clanius non aequos Acerris.
Nunc quo quamque modo possis cognoscere dicam.
Rara sit an supra morem si densa requires,
Altera frumentis quoniam favet, altera Baccho,
Densa magis Cereri, rarissima quaeque Lyaeo,
Ante locum capies oculis alteque iubebis
In solido puteum demitti omnemque reponea

Rursus humum et pedibus summas aequabis harenas:
Si derunt, rarum pecorique et vitibus almis
Aptius uber erit; sin in sua posse negabunt
Ire loca et scrobibus superabit terra repletis,
Spissus ager; glaebas cunctantis crassaque terga
Expecta et validis terram proscinde iuvencis.
Salsa autem tellus et quae perhibetur amara,
Frugibus infelix (ea nec mansuescit arando
Nec Baccho genus aut pomis sua nomina servat)
Tale dabit specimen: tu spisso vimine qualos
Colaque prelorum fumosis deripe tectis;
Huc ager ille malus dulcesque a fontibus undae
Ad plenum calcentur; aqua eluctabitur omnis
Scilicet et grandes ibunt per vimina guttae;
At sapor indicium faciet manifestus, et ora
Tristia temptantum sensu torquebit amaror.
Pinguis item quae sit tellus, hoc denique pacto
Discimus; haut umquam manibus iactata fatiscit,
Sed picis in morem ad digitos lentescit habendo.
Umida maioris herbas alit, ipsaque iusto
Laetior: a nimium ne sit mihi fertilis illa
Nec se praevalidam primis ostendat aristis!
Quae gravis est ipso tacitam se pondere prodit,
Quaeque levis. Promptum est oculis praediscere nigram,
Et quis cui color. At sceleratum exquirere frigus
Difficile est; piceae tantum taxique nocentes
Interdum aut hederae pandunt vestigia nigrae.
His animadversis, terram multo ante memento
Excoquere et magnos scrobibus concidere montis,
Ante supinatas Aquiloni ostendere glaebas,
Quam laetum infodias vitis genus. Optima putri
Arva solo; id venti curant gelidaeque pruinae
Et labefacta movens robustus iugera fossor.
Ac siquos haut ulla viros vigilantia fugit,
Ante locum similem exquirunt, ubi prima paretur
Arboribus seges et quo mox digesta feratur,
Mutatam ignorent subito ne semina matrem.
Quin etiam caeli regionem in cortice signant,
Ut quo quaeque modo steterit, qua parte calores
Austrinos tulerit, quae terga obverterit axi,
Restituant: adeo in teneris consuescere multumst.
Collibus an plano melius sit ponere vitem,
Quaere prius. Si pinguis agros metabere campi,
Densa sere: in denso non segnior ubere Bacchus:
Sin tumulis adclive solum collisque supinos,
Indulge ordinibus, nec setius omnis in unguem
Arboribus positis secto via limite quadret,
Ut saepe ingenti bello cum longa cohortis

Explicuit legio et campo stetit agmen aperto,
Derectaeque acies, ac late fluctuat omnis
Aere renidenti tellus, necdum horrida miscent
Proelia, sed dubius mediis Mars errat in armis.
Omnia sint paribus numeris dimensa viarum,
Non animum modo uti pascat prospectus inanem,
Sed quia non aliter vires dabit omnibus aequas
Terra, neque in vacuum poterunt se extendere rami.
Forsitan et scrobibus quae sint fastigia quaeras.
Ausim vel tenui vitem committere sulco:
Altior ac penitus terrae defigitur arbos,
Aesculus in primis, quae quantum vertice ad auras
Aetherias, tantum radice in Tartara tendit.
Ergo non hiemes illam, non flabra neque imbres
Convellunt; immota manet, multosque nepotes,
Multa virum volvens durando saecula vincit.
Tum fortis late ramos et bracchia pandens
Huc illuc media ipsa ingentem sustinet umbram.
Neve tibi ad solem vergant vineta cadentem,
Neve inter vitis corylum sere, neve flagella
Summa pete aut summa defringe ex arbore plantas
(Tantus amor terrae), nec ferro laede retunso
Semina, neve olea silvestris insere truncos:
Nam saepe incautis pastoribus excidit ignis,
Qui, furtim pingui primum sub cortice tectus,
Robora comprendit, frondesque elapsus in altas
Ingentem caelo sonitum dedit; inde secutus
Per ramos victor perque alta cacumina regnat,
Et totum involvit flammis nemus et ruit atram
Ad caelum picea crassus caligine nubem,
Praesertim si tempestas a vertice silvis
Incubuit glomeratque ferens incendia ventus.
Hoc ubi, non a stirpe valent caesaeque reverti
Possunt atque ima similes revirescere terra;
Infelix superat foliis oleaster amaris.
Nec tibi tam prudens quisquam persuadeat auctor
Tellurem Borea rigidam spirante moveri.
Rura gelu tum claudit hiemps, nec semine iacto
Concretam patitur radicem adfigere terrae.
Optima vinetis satio, cum vere rubenti
Candida venit avis longis invisa colubris,
Prima vel autumni sub frigora, cum rapidus Sol
Nondum hiemem contingit equis, iam praeterit aestas.
Ver adeo frondi nemorum, ver utile silvis,
Vere tument terrae et genitalia semina poscunt.
Tum pater omnipotens fecundis imbribus Aether
Coniugis in gremium laetae descendit, et omnis
Magnus alit magno commixtus corpore fetus.

Avia tum resonant avibus virgulta canoris,
Et Venerem certis repetunt armenta diebus;
Parturit almus ager, Zephyrique tepentibus auris
Laxant arva sinus; superat tener omnibus umor;
Inque novos soles audent se germina tuto
Credere; nec metuit surgentis pampinus Austros
Aut actum caelo magnis Aquilonibus imbrem,
Sed trudit gemmas et frondes explicat omnis.
Non alios prima crescentis origine mundi
Inluxisse dies aliumve habuisse tenorem
Crediderim: ver illud erat, ver magnus agebat
Orbis, et hibernis parcebant flatibus Euri,
Cum primae lucem pecudes hausere, virumque
Terrea progenies duris caput extulit arvis,
Immissaeque ferae silvis et sidera caelo.
Nec res hunc tenerae possent perferre laborem,
Si non tanta quies iret frigusque caloremque
Inter, et exciperet caeli indulgentia terras.
Quod superest, quaecumque premes virgulta per agros,
Sparge fimo pingui et multa memor occule terra,
Aut lapidem bibulum aut squalentis infode conchas:
Inter enim labentur aquae, tenuisque subibit
Halitus, atque animos tollent sata: iamque reperti,
Qui saxo super atque ingentis pondere testae
Urgerent; hoc effusos munimen ad imbres,
Hoc, ubi hiulca siti findit canis aestifer arva.
Seminibus positis, superest diducere terram
Saepius ad capita et duros iactare bidentis,
Aut presso exercere solum sub vomere et ipsa
Flectere luctantis inter vineta iuvencos;
Tum levis calamos et rasae hastilia virgae
Fraxineasque aptare sudes furcasque valentis,
Viribus eniti quarum et contemnere ventos
Adsuescant summasque sequi tabulata per ulmos.
Ac dum prima novis adolescit frondibus aetas,
Parcendum teneris, et dum se laetus ad auras
Palmes agit laxis per purum immissus habenis,
Ipsa acie nondum falcis temptanda, sed uncis
Carpendae manibus frondes interque legendae.
Inde ubi iam validis amplexae stirpibus ulmos
Exierint, tum stringe comas, tum bracchia tonde
(Ante reformidant ferrum), tum denique dura
Exerce imperia et ramos compesce fluentis.
Texendae saepes etiam et pecus omne tenendum,
Praecipue dum frons tenera inprudensque laborum;
Cui super indignas hiemes solemque potentem
Silvestres uri adsidue capreaeque sequaces
Inludunt, pascuntur oves avidaeque iuvencae.

Frigora nec tantum cana concreta pruina
Aut gravis incumbens scopulis arentibus aestas,
Quantum illi nocuere greges durique venenum
Dentis et admorso signata in stirpe cicatrix.
Non aliam ob culpam Baccho caper omnibus aris
Caeditur et veteres ineunt proscaenia ludi,
Praemiaque ingeniis pagos et compita circum
Thesidae posuere atque inter pocula laeti
Mollibus in pratis unctos saluere per utres.
Nec non Ausonii Troia gens missa coloni
Versibus incomptis ludunt risuque soluto,
Oraque corticibus sumunt horrenda cavatis,
Et te, Bacche, vocant per carmina laeta, tibique
Oscilla ex alta suspendunt mollia pinu.
Hinc omnis largo pubescit vinea fetu,
Complentur vallesque cavae saltusque profundi
Et quocumque deus circum caput egit honestum.
Ergo rite suum Baccho dicemus honorem
Carminibus patriis, lanceaque et liba feremus,
Et ductus cornu stabit sacer hircus ad aram,
Pinguiaque in veribus torrebimus exta colurnis.
Est etiam ille labor curandis vitibus alter,
Cui numquam exhausti satis est: namque omne quotannis
Terque quaterque solum scindendum glaebaque versis
Aeternum frangenda bidentibus, omne levandum
Fronde nemus. Redit agricolis labor actus in orbem,
Atque in se sua per vestigia volvitur annus.
Ac iam olim, seras posuit cum vinea frondes
Frigidus et silvis Aquilo decussit honorem,
Iam tum acer curas venientem extendit in annum
Rusticus, et curvo Saturni dente relictam
Persequitur vitem attondens fingitque putando.
Primus humum fodito, primus devecta cremato
Sarmenta, et vallos primus sub tecta referto;
Postremus metito. Bis vitibus ingruit umbra;
Bis segetem densis obducunt sentibus herbae;
Durus uterque labor: laudato ingentia rura,
Exiguum colito. Nec non etiam aspera rusci
Vimina per silvam et ripis fluvialis harundo
Caeditur, incultique exercet cura salicti.
Iam vinctae vites, iam falcem arbusta reponunt,
Iam canit effectos extremus vinitor antes:
Sollicitanda tamen tellus pulvisque movendus,
Et iam maturis metuendus Iuppiter uvis.
Contra non ulla est oleis cultura; neque illae
Procurvam exspectant falcem rastrosque tenacis,
Cum semel haeserunt arvis aurasque tulerunt;
Ipsa satis tellus, cum dente recluditur unco,

Sufficit umorem et gravidas, cum vomere, fruges.
Hoc pinguem et placitam Paci nutritor olivam.
Poma quoque, ut primum truncos sensere valentis
Et viris habuere suas, ad sidera raptim
Vi propria nituntur opisque haut indiga nostrae.
Nec minus interea fetu nemus omne gravescit,
Sanguineisque inculta rubent aviaria bacis.
Tondentur cytisi, taedas silva alta ministrat,
Pascunturque ignes nocturni et lumina fundunt.
Et dubitant homines serere atque inpendere curam?
Quid maiora sequar? salices humilesque genistae
Aut illae pecori frondem aut pastoribus umbram
Sufficiunt saepemque satis et pabula melli;
Et iuvat undantem buxo spectare Cytorum
Naryciaeque picis lucos, iuvat arva videre
Non rastris, hominum non ulli obnoxia curae.
Ipsae Caucaseo steriles in vertice silvae,
Quas animosi Euri adsidue franguntque feruntque,
Dant alios aliae fetus, dant utile lignum
Navigiis pinos, domibus cedrumque cupressosque;
Hinc radios trivere rotis, hinc tympana plaustris
Agricolae et pandas ratibus posuere carinas.
Viminibus salices, fecundae frondibus ulmi,
At myrtus validis hastilibus et bona bello
Cornus; Ituraeos taxi torquentur in arcus.
Nec tiliae leves aut torno rasile buxum
Non formam accipiunt ferroque cavantur acuto;
Nec non et torrentem undam levis innatat alnus
Missa Pado; nec non et apes examina condunt
Corticibusque cavis vitiosaeque ilicis alveo.
Quid memorandum aeque Baccheia dona tulerunt?
Bacchus et ad culpam causas dedit; ille furentis
Centauros leto domuit, Rhoecumque Pholumque
Et magno Hylaeum Lapithis cratere minantem.
O fortunatos nimium, sua si bona norint,
Agricolas, quibus ipsa procul discordibus armis
Fundit humo facilem victum iustissima tellus.
Si non ingentem foribus domus alta superbis
Mane salutantum totis vomit aedibus undam,
Nec varios inhiant pulchra testudine postes,
Inlusasque auro vestes Ephyreiaque aera,
Alba neque Assyrio fucatur lana veneno,
Nec casia liquidi corrumpitur usus olivi:
At secura quies et nescia fallere vita,
Dives opum variarum, at latis otia fundis,
Speluncae vivique lacus et frigida tempe
Mugitusque boum mollesque sub arbore somni,
Non absunt; illic saltus ac lustra ferarum,

Et patiens operum exiguoque adsueta iuventus,
Sacra deum sanctique patres; extrema per illos
Iustitia excedens terris vestigia fecit.
Me vero primum dulces ante omnia Musae,
Quarum sacra fero ingenti percussus amore,
Accipiant, caelique vias et sidera monstrent,
Defectus solis varios lunaeque labores;
Unde tremor terris, qua vi maria alta tumescant
Obicibus ruptis rursusque in se ipsa residant,
Quid tantum Oceano properent se tinguere soles
Hiberni, vel quae tardis mora noctibus obstet.
Sin has ne possim naturae accedere partis
Frigidus obstiterit circum praecordia sanguis,
Rura mihi et rigui placeant in vallibus amnes,
Flumina amem silvasque inglorius. O ubi campi
Spercheosque et virginibus bacchata Lacaenis
Taygeta, o qui me gelidis convallibus Haemi
Sistat, et ingenti ramorum protegat umbra?
Felix, qui potuit rerum cognoscere causas
Atque metus omnis et inexorabile fatum
Subiecit pedibus strepitumque Acherontis avari:
Fortunatus et ille, deos qui novit agrestis,
Panaque Silvanumque senem Nymphasque sorores.
Illum non populi fasces, non purpura regum
Flexit et infidos agitans discordia fratres,
Aut coniurato descendens Dacus ab Histro;
Non res Romanae perituraque regna; neque ille
Aut doluit miserans inopem aut invidit habenti.
Quos rami fructus, quos ipsa volentia rura
Sponte tulere sua, carpsit, nec ferrea iura
Insanumque forum aut populi tabularia vidit.
Sollicitant alii remis freta caeca, ruuntque
In ferrum, penetrant aulas et limina regum;
Hic petit excidiis urbem miserosque penatis,
Ut gemma bibat et Sarrano dormiat ostro;
Condit opes alius defossoque incubat auro;
Hic stupet attonitus rostris; hunc plausus hiantem
Per cuneos geminatus enim plebisque patrumque
Corripuit; gaudent perfusi sanguine fratrum,
Exilioque domos et dulcia limina mutant
Atque alio patriam quaerunt sub sole iacentem.
Agricola incurvo terram dimovit aratro;
Hic anni labor, hinc patriam parvosque penates
Sustinet, hinc armenta boum meritosque iuvencos.
Nec requies quin aut pomis exuberet annus,

488 *Convallibus*, W. post Medic. alterumque c. pro volgata lectione *in vallibus*.

Aut fetu pecorum aut Cerealis mergite culmi,
Proventuque oneret sulcos atque horrea vincat.
Venit hiemps: teritur Sicyonia baca trapetis,
Glande sues laeti redeunt, dant arbuta silvae;
Et varios ponit fetus autumnus, et alte
Mitis in apricis coquitur vindemia saxis.
Interea dulces pendent circum oscula nati,
Casta pudicitiam servat domus, ubera vaccae
Lactea demittunt, pinguesque in gramine laeto
Inter se adversis luctantur cornibus haedi.
Ipse dies agitat festos, fususque per herbam,
Ignis ubi in medio et socii cratera coronant,
Te, libans, Lenaee, vocat, pecorisque magistris
Velocis iaculi certamina ponit in ulmo,
Corporaque agresti nudant praedura palaestrae.
Hanc olim veteres vitam coluere Sabini,
Hanc Remus et frater, sic fortis Etruria crevit
Scilicet et rerum facta est pulcherrima Roma,
Septemque una sibi muro circumdedit arces.
Ante etiam sceptrum Dictaei regis et ante
Impia quam caesis gens est epulata iuvencis,
Aureus hanc vitam in terris Saturnus agebat:
Necdum etiam audierant inflari classica, necdum
Impositos duris crepitare incudibus ensis.
Sed nos immensum spatiis confecimus aequor,
Et iam tempus equom fumantia solvere colla.

LIBER TERTIUS.

Te quoque, magna Pales, et te memorande canemus
Pastor ab Amphryso, vos, silvae amnesque Lycaei.
Cetera quae vacuas tenuissent carmine mentes,
Omnia iam volgata: quis aut Eurysthea durum
Aut inlaudati nescit Busiridis aras?
Quoi non dictus Hylas puer et Latonia Delos
Hippodameque umeroque Pelops insignis eburno,
Acer equis? Temptanda via est, qua me quoque possim
Tollere humo victorque virum volitare per ora.
Primus ego in patriam mecum, modo vita supersit,
Aonio rediens deducam vertice Musas;
Primus Idumaeas referam tibi, Mantua, palmas,
Et viridi in campo templum de marmore ponam
Propter aquam, tardis ingens ubi flexibus errat
Mincius et tenera praetexit harundine ripas.
In medio mihi Caesar erit templumque tenebit:
Illi victor ego et Tyrio conspectus in ostro
Centum quadriiugos agitabo ad flumina currus.
Cuncta mihi Alpheum linquens lucosque Molorchi
Cursibus et crudo decernet Graecia caestu.
Ipse caput tonsae foliis ornatus olivae
Dona feram. Iam nunc sollemnis ducere pompas
Ad delubra iuvat caesosque videre iuvencos,
Vel scaena ut versis discedat frontibus utque
Purpurea intexti tollant aulaea Britanni.
In foribus pugnam ex auro solidoque elephanto
Gangaridum faciam victorisque arma Quirini,
Atque hic undantem bello magnumque fluentem
Nilum ac navali surgentis aere columnas.
Addam urbes Asiae domitas pulsumque Niphaten
Fidentemque fuga Parthum versisque sagittis,
Et duo rapta manu diverso ex hoste tropaea
Bisque triumphatas utroque ab litore gentes.
Stabunt et Parii lapides, spirantia signa,
Assaraci proles demissaeque ab Iove gentis
Nomina, Trosque parens et Troiae Cynthius auctor.
Invidia infelix Furias amnemque severum
Cocyti metuet tortosque Ixionis anguis
Immanemque rotam et non exsuperabile saxum.
Interea Dryadum silvas saltusque sequamur
Intactos, tua, Maecenas, haut mollia iussa.
Te sine nil altum mens incohat: en age segnis
Rumpe moras; vocat ingenti clamore Cithaeron

Taygetique canes domitrixque Epidaurus equorum,
Et vox adsensu nemorum ingeminata remugit.
Mox tamen ardentis accingar dicere pugnas
Caesaris et nomen fama tot ferre per annos,
Tithoni prima quot abest ab origine Caesar.
Seu quis Olympiacae miratus praemia palmae
Pascet equos, seu quis fortis ad aratra iuvencos,
Corpora praecipue matrum legat. Optuma torvae
Forma bovis, cui turpe caput, cui plurima cervix,
Et crurum tenus a mento palearia pendent;
Tum longo nullus lateri modus; omnia magna,
Pes etiam; et camuris hirtae sub cornibus aures.
Nec mihi displiceat maculis insignis et albo,
Aut iuga detractans interdumque aspera cornu
Et faciem tauro propior, quaeque ardua tota
Et gradiens ima verrit vestigia cauda.
Aetas Lucinam iustosque pati hymenaeos
Desinit ante decem, post quattuor incipit annos;
Cetera nec feturae habilis nec fortis aratris.
Interea, superat gregibus dum laeta iuventas,
Solve mares; mitte in Venerem pecuaria primus,
Atque aliam ex alia generando suffice prolem.
Optima quaeque dies miseris mortalibus aevi
Prima fugit; subeunt morbi tristisque senectus
Et labor, et durae rapit inclementia mortis.
Semper erunt quarum mutari corpora malis:
Semper enim refice ac, ne post amissa requiras,
Ante veni et subolem armento sortire quotannis.
Nec non et pecori est idem dilectus equino.
Tu modo, quos in spem statues summittere gentis,
Praecipuum iam inde a teneris impende laborem.
Continuo pecoris generosi pullus in arvis
Altius ingreditur et mollia crura reponit;
Primus et ire viam et fluvios temptare minacis
Audet et ignoto sese committere ponti,
Nec vanos horret strepitus. Illi ardua cervix
Argutumque caput, brevis alvus obesaque terga,
Luxuriatque toris animosum pectus. Honesti
Spadices glaucique; color deterrimus albis
Et gilvo. Tum, siqua sonum procul arma dedere,
Stare loco nescit, micat auribus et tremit artus,
Collectumque premens volvit sub naribus ignem.
Densa iuba, et dextro iactata recumbit in armo:
At duplex agitur per lumbos spina, cavatque
Tellurem et solido graviter sonat ungula cornu.
Talis Amyclaei domitus Pollucis habenis
Cyllarus et, quorum Grai meminere poetae,
Martis equi biiuges et magni currus Achilli.

Talis et ipse iubam cervice effudit equina
Coniugis adventu pernix Saturnus, et altum
Pelion hinnitu fugiens implevit acuto.
Hunc quoque, ubi aut morbo gravis aut iam segnior annis
Deficit, abde domo, nec turpi ignosce senectae.
Frigidus in Venerem senior, frustraque laborem
Ingratum trahit; et siquando ad proelia ventum est,
Ut quondam in stipulis magnus sine viribus ignis,
Incassum furit. Ergo animos aevumque notabis
Praecipue; hinc alias artis prolemque parentum,
Et quis cuique dolor victo, quae gloria palmae.
Nonne vides, cum praecipiti certamine campum
Corripuere ruuntque effusi carcere currus,
Cum spes arrectae iuvenum, exultantiaque haurit
Corda pavor pulsans? Illi instant verbere torto
Et proni dant lora, volat vi fervidus axis;
Iamque humiles, iamque elati sublime videntur
Aera per vacuum ferri atque adsurgere in auras;
Nec mora, nec requies; at fulvae nimbus harenae
Tollitur, umescunt spumis flatuque sequentum;
Tantus amor laudum, tantae est victoria curae.
Primus Erichthonius currus et quattuor ausus
Iungere equos rapidusque rotis insistere victor:
Frena Pelethronii Lapithae gyrosque dedere
Impositi dorso, atque equitem docuere sub armis
Insultare solo et gressus glomerare superbos.
Aequos uterque labor, aeque iuvenemque magistri
Exquirunt calidumque animis et cursibus acrem,
Quamvis saepe fuga versos ille egerit hostis,
Et patriam Epirum referat fortisque Mycenas
Neptunique ipsa deducat origine gentem.
His animadversis instant sub tempus, et omnis
Impendunt curas denso distendere pingui
Quem legere ducem et pecori dixere maritum;
Florentisque secant herbas fluviosque ministrant
Farraque, ne blando nequeat superesse labori
Invalidique patrum referant ieiunia nati.
Ipsa autem macie tenuant armenta volentes,
Atque ubi concubitus primos iam nota voluptas
Sollicitat, frondesque negant et fontibus arcent:
Saepe etiam cursu quatiunt et sole fatigant,
Cum graviter tunsis gemit area frugibus, et cum
Surgentem ad Zephyrum paleae iactantur inanes.
Hoc faciunt, nimio ne luxu obtunsior usus
Sit genitali arvo et sulcos oblimet inertis,
Sed rapiat sitiens Venerem interiusque recondat.
Rursus cura patrum cadere et succedere matrum

Incipit. Exactis gravidae cum mensibus errant,
Non illas gravibus quisquam iuga ducere plaustris,
Non saltu superare viam sit passus et acri
Carpere prata fuga fluviosque innare rapacis.
Saltibus in vacuis pascunt et plena secundum
Flumina, muscus ubi et viridissima gramine ripa,
Speluncaeque tegant et saxea procubet umbra.
Est lucos Silari circa ilicibusque virentem
Plurimus Alburnum volitans, quoi nomen asilo
Romanum est, oestrum Grai vertere vocantes,
Asper, acerba sonans, quo tota exterrita silvis
Diffugiunt armenta, furit mugitibus aether
Concussus silvaeque et sicci ripa Tanagri.
Hoc quondam monstro horribilis exercuit iras
Inachiae Iuno pestem meditata iuvencae.
Hunc quoque, nam mediis fervoribus acrior instat,
Arcebis gravido pecori, armentaque pasces
Sole recens orto aut noctem ducentibus astris.
Post partum cura in vitulos traducitur omnis;
Continuoque notas et nomina gentis inurunt,
Et quos aut pecori malint summittere habendo
Aut aris servare sacros aut scindere terram
Et campum horrentem fractis invertere glaebis.
Cetera pascuntur viridis armenta per herbas.
Tu quos ad studium atque usum formabis agrestem,
Iam vitulos hortare viamque insiste domandi,
Dum faciles animi iuvenum, dum mobilis aetas.
Ac primum laxos tenui de vimine circlos
Cervici subnecte; dehinc, ubi libera colla
Servitio adsuerint, ipsis e torquibus aptos
Iunge pares, et coge gradum conferre iuvencos;
Atque illis iam saepe rotae ducantur inanes
Per terram, et summo vestigia pulvere signent;
Post valido nitens sub pondere faginus axis
Instrepat, et iunctos temo trahat aereus orbes.
Interea pubi indomitae non gramina tantum
Nec vescas salicum frondes ulvamque palustrem,
Sed frumenta manu carpes sata; nec tibi fetae
More patrum nivea inplebunt mulctraria vaccae,
Sed tota in dulcis consument ubera natos.
Sin ad bella magis studium turmasque ferocis,
Aut Alphea rotis praelabi flumina Pisae
Et Iovis in luco currus agitare volantis,
Primus equi labor est, animos atque arma videre
Bellantum lituosque pati tractuque gementem
Ferre rotam et stabulo frenos audire sonantis;
Tum magis atque magis blandis gaudere magistri
Laudibus et plausae sonitum cervicis amare.

Atque haec iam primo depulsus ab ubere matris
Audeat, inque vicem det mollibus ora capistris
Invalidus etiamque tremens, etiam inscius aevi.
At tribus exactis ubi quarta acceperit aestas,
Carpere mox gyrum incipiat gradibusque sonare
Compositis, sinuetque alterna volumina crurum,
Sitque laboranti similis; tum cursibus auras,
Tum vocet, ac per aperta volans ceu liber habenis
Aequora vix summa vestigia ponat harena;
Qualis hyperboreis Aquilo cum densus ab oris
Incubuit Scythiaeque hiemes atque arida differt
Nubila; tum segetes altae campique natantes
Lenibus horrescunt flabris summaeque sonorem
Dant silvae longique urgent ad litora fluctus;
Ille volat, simul arva fuga simul aequora verrens.
Hinc vel ad Elei metas et maxima campi
Sudabit spatia et spumas aget ore cruentas,
Belgica vel molli melius feret esseda collo.
Tum demum crassa magnum farragine corpus
Crescere iam domitis sinito: namque ante domandum
Ingentis tollent animos prensique negabunt
Verbera lenta pati et duris parere lupatis.
Sed non ulla magis viris industria firmat,
Quam Venerem et caeci stimulos avertere amoris,
Sive boum sive est quoi gratior usus equorum.
Atque ideo tauros procul atque in sola relegant
Pascua post montem oppositum et trans flumina lata,
Aut intus clausos satura ad praesepia servant.
Carpit enim viris paulatim uritque videndo
Femina, nec nemorum patitur meminisse nec herbae
Dulcibus illa quidem inlecebris, et saepe superbos
Cornibus inter se subigit decernere amantis.
Pascitur in magna Sila formosa iuvenca:
Illi alternantes multa vi proelia miscent
Volneribus crebris; lavit ater corpora sanguis,
Versaque in obnixos urgentur cornua vasto
Cum gemitu; reboant silvaeque et longus Olympus.
Nec mos bellantis una stabulare; sed alter
Victus abit longeque ignotis exulat oris,
Multa gemens ignominiam plagasque superbi
Victoris, tum quos amisit inultus amores;
Et stabula aspectans regnis excessit avitis.
Ergo omni cura viris exercet, et inter
Dura iacet pernox instrato saxa cubili
Frondibus hirsutis et carice pastus acuta,
Et temptat sese atque irasci in cornua discit
Arboris obnixus trunco, ventosque lacessit
Ictibus et sparsa ad pugnam proludit harena.

Post ubi collectum robur viresque refectae,
Signa movet praecepsque oblitum fertur in hostem:
Fluctus uti, medio coepit cum albescere ponto,
Longius ex altoque sinum trahit, utque volutus
Ad terras, immane sonat per saxa neque ipso
Monte minor procumbit; at ima exaestuat unda
Verticibus nigramque alte subiectat harenam.
Omne adeo genus in terris hominumque ferarumque,
Et genus aequoreum, pecudes pictaeque volucres,
In furias ignemque ruunt: Amor omnibus idem.
Tempore non alio catulorum oblita leaena
Saevior erravit campis, nec funera volgo
Tam multa informes ursi stragemque dedere
Per silvas; tum saevos aper, tum pessima tigris;
Heu male tum Libyae solis erratur in agris.
Nonne vides, ut tota tremor pertemptet equorum
Corpora, si tantum notas odor attulit auras?
Ac neque eos iam frena virum neque verbera saeva,
Non scopuli rupesque cavae atque obiecta retardant
Flumina correptosque unda torquentia montis.
Ipse ruit dentesque Sabellicus exacuit sus,
Et pede prosubigit terram, fricat arbore costas,
Atque hinc atque illinc umeros ad volnera durat.
Quid iuvenis, magnum cui versat in ossibus ignem
Durus amor? Nempe abruptis turbata procellis
Nocte natat caeca serus freta; quem super ingens
Porta tonat caeli, et scopulis inlisa reclamant
Aequora; nec miseri possunt revocare parentes
Nec moritura super crudeli funere virgo.
Quid lynces Bacchi variae et genus acre luporum
Atque canum? quid quae imbelles dant proelia cervi?
Scilicet ante omnis furor est insignis equarum;
Et mentem Venus ipsa dedit, quo tempore Glauci
Potniades malis membra absumpsere quadrigae.
Illas ducit amor trans Gargara transque sonantem
Ascanium; superant montis et flumina tranant.
Continuoque avidis ubi subdita flamma medullis,
Vere magis, quia vere calor redit ossibus, illae
Ore omnes versae in Zephyrum stant rupibus altis
Exceptantque levis auras, et saepe sine ullis
Coniugiis vento gravidae, mirabile dictu,
Saxa per et scopulos et depressas convallis
Diffugiunt, non, Eure, tuos, neque Solis ad ortus,
In Boream Caurumque, aut unde nigerrimus Auster
Nascitur et pluvio contristat frigore caelum.
Hic demum, hippomanes vero quod nomine dicunt
Pastores, lentum destillat ab inguine virus;
Hippomanes, quod saepe malae legere novercae

Miscueruntque herbas et non innoxia verba.
Sed fugit interea, fugit inreparabile tempus,
Singula dum capti circumvectamur amore.
Hoc satis armentis: superat pars altera curae,
Lanigeros agitare greges hirtasque capellas.
Hic labor; hinc laudem fortes sperate coloni.
Nec sum animi dubius, verbis ea vincere magnum
Quam sit et angustis hunc addere rebus honorem;
Sed me Parnasi deserta per ardua dulcis
Raptat amor; iuvat ire iugis, qua nulla priorum
Castaliam molli devertitur orbita clivo.
Nunc, veneranda Pales, magno nunc ore sonandum.
Incipiens stabulis edico in mollibus herbam
Carpere ovis, dum mox frondosa reducitur aestas,
Et multa duram stipula filicumque maniplis
Sternere subter humum, glacies ne frigida laedat
Molle pecus, scabiemque ferat turpisque podagras.
Post hinc digressus iubeo frondentia capris
Arbuta sufficere et fluvios praebere recentis,
Et stabula a ventis hiberno opponere soli
Ad medium conversa diem, cum frigidus olim
Iam cadit extremoque inrorat Aquarius anno.
Hae quoque non cura nobis leviore tuendae,
Nec minor usus erit, quamvis Milesia magno
Vellera mutentur Tyrios incocta rubores:
Densior hinc suboles, hinc largi copia lactis;
Quam magis exhausto spumaverit ubere mulctra,
Laeta magis pressis manabunt flumina mammis.
Nec minus interea barbas incanaque menta
Cinyphii tondent hirci saetasque comantis
Usum in castrorum et miseris velamina nautis.
Pascuntur vero silvas et summa Lycaei
Horrentisque rubos et amantis ardua dumos;
Atque ipsae memores redeunt in tecta, suosque
Ducunt, et gravido superant vix ubere limen.
Ergo omni studio glaciem ventosque nivalis,
Quo minor est illis curae mortalis egestas,
Avertes, victumque feres et virgea laetus
Pabula, nec tota claudes faenilia bruma.
At vero Zephyris cum laeta vocantibus aestas
In saltus utrumque gregem atque in pascua mittet,
Luciferi primo cum sidere frigida rura
Carpamus, dum mane novum, dum gramina canent,
Et ros in tenera pecori gratissimus herba.
Inde, ubi quarta sitim caeli collegerit hora
Et cantu querulae rumpent arbusta cicadae,
Ad puteos aut alta greges ad stagna iubebo
Currentem ilignis potare canalibus undam;

Aestibus at mediis umbrosam exquirere vallem,
Sicubi magna Iovis antiquo robore quercus
Ingentis tendat ramos, aut sicubi nigrum
Ilicibus crebris sacra nemus accubet umbra;
Tum tenuis dare rursus aquas, et pascere rursus
Solis ad occasum, cum frigidus aëra vesper
Temperat, et saltus reficit iam roscida luna,
Litoraque alcyonem resonant, acalanthida dumi.
Quid tibi pastores Libyae, quid pascua versu
Prosequar et raris habitata mapalia tectis?
Saepe diem noctemque et totum ex ordine mensem
Pascitur itque pecus longa in deserta sine ullis
Hospitiis: tantum campi iacet. Omnia secum
Armentarius Afer agit, tectumque Laremque
Armaque Amyclaeumque canem Cressamque pharetram;
Non secus ac patriis acer Romanus in armis
Iniusto sub fasce viam quom carpit, et hosti
Ante expectatum positis stat in agmine castris.
At non, qua Scythiae gentes Maeotiaque unda,
Turbidus et torquens flaventis Hister harenas,
Quaque redit medium Rhodope porrecta sub axem.
Illic clausa tenent stabulis armenta, nec ullae
Aut herbae campo apparent aut arbore frondes;
Sed iacet aggeribus niveis informis et alto
Terra gelu late, septemque adsurgit in ulnas:
Semper hiemps, semper spirantes frigora Cauri.
Tum Sol pallentis haut umquam discutit umbras,
Nec cum invectus equis altum petit aethera, nec cum
Praecipitem Oceani rubro lavit aequore currum.
Concrescunt subitae currenti in flumine crustae,
Undaque iam tergo ferratos sustinet orbis,
Puppibus illa prius, patulis nunc hospita plaustris;
Aeraque dissiliunt volgo, vestesque rigescunt
Indutae, caeduntque securibus umida vina,
Et totae solidam in glaciem vertere lucunae,
Stiriaque inpexis induruit horrida barbis.
Interea toto non setius aëre ninguit:
Intereunt pecudes, stant circumfusa pruinis
Corpora magna boum, confertoque agmine cervi
Torpent mole nova et summis vix cornibus extant.
Hos non immissis canibus, non cassibus ullis
Puniceaeve agitant pavidos formidine pinnae;
Sed frustra oppositum trudentis pectore montem
Comminus obtruncant ferro, graviterque rudentis
Caedunt, et magno laeti clamore reportant.
Ipsi in defossis specubus secura sub alta
Otia agunt terra, congestaque robora totasque
Advolvere focis ulmos ignique dedere.

Hic noctem ludo ducunt, et pocula laeti
Fermento atque acidis imitantur vitea sorbia.
Talis hyperboreo septem subiecta trioni
Gens effrena virum Rhipaeo tunditur Euro,
Et pecudum fulvis velatur corpora saetis.
Si tibi lanitium curae, primum aspera silva
Lappaeque tribolique absint; fuge pabula laeta;
Continuoque greges villis lege mollibus albos.
Illum autem, quamvis aries sit candidus ipse,
Nigra subest udo tantum cui lingua palato,
Reice, ne maculis infuscet vellera pullis
Nascentum, plenoque alium circumspice campo.
Munere sic niveo lanae, si credere dignum est,
Pan deus Arcadiae captam te, Luna, fefellit
In nemora alta vocans; nec tu aspernata vocantem.
At cui lactis amor, cytisum lotosque frequentis
Ipse manu salsasque ferat praesepibus herbas.
Hinc et amant fluvios magis, et magis ubera tendunt,
Et salis occultum referunt in lacte saporem.
Multi iam excretos prohibent a matribus haedos,
Primaque ferratis praefigunt ora capistris.
Quod surgente die mulsere horisque diurnis,
Nocte premunt; quod iam tenebris et sole cadente,
Sub lucem; exportans calathis adit oppida pastor,
Aut parco sale contingunt hiemique reponunt.
Nec tibi cura canum fuerit postrema, sed una
Velocis Spartae catulos acremque Molossum
Pasce sero pingui. Numquam custodibus illis
Nocturnum stabulis furem incursusque luporum
Aut impacatos a tergo horrebis Hiberos.
Saepe etiam cursu timidos agitabis onagros,
Et canibus leporem, canibus venabere dammas;
Saepe volutabris pulsos silvestribus apros
Latratu turbabis agens, montisque per altos
Ingentem clamore premes ad retia cervum.
Disce et odoratam stabulis accendere cedrum,
Galbaneoque agitare gravis nidore chelydros.
Saepe sub immotis praesepibus aut mala tactu
Vipera delituit caelumque exterrita fugit;
Aut tecto adsuetus coluber succedere et umbrae,
Pestis acerba boum, pecorique aspergere virus,
Fovit humum. Cape saxa manu, cape robora, pastor,
Tollentemque minas et sibila colla tumentem
Deice: iamque fuga timidum caput abdidit alte,
Cum medii nexus extremaeque agmina caudae
Solvontur, tardoeque trahit sinus ultimus orbis.
Est etiam ille malus Calabris in saltibus anguis,
Squamea convolvens sublato pectore terga

Atque notis longam maculosus grandibus alvom,
Qui, dum amnes ulli rumpuntur fontibus et dum
Vere madent udo terrae ac pluvialibus austris,
Stagna colit, ripisque habitans hic piscibus atram
Improbus ingluviem ranisque loquacibus explet;
Postquam exusta palus, terraeque ardore dehiscunt,
Exsilit in siccum, et flammantia lumina torquens
Saevit agris asperque siti atque exterritus aestu.
Ne mihi tum mollis sub divo carpere somnos
Neu dorso nemoris libeat iacuisse per herbas,
Cum positis novus exuviis nitidusque iuventa
Volvitur, aut catulos tectis aut ova relinquens,
Arduus ad solem, et linguis micat ore trisulcis.
Morborum quoque te causas et signa docebo.
Turpis oves temptat scabies, ubi frigidus imber
Altius ad vivum persedit et horrida cano
Bruma gelu, vel cum tonsis inlotus adhaesit
Sudor, et hirsuti secuerunt corpora vepres.
Dulcibus idcirco fluviis pecus omne magistri
Perfundunt, udisque aries in gurgite villis
Mersatur, missusque secundo defluit amni;
Aut tonsum tristi contingunt corpus amurca,
Et spumas miscent argenti et sulpura viva
Idaeasque pices et pinguis unguine ceras
Scillamque elleborosque gravis nigramque bitumen.
Non tamen ulla magis praesens fortuna laborumst,
Quam siquis ferro potuit rescindere summum
Ulceris os: alitur vitium vivitque tegendo,
Dum medicas adhibere manus ad volnera pastor
Abnegat, et meliora deos sedet omnia poscens.
Quin etiam, ima dolor balantum lapsus ad ossa
Cum furit atque artus depascitur arida febris,
Profuit incensos aestus avertere et inter
Ima ferire pedis salientem sanguine venam,
Bisaltae quo more solent acerque Gelonus,
Cum fugit in Rhodopen atque in deserta Getarum,
Et lac concretum cum sanguine potat equino.
Quam procul aut molli succedere saepius umbrae
Videris, aut summas carpentem ignavius herbas
Extremamque sequi, aut medio procumbere campo
Pascentem et serae solam decedere nocti,
Continuo culpam ferro compesce priusquam
Dira per incautum serpant contagia volgus.
Non tam creber agens hiemem ruit aequore turbo,
Quam multae pecudum pestes. Nec singula morbi
Corpora corripiunt, sed tota aestiva repente,
Spemque gregemque simul cunctamque ab origine gentem.
Tum sciat, aërias Alpis et Norica siquis

Castella in tumulis et Iapydis arva Timavi
Nunc quoque post tanto videat desertaque regna
Pastorum et longe saltus lateque vacantis.
Hic quondam morbo caeli miseranda coortast
Tempestas totoque autumni incanduit aestu,
Et genus omne neci pecudum dedit, omne ferarum,
Corrupitque lacus, infecit pabula tabo.
Nec via mortis erat simplex, sed ubi ignea venis
Omnibus acta sitis miseros adduxerat artus,
Rursus abundabat fluidus liquor omniaque in se
Ossa minutatim morbo conlapsa trahebat.
Saepe in honore deum medio stans hostia ad aram,
Lanea dum nivea circumdatur infula vitta,
Inter cunctantis cecidit moribunda ministros.
Aut siquam ferro mactaverat ante sacerdos,
Inde neque inpositis ardent altaria fibris,
Nec responsa potest consultus reddere vates,
Ac vix suppositi tinguntur sanguine cultri
Summaque ieiuna sanie infuscatur harena.
Hinc laetis vituli volgo moriuntur in herbis,
Et dulcis animas plena ad praesepia reddunt;
Hinc canibus blandis rabies venit, et quatit aegros
Tussis anhela sues ac faucibus angit obesis.
Labitur infelix studiorum atque immemor herbae
Victor equos fontisque avertitur et pede terram
Crebra ferit; demissae aures, incertus ibidem
Sudor, et ille quidem morituris frigidus, aret
Pellis et ad tactum tractanti dura resistit.
Haec ante exitium primis dant signa diebus;
Sin in processu coepit crudescere morbus,
Tum vero ardentes oculi atque attractus ab alto
Spiritus, interdum gemitu gravis, imaque longo
Ilia singultu tendunt, it naribus ater
Sanguis et obsessas fauces premit aspera lingua.
Profuit inserto latices infundere cornu
Lenaeos; ea visa salus morientibus una;
Mox erat hoc ipsum exitio, furiisque refecti
Ardebant, ipsique suos iam morte sub aegra,
(Di meliora piis erroremque hostibus illum!)
Discissos nudis laniabant dentibus artus.
Ecce autem duro fumans sub vomere taurus
Concidit et mixtum spumis vomit ore cruorem
Extremoque ciet gemitus. It tristis arator
Maerentem abiungens fraterna morte iuvencum,
Atque opere in medio defixa reliquit aratra.
Non umbrae altorum nemorum, non mollia possunt
Prata movere animum, non qui per saxa volutus
Purior electro campum petit amnis; at ima

Solvontur latera, atque oculos stupor urget inertis,
Ad terramque fluit devexo pondere cervix.
Quid labor aut benefacta iuvant? quid vomere terras
Invertisse gravis? Atqui non Massica Bacchi
Munera, non illis epulae nocuere repostae:
Frondibus et victu pascuntur simplicis herbae,
Pocula sunt fontes liquidi atque exercita cursu
Flumina, nec somnos abrumpit cura salubris.
Tempore non alio dicunt regionibus illis
Quaesitas ad sacra boves Iunonis et uris
Inparibus ductos alta ad donaria currus.
Ergo aegre rastris terram rimantur, et ipsis
Unguibus infodiunt fruges, montisque per altos
Contenta cervice trahunt stridentia plaustra.
Non lupus insidias explorat ovilia circum
Nec gregibus nocturnus obambulat; acrior illum
Cura domat; timidi dammae cervique fugaces
Nunc interque canes et circum tecta vagantur.
Iam maris immensi prolem et genus omne natantum
Litore in extremo, ceu naufraga corpora, fluctus
Proluit; insolitae fugiunt in flumina phocae.
Interit et curvis frustra defensa latebris
Vipera et attoniti squamis adstantibus hydri.
Ipsis est aër avibus non aequus, et illae
Praecipites alta vitam sub nube relinquont.
Praeterea iam nec mutari pabula refert
Quaesitaeque nocent artes: cessere magistri
Phillyrides Chiron Amythaoniusque Melampus.
Saevit et in lucem Stygiis emissa tenebris
Pallida Tisiphone Morbos agit ante Metumque,
Inque dies avidum surgens caput altius effert.
Balatu pecorum et crebris mugitibus amnes
Arentesque sonant ripae collesque supini.
Iamque catervatim dat stragem atque aggerat ipsis
In stabulis turpi dilapsa cadavera tabo,
Donec humo tegere ac foveis abscondere discunt.
Nam neque erat coriis usus, nec viscera quisquam
Aut undis abolere potest aut vincere flamma;
Ne tondere quidem morbo inluvieque peresa
Vellera nec telas possunt attingere putris;
Verum etiam invisos siquis temptarat amictus,
Ardentes papulae atque immundus olentia sudor
Membra sequebatur, nec longo deinde moranti
Tempore contactos artus sacer ignis edebat.

LIBER QUARTUS.

Protenus aerii mellis caelestia dona
Exsequar. Hanc etiam, Maecenas, aspice partem.
Admiranda tibi levium spectacula rerum
Magnanimosque duces totiusque ordine gentis
Mores et studia et populos et proelia dicam.
In tenui labor; at tenuis non gloria, siquem
Numina laeva sinunt auditque vocatus Apollo.
Principio sedes apibus statioque petenda,
Quo neque sit ventis aditus, nam pabula venti
Ferre domum prohibent, neque oves haedique petulci
Floribus insultent, aut errans bucula campo
Decutiat rorem et surgentis atterat herbas.
Absint et picti squalentia terga lacerti
Pinguibus a stabulis, meropesque aliaeque volucres
Et manibus Procne pectus signata cruentis;
Omnia nam late vastant ipsaeque volantis
Ore ferunt dulcem nidis inmitibus escam.
At liquidi fontes et stagna virentia musco
Adsint et tenuis fugiens per gramina rivus,
Palmaque vestibulum aut ingens oleaster inumbret,
Ut, cum prima novi ducent examina reges
Vere suo, ludetque favis emissa iuventus,
Vicina invitet decedere ripa calori
Obviaque hospitiis teneat frondentibus arbos.
In medium, seu stabit iners seu profluet umor,
Transversas salices et grandia conice saxa,
Pontibus ut crebris possint consistere et alas
Pandere ad aestivom solem, si forte morantis
Sparserit aut praeceps Neptuno inmerserit Eurus.
Haec circum casiae virides et olentia late
Serpulla et graviter spirantis copia thymbrae
Floreat, inriguumque bibant violaria fontem.
Ipsa autem, seu corticibus tibi suta cavatis
Seu lento fuerint alvearia vimine texta,
Angustos habeant aditus: nam frigore mella
Cogit hiemps, eademque calor liquefacta remittit.
Utraque vis apibus pariter metuenda; neque illae
Nequiquam in tectis certatim tenvia cera
Spiramenta linunt, fucoque et floribus oras
Explent, collectumque haec ipsa ad munera gluten
Et visco et Phrygiae servant pice lentius Idae.
Saepe etiam effossis, si vera est fama, latebris
Sub terra fovere larem, penitusque repertae

Pumicibusque cavis exesaeque arboris antro.
Tu tamen et levi rimosa cubilia limo
Ungue fovens circum, et raras superinice frondes.
Neu propius tectis taxum sine, neve rubentis
Ure foco cancros, altae neu crede paludi,
Aut ubi odor caeni gravis aut ubi concava pulsu
Saxa sonant vocisque offensa resultat imago.
Quod superest, ubi pulsam hiemem Sol aureus egit
Sub terras caelumque aestiva luce reclusit,
Illae continuo saltus silvasque peragrant
Purpureosque metunt flores et flumina libant
Summa leves: hinc nescio qua dulcedine laetae
Progeniem nidosque fovent, hinc arte recentis
Excudunt ceras et mella tenacia fingunt.
Hic ubi iam emissum caveis ad sidera caeli
Nare per aestatem liquidam suspexeris agmen
Obscuramque trahi vento mirabere nubem,
Contemplator: aquas dulcis et frondea semper
Tecta petunt: huc tu iussos asperge sapores,
Trita melisphylla et cerinthae ignobile gramen,
Tinnitusque cie et Matris quate cymbala circum:
Ipsae consident medicatis sedibus, ipsae
Intuma more suo sese in cunabula condent.
Sin autem ad pugnam exierint—nam saepe duobus
Regibus incessit magno discordia motu;
Continuoque animos volgi et trepidantia bello
Corda licet longe praesciscere; namque morantis
Martius ille aeris rauci canor increpat et vox
Auditur fractos sonitus imitata tubarum:
Tum trepidae inter se coeunt pinnisque coruscant
Spiculaque exacuunt rostris aptantque lacertos,
Et circa regem atque ipsa ad praetoria densae
Miscentur magnisque vocant clamoribus hostem:
Ergo ubi ver nanctae sudum camposque patentis
Erumpunt portis, concurritur, aethere in alto
Fit sonitus, magnum mixtae glomerantur in orbem,
Praecipitesque cadunt; non densior aëre grando,
Nec de concussa tantum pluit ilice glandis:
Ipsi per medias acies insignibus alis
Ingentis animos angusto in pectore versant,
Usque adeo obnixi non cedere, dum gravis aut hos
Aut hos versa fuga victor dare terga subegit:—
Hi motus animorum atque haec certamina tanta
Pulveris exigui iactu compressa quiescent.
Verum ubi ductores acie revocaveris ambo,

47—50 Hos quattuor versus ita transposuit R. ut post v. 52 starent: quod nos non opus esse censemus.

Deterior qui visus, eum, ne prodigus obsit,
Dede neci; melior vacua sine regnet in aula.
Alter erit maculis auro squalentibus ardens;
Nam duo sunt genera: hic melior, insignis et ore
Et rutilis clarus squamis; ille horridus alter
Desidia latamque trahens inglorius alvom.
Ut binae regum facies, ita corpora plebis.
Namque aliae turpes horrent, ceu pulvere ab alto
Cum venit et sicco terram spuit ore viator
Aridus; elucent aliae et fulgore coruscant
Ardentes auro et paribus lita corpora guttis.
Haec potior suboles, hinc caeli tempore certo
Dulcia mella premes, nec tantum dulcia, quantum
Et liquida et durum Bacchi domitura saporem.
At quom incerta volant caeloque examina ludunt,
Contemnuntque favos et frigida tecta relinquont,
Instabilis animos ludo prohibebis inani.
Nec magnus prohibere labor: tu regibus alas
Eripe; non illis quisquam cunctantibus altum
Ire iter aut castris audebit vellere signa.
Invitent croceis halantes floribus horti,
Et custos furum atque avium cum falce saligna
Hellespontiaci servet tutela Priapi.
Ipse thymum pinosque ferens de montibus altis
Tecta serat late circum, cui talia curae;
Ipse labore manum duro terat, ipse feracis
Figat humo plantas et amicos inriget imbris.
Atque equidem, extremo ni iam sub fine laborum
Vela traham et terris festinem advertere proram,
Forsitan et, pinguis hortos quae cura colendi
Ornaret, canerem, biferique rosaria Paesti,
Quoque modo potis gauderent intiba rivis
Et virides apio ripae, tortusque per herbam
Cresceret in ventrem cucumis; nec sera comantem
Narcissum aut flexi tacuissem vimen acanthi
Pallentisque hederas et amantis litora myrtos.
Namque sub Oebaliae memini me turribus arcis,
Qua niger umectat flaventia culta Galaesus,
Corycium vidisse senem, cui pauca relicti
Iugera ruris erant, nec fertilis illa iuvencis
Nec Cereri opportuna seges nec commoda Baccho.
Hic rarum tamen in dumis holus albaque circum
Lilia verbenasque premens vescumque papaver
Regum aequabat opes animis, seraque revertens
Nocte domum dapibus mensas onerabat inemptis.
Primus vere rosam atque autumno carpere poma,
Et cum tristis hiemps etiamnum frigore saxa
Rumperet et glacie cursus frenaret aquarum,

Ille comam mollis iam tondebat hyacinthi
Aestatem increpitans seram zephyroque morantis.
Ergo apibus fetis idem atque examine multo
Primus abundare et spumantia cogere pressis
Mella favis; illi tiliae atque uberrima pinus;
Quotque in flore novo pomis se fertilis arbos
Induerat, totidem autumno matura tenebat.
Ille etiam seras in versum distulit ulmos
Eduramque pirum et spinos iam pruna ferentis
Iamque ministrantem platanum potantibus umbras.
Verum haec ipse equidem spatiis exclusus iniquis
Praetereo atque aliis post me memoranda relinquo.

Nunc age, naturas apibus quas Iuppiter ipse
Addidit, expediam, pro qua mercede canoros
Curetum sonitus crepitantiaque aera secutae
Dictaeo caeli Regem pavere sub antro.
Solae communis natos, consortia tecta
Urbis habent, magnisque agitant sub legibus aevum,
Et patriam solae et certos novere penatis;
Venturaeque hiemis memores aestate laborem
Experiuntur et in medium quaesita reponunt.
Namque aliae victu invigilant et foedere pacto
Exercentur agris; pars intra saepta domorum
Narcissi lacrimam et lentum de cortice gluten
Prima favis ponunt fundamina, deinde tenacis
Suspendunt ceras; aliae spem gentis adultos
Educunt fetus; aliae purissima mella
Stipant et liquido distendunt nectare cellas:
Sunt quibus ad portas cecidit custodia sorti,
Inque vicem speculantur aquas et nubila caeli,
Aut onera accipiunt venientum, aut agmine facto
Ignavum fucos pecus a praesepibus arcent:
Fervet opus, redolentque thymo fragrantia mella.
Ac veluti lentis Cyclopes fulmina massis
Cum properant, alii taurinis follibus auras
Accipiunt redduntque, alii stridentia tingunt
Aera lacu; gemit impositis incudibus Aetna:
Illi inter sese magna vi bracchia tollunt
In numerum, versantque tenaci forcipe ferrum:
Non aliter, si parva licet componere magnis,
Cecropias innatus apes amor urguet habendi
Munere quamque suo: grandaevis oppida curae,
Et munire favos et daedala fingere tecta:
At fessae multa referunt se nocte minores,
Crura thymo plenae; pascuntur et arbuta passim
Et glaucas salices casiamque crocumque rubentem
Et pinguem tiliam et ferrugineos hyacinthos.

Omnibus una quies operum, labor omnibus unus:
Mane ruunt portis; nusquam mora; rursus easdem
Vesper ubi e pastu tandem decedere campis
Admonuit, tum tecta petunt, tum corpora curant;
Fit sonitus, mussantque oras et limina circum:
Post ubi iam thalamis se composuere, siletur
In noctem, fessoque sopor suus occupat artus.
Nec vero a stabulis pluvia impendente recedunt
Longius, aut credunt caelo adventantibus Euris;
Sed circum tutae sub moenibus urbis aquantur,
Excursusque brevis temptant, et saepe lapillos,
Ut cumbae instabiles fluctu iactante saburram,
Tollunt, his sese per inania nubila librant.
Illum adeo placuisse apibus mirabere morem,
Quod neque concubitu indulgent, nec corpora segnes
In Venerem solvunt aut fetus nixibus edunt;
Verum ipsae e foliis natos, e suavibus herbis
Ore legunt, ipsae regem parvosque Quirites
Sufficiunt, aulasque et cerea regna refingunt.
Saepe etiam duris errando in cotibus alas
Attrivere, ultroque animam sub fasce dedere:
Tantus amor florum et generandi gloria mellis.
Ergo ipsas quamvis angusti terminus aevi
Excipiat, neque enim plus septima ducitur aestas,
At genus immortale manet, multosque per annos
Stat fortuna domus, et avi numerantur avorum.
Praeterea regem non sic Aegyptos et ingens
Lydia nec populi Parthorum aut Medus Hydaspes
Observant: rege incolumi mens omnibus una est;
Amisso rupere fidem, constructaque mella
Diripuere ipsae et crates solvere favorum:
Ille operum custos, illum admirantur et omnes
Circumstant fremitu denso stipantque frequentes,
Et saepe attollunt umeris, et corpora bello
Obiectant pulchramque petunt per volnera mortem.
His quidam signis atque haec exempla secuti
Esse apibus partem divinae mentis et haustus
Aetherios dixere; deum namque ire per omnis
Terrasque tractusque maris caelumque profundum;
Hinc pecudes armenta viros, genus omne ferarum,
Quemque sibi tenuis nascentem arcessere vitas;
Scilicet huc reddi deinde ac resoluta referri
Omnia, nec morti esse locum, sed viva volare
Sideris in numerum atque alto succedere caelo.
Siquando sedem augustam servataque mella

206—8. Hos tris versus post v. 183 collocavit W., quem nos secuti non sumus.

Thesauris relines, prius haustu sparsus aquarum
Ora fove, fumosque manu praetende sequacis.
Bis gravidos cogunt fetus, duo tempora messis,
Taygete simul os terris ostendit honestum
Pleas et Oceani spretos pede reppulit amnis,
Aut eadem sidus fugiens ubi Piscis aquosi
Tristior hibernas caelo descendit in undas.
Illis ira modum supra est, lacsaeque venenum
Morsibus inspirant, et spicula caeca relinquont
Adfixae venis, animasque in volnere ponunt.
Sin duram metues hiemem parcesque futuro
Contunsosque animos et res miserabere fractas,
At suffire thymo cerasque recidere inanis
Quis dubitet? nam saepe favos ignotus adedit
Stelio et lucifugis congesta cubilia blattis
Immunisque sedens aliena ad pabula fucus;
Aut asper crabro inparibus se immiscuit armis,
Aut dirum tiniae genus, aut invisa Minervae
Laxos in foribus suspendit aranea cassis.
Quo magis exhaustae fuerint, hoc acrius omnes
Incumbent generis lapsi sarcire ruinas,
Complebuntque foros et floribus horrea texent.
Si vero, quoniam casus apibus quoque nostros
Vita tulit, tristi languebunt corpora morbo—
Quod iam non dubiis poteris cognoscere signis:
Continuo est aegris alius color; horrida voltum
Deformat macies; tum corpora luce carentum
Exportant tectis et tristia funera ducunt;
Aut illae pedibus conexae ad limina pendent,
Aut intus clausis cunctantur in aedibus, omnes
Ignavaeque fame et contracto frigore pigrae:
Tum sonus auditur gravior, tractimque susurrant,
Frigidus ut quondam silvis inmurmurat Auster,
Ut mare sollicitum stridit refluentibus undis,
Aestuat ut clausis rapidus fornacibus ignis:—
Hic iam galbaneos suadebo incendere odores
Mellaque harundineis inferre canalibus, ultro
Hortantem et fessas ad pabula nota vocantem.
Proderit et tunsum gallae admiscere saporem
Arentisque rosas aut igni pinguia multo
Defruta vel psithia passos de vite racemos
Cecropiumque thymum et grave olentia centaurea.
Est etiam flos in pratis, cui nomen amello
Fecere agricolae, facilis quaerentibus herba;
Namque uno ingentem tollit de caespite silvam

243. Nescio an delendum sit *et*, commatibus additis post vocabula *steli. blattis.*

Aureus ipse, sed in foliis, quae plurima circum
Funduntur, violae sublucet purpura nigrae;
Saepe deum nexis ornatae torquibus arae;
Asper in ore sapor; tonsis in vallibus illum
Pastores et curva legunt prope flumina Mellae:
Huius odorato radices incoque Baccho,
Pabulaque in foribus plenis adpone canistris.
Sed siquem proles subito defecerit omnis,
Nec, genus unde novae stirpis revocetur, habebit,
Tempus et Arcadii memoranda inventa magistri
Pandere, quoque modo caesis iam saepe iuvencis
Insincerus apes tulerit cruor. Altius omnem
Expediam prima repetens ab origine famam.
Nam qua Pellaei gens fortunata Canopi
Accolit effuso stagnantem flumine Nilum
Et circum pictis vehitur sua rura phaselis,
Quaque pharetratae vicinia Persidis urguet,
Et diversa ruens septem discurrit in ora
Usque coloratis amnis devexus ab Indis,
Et viridem Aegyptum nigra fecundat harena,
Omnis in hac certam regio iacit arte salutem.
Exiguus primum atque ipsos contractus in usus
Eligitur locus; hunc angustique imbrice tecti
Parietibusque premunt artis, et quattuor addunt,
Quattuor a ventis obliqua luce fenestras.
Tum vitulus bima curvans iam cornua fronte
Quaeritur; huic geminae nares et spiritus oris
Multa reluctanti obstruitur, plagisque perempto
Tunsa per integram solvuntur viscera pellem.
Sic positum in clauso linquunt, et ramea costis
Subiciunt fragmenta, thymum casiasque recentis.
Hoc geritur Zephyris primum inpellentibus undas,
Ante novis rubeant quam prata coloribus, ante
Garrula quam tignis nidum suspendat hirundo.
Interea teneris tepefactus in ossibus umor
Aestuat, et visenda modis animalia miris,
Trunca pedum primo, mox et stridentia pinnis,
Miscentur, tenuemque magis magis aëra carpunt,
Donec, ut aestivis effusus nubibus imber,
Erupere, aut ut nervo pulsante sagittae
Prima leves ineunt siquando proelia Parthi.
Quis deus hanc, Musae, quis nobis extudit artem?
Unde nova ingressus hominum experientia cepit?
Pastor Aristaeus fugiens Peneia Tempe
Amissis, ut fama, apibus morboque fameque
Tristis ad extremi sacrum caput adstitit amnis
Multa querens, atque hac adfatus voce parentem:
'Mater, Cyrene mater, quae gurgitis huius

Ima tenes, quid me praeclara stirpe deorum,
Si modo, quem perhibes, pater est Thymbraeus Apollo,
Invisum fatis genuisti? aut quo tibi nostri
Pulsus amor? quid me caelum sperare iubebas?
En etiam hunc ipsum vitae mortalis honorem,
Quem mihi vix frugum et pecudum custodia sollers
Omnia temptanti extuderat, te matre relinquo.
Quin age et ipsa manu felicis erue silvas,
Fer stabulis inimicum ignem atque interfice messis,
Ure sata, et duram in vitis molire bipennem,
Tanta meae si te ceperunt taedia laudis.'
At mater sonitum thalamo sub fluminis alti
Sensit. Eam circum Milesia vellera Nymphae
Carpebant, hyali saturo fucata colore,
Drymoque Xanthoque Ligeaque Phyllodoceque,
Caesariem effusae nitidam per candida colla,
Nesaee Spioque Thaliaque Cymodoceque,
Cydippeque et flava Lycorias, altera virgo,
Altera tum primos Lucinae experta labores,
Clioque et Beroe soror, Oceanitides ambae,
Ambae auro, pictis incinctae pellibus ambae,
Atque Ephyre atque Opis et Asia Deiopea,
Et tandem positis velox Arethusa sagittis.
Inter quas curam Clymene narrabat inanem
Volcani, Martisque dolos et dulcia furta,
Aque Chao densos divom numerabat amores.
Carmine quo captae dum fusis mollia pensa
Devolvunt, iterum maternas impulit auris
Luctus Aristaei, vitreisque sedilibus omnes
Obstipuere; sed ante alias Arethusa sorores
Prospiciens summa flavum caput extulit unda,
Et procul: 'o gemitu non frustra exterrita tanto,
Cyrene soror, ipse tibi, tua maxima cura,
Tristis Aristaeus Penei genitoris ad undam
Stat lacrimans, et te crudelem nomine dicit.'
Huic percussa nova mentem formidine mater
'Duc, age, duc ad nos; fas illi limina divom
Tangere,' ait. Simul alta iubet discedere late
Flumina, qua iuvenis gressus inferret. At illum
Curvata in montis speciem circumstetit unda
Accepitque sinu vasto misitque sub amnem.
Iamque domum mirans genetricis et umida regna
Speluncisque lacus clausos lucosque sonantis
Ibat, et ingenti motu stupefactus aquarum
Omnia sub magna labentia flumina terra
Spectabat diversa locis, Phasimque Lycumque
Et caput, unde altus primum se erumpit Enipeus,
Unde pater Tiberinus et unde Aniena fluenta

Saxosusque sonans Hypanis Mysusque Caicus
Et gemina auratus taurino cornua voltu
Eridanus, quo non alius per pinguia culta
In mare purpureum violentior effluit amnis.
Postquam est in thalami pendentia pumice tecta
Perventum et nati fletus cognovit inanis
Cyrene, manibus liquidos dant ordine fontis
Germanae, tonsisque ferunt mantelia villis;
Pars epulis onerant mensas et plena reponunt
Pocula; Panchaeis adolescunt ignibus arae;
Et mater 'cape Maeonii carchesia Bacchi,
Oceano libemus' ait. Simul ipsa precatur
Oceanumque patrem rerum Nymphasque sorores,
Centum quae silvas, centum quae flumina servant.
Ter liquido ardentem perfudit nectare Vestam,
Ter flamma ad summum tecti subiecta reluxit.
Omine quo firmans animum sic incipit ipsa:
'Est in Carpathio Neptuni gurgite vates
Caeruleus Proteus, magnum qui piscibus aequor
Et iuncto bipedum curru metitur equorum.
Hic nunc Emathiae portus patriamque revisit
Pallenen; hunc et Nymphae veneramur et ipse
Grandaevus Nereus; novit namque omnia vates,
Quae sint, quae fuerint, quae mox ventura trahantur:
Quippe ita Neptuno visum est, immania cuius
Armenta et turpis pascit sub gurgite phocas.
Hic tibi, nate, prius vinclis capiundus, ut omnem
Expediat morbi causam, eventusque secundet.
Nam sine vi non ulla dabit praecepta, neque illum
Orando flectes; vim duram et vincula capto
Tende; doli circum haec demum franguntur inanes.
Ipsa ego te, medios cum sol accenderit aestus,
Cum sitiunt herbae et pecori iam gratior umbrast,
In secreta senis ducam, quo fessus ab undis
Se recipit, facile ut somno adgrediare iacentem.
Verum ubi correptum manibus vinclisque tenebis,
Tum variae eludent species atque ora ferarum.
Fiet enim subito sus horridus atraque tigris
Squamosusque draco et fulva cervice leaena,
Aut acrem flammae sonitum dabit atque ita vinclis
Excidet, aut in aquas tenuis dilapsus abibit.
Sed quanto ille magis formas se vertet in omnis,
Tam tu, nate, magis contende tenacia vincla,
Donec talis erit mutato corpore, qualem
Videris, incepto tegeret cum lumina somno.'
Haec ait, et liquidum ambrosiae defundit odorem,
Quo totum nati corpus perduxit: at illi
Dulcis compositis spiravit crinibus aura,

Atque habilis membris venit vigor. Est specus ingens
Exesi latere in montis, quo plurima vento
Cogitur inque sinus scindit sese unda reductos,
Deprensis olim statio tutissima nautis:
Intus se vasti Proteus tegit obice saxi.
Hic iuvenem in latebris aversum a lumine Nympha
Collocat, ipsa procul nebulis obscura resistit.
Iam rapidus torrens sitientis Sirius Indos
Ardebat caelo, et medium Sol igneus orbem
Hauserat; arebant herbae, et cava flumina siccis
Faucibus ad limum radii tepefacta coquebant,
Cum Proteus consueta petens e fluctibus antra
Ibat; eum vasti circum gens umida ponti
Exultans rorem late dispersit amarum.
Sternunt se somno diversae in litore phocae;
Ipse, velut stabuli custos in montibus olim,
Vesper ubi e pastu vitulos ad tecta reducit,
Auditisque lupos acuunt balatibus agni,
Considit scopulo medius numerumque recenset.
Cuius Aristaeo quoniam est oblata facultas,
Vix defessa senem passus componere membra
Cum clamore ruit magno, manicisque iacentem
Occupat. Ille suae contra non immemor artis
Omnia transformat sese in miracula rerum,
Ignemque horribilemque feram fluviumque liquentem.
Verum ubi nulla fugam reperit fallacia, victus
In sese redit, atque hominis tandem ore locutus
'Nam quis te, iuvenum confidentissime, nostras
Iussit adire domos, quidve hinc petis?' inquit. At ille:
'Scis, Proteu, scis ipse; neque est te fallere quiquam;
Sed tu desine velle: deum praecepta secuti
Venimus, hinc lassis quaesitum oracula rebus.'
Tantum effatus. Ad haec vates vi denique multa
Ardentis oculos intorsit lumine glauco,
Et graviter frendens sic fatis ora resolvit:
'Non te nullius exercent numinis irae;
Magna luis commissa: tibi has miserabilis Orpheus
Hautquaquam ob meritum poenas, ni fata resistant,
Suscitat, et rapta graviter pro coniuge saevit.
Illa quidem, dum te fugeret per flumina praeceps,
Immanem ante pedes hydrum moritura puella
Servantem ripas alta non vidit in herba.
At chorus aequalis Dryadum clamore supremos
Implerunt montis; flerunt Rhodopeiae arces
Altaque Pangaea et Rhesi Mavortia tellus
Atque Getae atque Hebrus et Actias Orithyia.
Ipse cava solans aegrum testudine amorem
Te, dulcis coniunx, te solo in litore secum,

Te veniente die, te decedente canebat.
Taenarias etiam fauces, alta ostia Ditis,
Et caligantem nigra formidine lucum
Ingressus Manisque adiit Regemque tremendum
Nesciaque humanis precibus mansuescere corda.
At cantu commotae Erebi de sedibus imis
Umbrae ibant tenues simulacraque luce carentum,
Quam multa in foliis avium se milia condunt,
Vesper ubi aut hibernus agit de montibus imber,
Matres atque viri defunctaque corpora vita
Magnanimum heroum, pueri innuptaeque puellae,
Impositique rogis iuvenes ante ora parentum;
Quos circum limus niger et deformis harundo
Cocyti tardaque palus inamabilis unda
Alligat, et noviens Styx interfusa coercet.
Quin ipsae stupuere domus atque intima Leti
Tartara caeruleosque implexae crinibus anguis
Eumenides, tenuitque inhians tria Cerberus ora,
Atque Ixionii vento rota constitit orbis.
Iamque pedem referens casus evaserat omnis,
Redditaque Eurydice superas veniebat ad auras
Pone sequens, namque hanc dederat Proserpina legem,
Cum subita incautum dementia cepit amantem,
Ignoscenda quidem, scirent si ignoscere Manes:
Restitit, Eurydicenque suam iam luce sub ipsa
Immemor heu victusque animi respexit: ibi omnis
Effusus labor atque immitis rupta tyranni
Foedera terque fragor stagnist auditus Averni.
Illa 'quis et me' inquit, 'miseram et te perdidit, Orpheu,
Quis tantus furor? En iterum crudelia retro
Fata vocant, conditque natantia lumina somnus.
Iamque vale: feror ingenti circumdata nocte
Invalidasque tibi tendens, heu non tua, palmas.'
Dixit, et ex oculis subito ceu fumus in auras
Commixtus tenuis fugit diversa, neque illum
Prensantem nequiquam umbras et multa volentem
Dicere praeterea vidit; nec portitor Orci
Amplius obiectam passus transire paludem.
Quid faceret? quo se rapta bis coniuge ferret?
Quo fletu Manis, qua numina voce moveret?
Illa quidem Stygia nabat iam frigida cumba.
Septem illum totos perhibent ex ordine menses
Rupe sub aeria deserti ad Strymonis undam
Flevisse et gelidis haec evolvisse sub antris,
Mulcentem tigris et agentem carmine quercus;
Qualis populea maerens philomela sub umbra
Amissos queritur fetus, quos durus arator
Observans nido inplumis detraxit; at illa

Flet noctem, ramoque sedens miserabile carmen
Integrat, et maestis late loca questibus implet.
Nulla Venus, non ulli animum flexere hymenaei:
Solus hyperboreas glacies Tanaimque nivalem
Arvaque Rhipaeis numquam viduata pruinis
Lustrabat raptam Eurydicen atque inrita Ditis
Dona querens; spretae Ciconum quo munere matres
Inter sacra deum nocturnique orgia Bacchi
Discerptum latos iuvenem sparsere per agros.
Tum quoque marmorea caput a cervice revolsum
Gurgite cum medio portans Oeagrius Hebrus
Volveret, Eurydicen vox ipsa et frigida lingua
"A miseram Eurydicen" anima fugiente vocabat;
Eurydicen toto referebant flumine ripae.'
Haec Proteus, et se iactu dedit aequor in altum,
Quaque dedit, spumantem undam sub vertice torsit.
At non Cyrene; namque ultro adfata timentem:
'Nate, licet tristis animo deponere curas:
Haec omnis morbi causa, hinc miserabile Nymphae,
Cum quibus illa choros lucis agitabat in altis,
Exitium misere apibus: tu munera supplex
Tende petens pacem et facilis venerare Napaeas;
Namque dabunt veniam votis irasque remittent.
Sed modus orandi qui sit, prius ordine dicam:
Quattuor eximios praestanti corpore tauros,
Qui tibi nunc viridis depascunt summa Lycaei,
Delige, et intacta totidem cervice iuvencas:
Quattuor his aras alta ad delubra dearum
Constitue, et sacrum iugulis demitte cruorem,
Corporaque ipsa boum frondoso desere luco.
Post, ubi nona suos Aurora ostenderit ortus,
Inferias Orphei Lethaea papavera mittes,
Et nigram mactabis ovem, lucumque revises;
Placatam Eurydicen vitula venerabere caesa.'
Haut mora; continuo matris praecepta facessit;
Ad delubra venit, monstratas excitat aras,
Quattuor eximios praestanti corpore tauros
Ducit et intacta totidem cervice iuvencas:
Post, ubi nona suos Aurora induxerat ortus,
Inferias Orphei mittit, lucumque revisit.
Hic vero subitum ac dictu mirabile monstrum
Aspiciunt, liquefacta boum per viscera toto
Stridere apes utero et ruptis effervere costis,
Immensasque trahi nubes, iamque arbore summa
Confluere et lentis uvam demittere ramis.
Haec super arvorum cultu pecorumque canebam
Et super arboribus, Caesar dum magnus ad altum
Fulminat Euphraten bello, victorque volentis

Per populos dat iura, viamque adfectat Olympo.
Illo Vergilium me tempore dulcis alebat
Parthenope, studiis florentem ignobilis oti,
Carmina qui lusi pastorum, audaxque iuventa,
Tityre, te patulae cecini sub tegmine fagi.

P. VERGILI MARONIS

AENEIDOS

LIBER PRIMUS.

[Ille ego, qui quondam gracili modulatus avena
Carmen, et egressus silvis vicina coegi
Ut quamvis avido parerent arva colono,
Gratum opus agricolis, at nunc horrentia Martis]

Arma virumque cano, Troiae qui primus ab oris
Italiam fato profugus Lavinaque venit
Litora, multum ille et terris iactatus et alto
Vi superum saevae memorem Iunonis ob iram,
Multa quoque et bello passus, dum conderet urbem
Inferretque deos Latio, genus unde Latinum
Albanique patres atque altae moenia Romae.
Musa, mihi causas memora, quo numine laeso
Quidve dolens regina deum tot volvere casus
Insignem pietate virum, tot adire labores
Impulerit. Tantaene animis caelestibus irae?
Urbs antiqua fuit, Tyrii tenuere coloni,
Karthago, Italiam contra Tiberinaque longe
Ostia, dives opum studiisque asperrima belli:
Quam Iuno fertur terris magis omnibus unam
Posthabita coluisse Samo: hic illius arma,
Hic currus fuit; hoc regnum dea, gentibus esse
Siqua fata sinant, iam tum tenditque fovetque.
Progeniem sed enim Troiano a sanguine duci
Audierat, Tyrias olim quae verteret arces;
Hinc populum late regem belloque superbum
Venturum excidio Libyae; sic volvere Parcas.
Id metuens veterisque memor Saturnia belli,
Prima quod ad Troiam pro caris gesserat Argis:—
Necdum etiam causae irarum saevique dolores
Exciderant animo; manet alta mente repostum

Iudicium Paridis spretaeque iniuria formae,
Et genus invisum et rapti Ganymedis honores: —
His accensa super iactatos aequore toto
Troas, reliquias Danaum atque immitis Achilli,
Arcebat longe Latio, multosque per annos
Errabant acti fatis maria omnia circum.
Tantae molis erat Romanam condere gentem.

Vix e conspectu Siculae telluris in altum
Vela dabant laeti et spumas salis aere ruebant,
Cum Iuno aeternum servans sub pectore volnus
Haec secum: 'mene incepto desistere victam,
Nec posse Italia Teucrorum avertere regem?
Quippe vetor fatis. Pallasne exurere classem
Argivom atque ipsos potuit submergere ponto,
Unius ob noxam et furias Aiacis Oili?
Ipsa Iovis rapidum iaculata e nubibus ignem
Disiecitque rates evertitque aequora ventis,
Illum exspirantem transfixo pectore flammas
Turbine corripuit scopuloque infixit acuto;
Ast ego, quae divom incedo regina, Iovisque
Et soror et coniunx, una cum gente tot annos
Bella gero. Et quisquam numen Iunonis adorat
Praeterea, aut supplex aris imponet honorem?'
Talia flammato secum dea corde volutans
Nimborum in patriam, loca feta furentibus austris,
Aeoliam venit. Hic vasto rex Aeolus antro
Luctantes ventos tempestatesque sonoras
Imperio premit ac vinclis et carcere frenat.
Illi indignantes magno cum murmure montis
Circum claustra fremunt; celsa sedet Aeolus arce
Sceptra tenens, mollitque animos et temperat iras;
Ni faciat, maria ac terras caelumque profundum
Quippe ferant rapidi secum verrantque per auras.
Sed Pater omnipotens speluncis abdidit atris
Hoc metuens, molemque et montes insuper altos
Imposuit, regemque dedit, qui foedere certo
Et premere et laxas sciret dare iussus habenas.
Ad quem tum Iuno supplex his vocibus usa est:
'Aeole, namque tibi divom Pater atque hominum rex
Et mulcere dedit fluctus et tollere vento,
Gens inimica mihi Tyrrhenum navigat aequor,
Ilium in Italiam portans victosque Penates:
Incute vim ventis submersasque obrue puppes,
Aut age diversos et dissice corpora ponto.
Sunt mihi bis septem praestanti corpore Nymphae,
Quarum quae forma pulcherrima Deiopea,
Connubio iungam stabili propriamque dicabo,

Omnis ut tecum meritis pro talibus annos
Exigat et pulchra faciat te prole parentem.'
Aeolus haec contra: 'tuus, o regina, quid optes,
Explorare labor; mihi iussa capessere fas est.
Tu mihi quodcumque hoc regni, tu sceptra Iovemque
Concilias, tu das epulis accumbere divom,
Nimborumque facis tempestatumque potentem.'
Haec ubi dicta, cavum conversa cuspide montem
Impulit in latus: ac venti velut agmine facto,
Qua data porta, ruunt et terras turbine perflant.
Incubuere mari, totumque a sedibus imis
Una Eurusque Notusque ruunt creberque procellis
Africus, et vastos volvunt ad litora fluctus.
Insequitur clamorque virum stridorque rudentum.
Eripiunt subito nubes caelumque diemque
Teucrorum ex oculis; ponto nox incubat atra.
Intonuere poli et crebris micat ignibus aether,
Praesentemque viris intentant omnia mortem.
Extemplo Aeneae solvuntur frigore membra;
Ingemit, et duplicis tendens ad sidera palmas
Talia voce refert: 'o terque quaterque beati,
Quis ante ora patrum Troiae sub moenibus altis
Contigit oppetere! o Danaum fortissime gentis
Tydide, mene Iliacis occumbere campis
Non potuisse tuaque animam hanc effundere dextra,
Saevus ubi Aeacidae telo iacet Hector, ubi ingens
Sarpedon, ubi tot Simois correpta sub undis
Scuta virum galeasque et fortia corpora volvit!'
Talia iactanti stridens Aquilone procella
Velum adversa ferit, fluctusque ad sidera tollit:
Franguntur remi; tum prora avertit et undis
Dat latus; insequitur cumulo praeruptus aquae mons.
Hi summo in fluctu pendent, his unda dehiscens
Terram inter fluctus aperit; furit aestus harenis.
Tris Notus abreptas in saxa latentia torquet;
Saxa vocant Itali mediis quae in fluctibus Aras,
Dorsum inmane mari summo; tris Eurus ab alto
In brevia et syrtis urguet, miserabile visu,
Inliditque vadis atque aggere cingit harenae.
Unam, quae Lycios fidumque vehebat Oronten,
Ipsius ante oculos ingens a vertice pontus
In puppim ferit: excutitur pronusque magister
Volvitur in caput; ast illam ter fluctus ibidem
Torquet agens circum, et rapidus vorat aequore vortex.
Apparent rari nantes in gurgite vasto,
Arma virum tabulaeque et Troïa gaza per undas.
Iam validam Ilionei navem, iam fortis Achati,
Et qua vectus Abas, et qua grandaevus Aletes,

Vicit hiemps; laxis laterum compagibus omnes
Accipiunt inimicum imbrem rimisque fatiscunt.
Interea magno misceri murmure pontum
Emissamque hiemem sensit Neptunus et imis
Stagna refusa vadis, graviter commotus; et alto
Prospiciens summa placidum caput extulit unda.
Disiectam Aeneae toto videt aequore classem,
Fluctibus oppressos Troas caelique ruina:
Nec latuere doli fratrem Iunonis et irae:
Eurum ad se Zephyrumque vocat, dehinc talia fatur:
'Tantane vos generis tenuit fiducia vestri?
Iam caelum terramque meo sine numine, Venti,
Miscere et tantas audetis tollere moles?
Quos ego—Sed motos praestat componere fluctus:
Post mihi non simili poena commissa luetis.
Maturate fugam, regique haec dicite vestro:
Non illi imperium pelagi saevumque tridentem,
Sed mihi sorte datum. Tenet ille inmania saxa,
Vestras, Eure, domos; illa se iactet in aula
Aeolus et clauso ventorum carcere regnet.'
Sic ait, et dicto citius tumida aequora placat,
Collectasque fugat nubes solemque reducit.
Cymothoe simul et Triton adnixus acuto
Detrudunt navis scopulo; levat ipse tridenti
Et vastas aperit syrtis et temperat aequor,
Atque rotis summas levibus perlabitur undas.
Ac veluti magno in populo cum saepe coorta est
Seditio, saevitque animis ignobile volgus;
Iamque faces et saxa volant, furor arma ministrat;
Tum pietate gravem ac meritis si forte virum quem
Conspexere, silent arrectisque auribus adstant;
Ille regit dictis animos, et pectora mulcet:
Sic cunctus pelagi cecidit fragor, aequora postquam
Prospiciens genitor caeloque invectus aperto
Flectit equos curruque volans dat lora secundo.
Defessi Aeneadae quae proxima litora cursu
Contendunt petere, et Libyae vertuntur ad oras.
Est in secessu longo locus: insula portum
Efficit obiectu laterum, quibus omnis ab alto
Frangitur inque sinus scindit sese unda reductos.
Hinc atque hinc vastae rupes geminique minantur
In caelum scopuli, quorum sub vertice late
Aequora tuta silent; tum silvis scaena coruscis
Desuper horrentique atrum nemus imminet umbra;
Fronte sub adversa scopulis pendentibus antrum,
Intus aquae dulces vivoque sedilia saxo,
Nympharum domus; hic fessas non vincula navis
Ulla tenent, unco non alligat ancora morsu.

Huc septem Aeneas collectis navibus omni
Ex numero subit; ac magno telluris amore
Egressi optata potiuntur Troes harena
Et sale tabentis artus in litore ponunt.
Ac primum silici scintillam excudit Achates
Succepitque ignem foliis atque arida circum
Nutrimenta dedit rapuitque in fomite flammam.
Tum Cererem corruptam undis Cerealiaque arma
Expediunt fessi rerum, frugesque receptas
Et torrere parant flammis et frangere saxo.
Aeneas scopulum interea conscendit et omnem
Prospectum late pelago petit, Anthea siquem
Iactatum vento videat Phrygiasque biremis
Aut Capyn aut celsis in puppibus arma Caici.
Navem in conspectu nullam, tris litore cervos
Prospicit errantis; hos tota armenta sequuntur
A tergo, et longum per vallis pascitur agmen.
Constitit hic, arcumque manu celerisque sagittas
Corripuit, fidus quae tela gerebat Achates,
Ductoresque ipsos primum, capita alta ferentis
Cornibus arboreis, sternit, tum volgus et omnem
Miscet agens telis nemora inter frondea turbam;
Nec prius absistit, quam septem ingentia victor
Corpora fundat humi et numerum cum navibus aequet.
Hinc portum petit, et socios partitur in omnis.
Vina bonus quae deinde cadis onerarat Acestes
Litore Trinacrio dederatque abeuntibus heros,
Dividit, et dictis maerentia pectora mulcet:
'O socii, neque enim ignari sumus ante malorum,
O passi graviora, dabit deus his quoque finem.
Vos et Scyllaeam rabiem penitusque sonantis
Accestis scopulos, vos et Cyclopea saxa
Experti: revocate animos, maestumque timorem
Mittite; forsan et haec olim meminisse iuvabit.
Per varios casus, per tot discrimina rerum
Tendimus in Latium, sedes ubi fata quietas
Ostendunt; illic fas regna resurgere Troiae.
Durate, et vosmet rebus servate secundis.'
Talia voce refert, curisque ingentibus aeger
Spem voltu simulat, premit altum corde dolorem.
Illi se praedae accingunt dapibusque futuris:
Tergora deripiunt costis et viscera nudant,
Pars in frusta secant veribusque trementia figunt,
Litore aëna locant alii flammasque ministrant.
Tum victu revocant vires, fusique per herbam
Inplentur veteris Bacchi pinguisque ferinae.
Postquam exempta fames epulis mensaeque remotae,
Amissos longo socios sermone requirunt

Spemque metumque inter dubii, seu vivere credant
Sive extrema pati nec iam exaudire vocatos.
Praecipue pius Aeneas nunc acris Oronti,
Nunc Amyci casum gemit et crudelia secum
Fata Lyci fortemque Gyan fortemque Cloanthum.
Et iam finis erat, cum Iuppiter aethere summo
Despiciens mare velivolum terrasque iacentis
Litoraque et latos populos, sic vertice caeli
Constitit et Libyae defixit lumina regnis.
Atque illum talis iactantem pectore curas
Tristior et lacrimis oculos suffusa nitentis
Adloquitur Venus: 'o qui res hominumque deumque
Aeternis regis imperiis et fulmine terres,
Quid meus Aeneas in te committere tantum,
Quid Troes potuere, quibus tot funera passis
Cunctus ob Italiam terrarum clauditur orbis?
Certe hinc Romanos olim, volventibus annis,
Hinc fore ductores revocato a sanguine Teucri,
Qui mare, qui terras omni dicione tenerent,
Pollicitus's: quae te, genitor, sententia vertit?
Hoc equidem occasum Troiae tristisque ruinas
Solabar fatis contraria fata rependens;
Nunc eadem fortuna viros tot casibus actos
Insequitur. Quem das finem, rex magne, laborum?
Antenor potuit mediis elapsus Achivis
Illyricos penetrare sinus atque intima tutus
Regna Liburnorum et fontem superare Timavi,
Unde per ora novem vasto cum murmure montis
It mare proruptum et pelago premit arva sonanti.
Hic tamen ille urbem Patavi sedesque locavit
Teucrorum, et genti nomen dedit armaque fixit
Troïa, nunc placida compostus pace quiescit:
Nos, tua progenies, caeli quibus adnuis arcem,
Navibus, infandum! amissis unius ob iram
Prodimur atque Italis longe disiungimur oris.
Hic pietatis honos? sic nos in sceptra reponis?'
Olli subridens hominum sator atque deorum
Voltu, quo caelum tempestatesque serenat,
Oscula libavit natae, dehinc talia fatur:
'Parce metu, Cytherea: manent inmota tuorum
Fata tibi; cernes urbem et promissa Lavini
Moenia, sublimemque feres ad sidera caeli
Magnanimum Aenean; neque me sententia vertit.
Hic tibi (fabor enim, quando haec te cura remordet,
Longius et volvens fatorum arcana movebo)
Bellum ingens geret Italia populosque feroces
Contundet, moresque viris et moenia ponet,
Tertia dum Latio regnantem viderit aestas

Ternaque transierint Rutulis hiberna subactis.
At puer Ascanius, quoi nunc cognomen Iulo
Additur (Ilus erat, dum res stetit Ilia regno),
Triginta magnos volvendis mensibus orbis
Imperio explebit, regnumque ab sede Lavini
Transferet, et longam multa vi muniet Albam.
Hic iam ter centum totos regnabitur annos
Gente sub Hectorea, donec regina sacerdos
Marte gravis geminam partu dabit Ilia prolem.
Inde lupae fulvo nutricis tegmine laetus
Romulus excipiet gentem, et Mavortia condet
Moenia Romanosque suo de nomine dicet.
His ego nec metas rerum nec tempora pono;
Imperium sine fine dedi. Quin aspera Iuno,
Quae mare nunc terrasque metu caelumque fatigat,
Consilia in melius referet, mecumque fovebit
Romanos, rerum dominos, gentemque togatam.
Sic placitum. Veniet lustris labentibus aetas,
Cum domus Assaraci Phthiam clarasque Mycenas
Servitio premet ac victis dominabitur Argis.
Nascetur pulchra Troianus origine Caesar,
Imperium Oceano, famam qui terminet astris,
Iulius, a magno demissum nomen Iulo.
Hunc tu olim caelo, spoliis Orientis onustum,
Accipies secura; vocabitur hic quoque votis.
Aspera tum positis mitescent saecula bellis;
Cana Fides et Vesta, Remo cum fratre Quirinus,
Iura dabunt; dirae ferro et compagibus artis
Claudentur Belli portae; Furor impius intus,
Saeva sedens super arma et centum vinctus aënis
Post tergum nodis, fremet horridus ore cruento.'
Haec ait, et Maia genitum demittit ab alto,
Ut terrae utque novae pateant Karthaginis arces
Hospitio Teucris, ne fati nescia Dido
Finibus arceret. Volat ille per aëra magnum
Remigio alarum, ac Libyae citus astitit oris.
Et iam iussa facit, ponuntque ferocia Poeni
Corda volente deo; in primis regina quietum
Accipit in Teucros animum mentemque benignam.
At pius Aeneas, per noctem plurima volvens,
Ut primum lux alma data est, exire locosque
Explorare novos, quas vento accesserit oras,
Qui teneant, nam inculta videt, hominesne feraene,
Quaerere constituit sociisque exacta referre.
Classem in convexo nemorum sub rupe cavata
Arboribus clausam circum atque horrentibus umbris
Occulit; ipse uno graditur comitatus Achate,
Bina manu lato crispans hastilia ferro.

Cui mater media sese tulit obvia silva,
Virginis os habitumque gerens et virginis arma,
Spartanae vel qualis equos Thracissa fatigat
Harpalyce volucremque fuga praevertitur Eurum.
Namque umeris de more habilem suspenderat arcum
Venatrix, dederatque comam diffundere ventis,
Nuda genu nodoque sinus collecta fluentis.
Ac prior 'heus,' inquit, 'iuvenes, monstrate, mearum
Vidistis si quam hic errantem forte sororum,
Succinctam pharetra, et maculoso tegmine lyncis
Aut spumantis apri cursum clamore prementem.'
Sic Venus; et Veneris contra sic filius orsus:
'Nulla tuarum audita mihi neque visa sororum,
O — quam te memorem, virgo? namque haut tibi voltus
Mortalis, nec vox hominem sonat;—o dea certe,
An Phoebi soror an Nympharum sanguinis una?
Sis felix, nostrumque leves quaecumque laborem,
Et, quo sub caelo tandem, quibus orbis in oris
Iactemur, doceas; ignari hominumque locorumque
Erramus, vento huc vastis et fluctibus acti:
Multa tibi ante aras nostra cadet hostia dextra.'
Tum Venus: 'haut equidem tali me dignor honore:
Virginibus Tyriis mos est gestare pharetram
Purpureoque alte suras vincire cothurno.
Punica regna vides, Tyrios et Agenoris urbem;
Sed fines Libyci, genus intractabile bello.
Imperium Dido Tyria regit urbe profecta,
Germanum fugiens. Longa est iniuria, longae
Ambages; sed summa sequar fastigia rerum.
Huic coniunx Sychaeus erat, ditissimus agri
Phoenicum, et magno miserae dilectus amore,
Cui pater intactam dederat primisque iugarat
Ominibus. Sed regna Tyri germanus habebat
Pygmalion, scelere ante alios immanior omnis.
Quos inter medius venit furor. Ille Sychaeum
Impius ante aras atque auri caecus amore
Clam ferro incautum superat, securus amorum
Germanae; factumque diu celavit, et aegram
Multa malus simulans vana spe lusit amantem.
Ipse sed in somnis inhumati venit imago
Coniugis; ora modis attollens pallida miris
Crudelis aras traiectaque pectora ferro
Nudavit, caecumque domus scelus omne retexit.
Tum celerare fugam patriaque excedere suadet,
Auxiliumque viae veteris tellure recludit
Thesauros, ignotum argenti pondus et auri.
His commota fugam Dido sociosque parabat.
Conveniunt, quibus aut odium crudele tyranni

Aut metus acer erat; navis, quae forte paratae,
Corripiunt onerantque auro. Portantur avari
Pygmalionis opes pelago; dux femina facti.
Devenere locos, ubi nunc ingentia cernis
Moenia surgentemque novae Karthaginis arcem,
Mercatique solum, facti de nomine Byrsam,
Taurino quantum possent circumdare tergo.
Sed vos qui tandem quibus aut venistis ab oris,
Quove tenetis iter?' Quaerenti talibus ille
Suspirans imoque trahens a pectore vocem:
'O dea, si prima repetens ab origine pergam
Et vacet annalis nostrorum audire laborum,
Ante diem clauso componat Vesper Olympo.
Nos Troia antiqua, si vestras forte per auris
Troiae nomen iit, diversa per aequora vectos
Forte sua Libycis tempestas adpulit oris.
Sum pius Aeneas, raptos qui ex hoste Penates
Classe veho mecum, fama super aethera notus.
Italiam quaero patriam et genus ab Iove summo.
Bis denis Phrygium conscendi navibus aequor,
Matre dea monstrante viam data fata secutus;
Vix septem convulsae undis Euroque supersunt:
Ipse ignotus egens Libyae deserta peragro,
Europa atque Asia pulsus.' Nec plura querentem
Passa Venus medio sic interfata dolore est:
'Quisquis es, haut, credo, invisus caelestibus auras
Vitalis carpis, Tyriam qui adveneris urbem.
Perge modo, atque hinc te reginae ad limina perfer:
Namque tibi reduces socios classemque relatam
Nuntio et in tutum versis aquilonibus actam,
Ni frustra augurium vani docuere parentes.
Aspice bis senos laetantis agmine cycnos,
Aetheria quos lapsa plaga Iovis ales aperto
Turbabat caelo; nunc terras ordine longo
Aut capere aut captas iam respectare videntur:
Ut reduces illi ludunt stridentibus alis
Et coetu cinxere polum cantusque dedere,
Haut aliter puppesque tuae pubesque tuorum
Aut portum tenet aut pleno subit ostia velo.
Perge modo et, qua te ducit via, derige gressum.'
Dixit, et avertens rosea cervice refulsit,
Ambrosiaeque comae divinum vertice odorem
Spiravere, pedes vestis defluxit ad imos,
Et vera incessu patuit dea. Ille ubi matrem
Adgnovit, tali fugientem est voce secutus:
'Quid natum totiens, crudelis tu quoque, falsis
Ludis imaginibus? cur dextrae iungere dextram
Non datur, ac veras audire et reddere voces?'

Talibus incusat, gressumque ad moenia tendit.
At Venus obscuro gradientis aëre saepsit,
Et multo nebulae circum dea fudit amictu,
Cernere nequis eos neu quis contingere posset
Molirive moram aut veniendi poscere causas.
Ipsa Paphum sublimis abit, sedesque revisit
Laeta suas, ubi templum illi, centumque Sabaeo
Ture calent arae sertisque recentibus halant.
Corripuere viam interea, qua semita monstrat.
Iamque ascendebant collem, qui plurimus urbi
Imminet adversasque aspectat desuper arces.
Miratur molem Aeneas, magalia quondam,
Miratur portas strepitumque et strata viarum.
Instant ardentes Tyrii, pars ducere muros
Molirique arcem et manibus subvolvere saxa,
Pars optare locum tecto et concludere sulco;
* Iura magistratusque legunt sanctumque senatum; *
Hic portus alii effodiunt; hinc lata theatris
Fundamenta petunt alii, immanisque columnas
Rupibus excidunt, scaenis decora alta futuris:
Qualis apes aestate nova per flores rura
Exercet sub sole labor, cum gentis adultos
Educunt fetus, aut cum liquentia mella
Stipant et dulci distendunt nectare cellas,
Aut onera accipiunt venientum, aut agmine facto
Ignavum fucos pecus a praesepibus arcent;
Fervet opus, redolentque thymo fragrantia mella.
'O fortunati, quorum iam moenia surgunt!'
Aeneas ait et fastigia suspicit urbis.
Infert se saeptus nebula, mirabile dictu,
Per medios miscetque viris, neque cernitur ulli.
Lucus in urbe fuit media, laetissimus umbrae,
Quo primum iactati undis et turbine Poeni
Effodere loco signum, quod regia Iuno
Monstrarat, caput acris equi; sic nam fore bello
Egregiam et facilem victu per saecula gentem.
Hic templum Iunoni ingens Sidonia Dido
Condebat, donis opulentum et numine divae,
Aerea cui gradibus surgebant limina nexaeque
Aere trabes, foribus cardo stridebat aënis.
Hoc primum in luco nova res oblata timorem
Leniit, hic primum Aeneas sperare salutem
Ausus et adflictis melius confidere rebus.
Namque sub ingenti lustrat dum singula templo,
Reginam opperiens, dum, quae fortuna sit urbi,
Artificumque manus intra se operumque laborem
Miratur, videt Iliacas ex ordine pugnas
Bellaque iam fama totum volgata per orbem,

Atridas Priamumque et saevum ambobus Achillen.
Constitit, et lacrimans, 'quis iam locus,' inquit, 'Achate,
Quae regio in terris nostri non plena laboris?
En Priamus. Sunt hic etiam sua praemia laudi;
Sunt lacrimae rerum et mentem mortalia tangunt.
Solve metus; feret haec aliquam tibi fama salutem.'
Sic ait, atque animum pictura pascit inani
Multa gemens, largoque umectat flumine voltum.
Namque videbat, uti bellantes Pergama circum
Hac fugerent Grai, premeret Troiana iuventus;
Hac Phryges, instaret curru cristatus Achilles.
Nec procul hinc Rhesi niveis tentoria velis
Adgnoscit lacrimans, primo quae prodita somno
Tydides multa vastabat caede cruentus,
Ardentisque avertit equos in castra, priusquam
Pabula gustassent Troiae Xanthumque bibissent.
Parte alia fugiens amissis Troilus armis,
Infelix puer atque inpar congressus Achilli,
Fertur equis curruque haeret resupinus inani,
Lora tenens tamen; huic cervixque comaeque trahuntur
Per terram, et versa pulvis inscribitur hasta.
Interea ad templum non aequae Palladis ibant
Crinibus Iliades passis peplumque ferebant,
Suppliciter tristes et tunsae pectora palmis;
Diva solo fixos oculos aversa tenebat.
Ter circum Iliacos raptaverat Hectora muros
Exanimumque auro corpus vendebat Achilles.
Tum vero ingentem gemitum dat pectore ab imo,
Ut spolia, ut currus, utque ipsum corpus amici
Tendentemque manus Priamum conspexit inermis.
Se quoque principibus permixtum adgnovit Achivis,
Eoasque acies et nigri Memnonis arma.
Ducit Amazonidum lunatis agmina peltis
Penthesilea furens mediisque in milibus ardet,
Aurea subnectens exertae cingula mammae,
Bellatrix, audetque viris concurrere virgo.
Haec dum Dardanio Aeneae miranda videntur,
Dum stupet obtutuque haeret defixus in uno,
Regina ad templum, forma pulcherrima Dido,
Incessit magna iuvenum stipante caterva.
Qualis in Eurotae ripis aut per iuga Cynthi
Exercet Diana choros, quam mille secutae
Hinc atque hinc glomerantur Oreades; illa pharetram
Fert umero, gradiensque deas supereminet omnis;
Latonae tacitum pertemptant gaudia pectus:
Talis erat Dido, talem se laeta ferebat
Per medios, instans operi regnisque futuris.
Tum foribus divae, media testudine templi,

Saepta armis solioque alte subnixa resedit.
Iura dabat legesque viris, operumque laborem
Partibus aequabat iustis aut sorte trahebat,
Cum subito Aeneas concursu accedere magno
Anthea Sergestumque videt fortemque Cloanthum
Teucrorumque alios, ater quos aequore turbo
Dispulerat penitusque alias avexerat oras.
Obstipuit simul ipse, simul percussus Achates
Laetitiaque metuque; avidi coniungere dextras
Ardebant, sed res animos incognita turbat.
Dissimulant et nube cava speculantur amicti,
Quae fortuna viris, classem quo litore linquant,
Quid veniant; cunctis nam lecti navibus ibant
Orantes veniam, et templum clamore petebant.
Postquam introgressi et coram data copia fandi,
Maximus Ilioneus placido sic pectore coepit:
'O regina, novam cui condere Iuppiter urbem
Iustitiaque dedit gentis frenare superbas,
Troes te miseri, ventis maria omnia vecti,
Oramus: prohibe infandos a navibus ignis,
Parce pio generi, et propius res aspice nostras.
Non nos aut ferro Libycos populare penatis
Venimus, aut raptas ad litora vertere praedas;
Non ea vis animo, nec tanta superbia victis.
Est locus, Hesperiam Grai cognomine dicunt,
Terra antiqua, potens armis atque ubere glaebae;
Oenotri coluere viri; nunc fama minores
Italiam dixisse ducis de nomine gentem.
Hic cursus fuit,
Cum subito adsurgens fluctu nimbosus Orion
In vada caeca tulit, penitusque procacibus austris
Perque undas superante salo perque invia saxa
Dispulit; huc pauci vestris adnavimus oris.
Quod genus hoc hominum? quaeve hunc tam barbara morem
Permittit patria? hospitio prohibemur harenae;
Bella cient, primaque vetant consistere terra.
Si genus humanum et mortalia temnitis arma,
At sperate deos memores fandi atque nefandi.
Rex erat Aeneas nobis, quo iustior alter
Nec pietate fuit nec bello maior et armis:
Quem si fata virum servant, si vescitur aura
Aetheria neque adhuc crudelibus occubat umbris,
Non metus. Officio nec te certasse priorem
Paeniteat: sunt et Siculis regionibus urbes
Armaque Troianoque a sanguine clarus Acestes.
Quassatam ventis liceat subducere classem
Et silvis aptare trabes et stringere remos,
Si datur Italiam sociis et rege recepto

Tendere, ut Italiam laeti Latiumque petamus;
Sin absumpta salus, et te, pater optume Teucrum,
Pontus habet Libyae nec spes iam restat Iuli,
At freta Sicaniae saltem sedesque paratas,
Unde huc advecti, regemque petamus Acesten.'
Talibus Ilioneus; cuncti simul ore fremebant
Dardanidae.
Tum breviter Dido voltum demissa profatur:
'Solvite corde metum, Teucri, secludite curas.
Res dura et regni novitas me talia cogunt
Moliri et late finis custode tueri.
Quis genus Aeneadum, quis Troiae nesciat urbem
Virtutesque virosque aut tanti incendia belli?
Non obtusa adeo gestamus pectora Poeni,
Nec tam aversus equos Tyria Sol iungit ab urbe.
Seu vos Hesperiam magnam Saturniaque arva
Sive Erycis finis regemque optatis Acesten,
Auxilio tutos dimittam opibusque iuvabo.
Voltis et his mecum pariter considere regnis?
Urbem quam statuo, vestra est; subducite navis;
Tros Tyriusque mihi nullo discrimine agetur.
Atque utinam rex ipse Noto compulsus eodem
Adforet Aeneas: equidem per litora certos
Dimittam et Libyae lustrare extrema iubebo,
Siquibus eiectus silvis aut urbibus errat.'
His animum arrecti dictis et fortis Achates
Et pater Aeneas iamdudum erumpere nubem
Ardebant. Prior Aenean compellat Achates:
'Nate dea, quae nunc animo sententia surgit?
Omnia tuta vides, classem sociosque receptos:
Unus abest, medio in fluctu quem vidimus ipsi
Submersum; dictis respondent cetera matris.'
Vix ea fatus erat, cum circumfusa repente
Scindit se nubes et in aethera purgat apertum.
Restitit Aeneas claraque in luce refulsit
Os umerosque deo similis; namque ipsa decoram
Caesariem nato genetrix lumenque iuventae
Purpureum et laetos oculis adflarat honores:
Quale manus addunt ebori decus, aut ubi flavo
Argentum Pariusve lapis circumdatur auro.
Tum sic reginam adloquitur cunctisque repente
Inprovisus ait: 'coram, quem quaeritis, adsum
Troius Aeneas, Libycis ereptus ab undis.
O sola infandos Troiae miserata labores,
Quae nos, reliquias Danaum, terraeque marisque
Omnibus exhaustos iam casibus, omnium egenos
Urbe domo socias, grates persolvere dignas
Non opis est nostrae, Dido, nec quidquid ubique est

Gentis Dardaniae, magnum quae sparsa per orbem.
Di tibi, siqua pios respectant numina, siquid
Usquam iustitia est et mens sibi conscia recti,
Praemia digna ferant. Quae te tam laeta tulerunt
Saecula? qui tanti talem genuere parentes?
In freta dum fluvii current, dum montibus umbrae
Lustrabunt convexa, polus dum sidera pascet,
Semper honos nomenque tuum laudesque manebunt,
Quae me cumque vocant terrae.' Sic fatus, amicum
Ilionea petit dextra, laevaque Serestum,
Post alios, fortemque Gyan fortemque Cloanthum.
Obstipuit primo aspectu Sidonia Dido,
Casu deinde viri tanto, et sic ore locuta est:
'Quis te, nate dea, per tanta pericula casus
Insequitur? quae vis immanibus adplicat oris?
Tune ille Aeneas, quem Dardanio Anchisae
Alma Venus Phrygii genuit Simoentis ad undam?
Atque equidem Teucrum memini Sidona venire
Finibus expulsum patriis, nova regna petentem
Auxilio Beli; genitor tum Belus opimam
Vastabat Cyprum et victor dicione tenebat.
Tempore iam ex illo casus mihi cognitus urbis
Troianae nomenque tuum regesque Pelasgi.
Ipse hostis Teucros insigni laude ferebat,
Seque ortum antiqua Teucrorum ab stirpe volebat.
Quare agite o tectis, iuvenes, succedite nostris:
Me quoque per multos similis fortuna labores
Iactatam hac demum voluit consistere terra:
Non ignara mali miseris succurrere disco.'
Sic memorat; simul Aenean in regia ducit
Tecta, simul divom templis indicit honorem.
Nec minus interea sociis ad litora mittit
Viginti tauros, magnorum horrentia centum
Terga suum, pinguis centum cum matribus agnos,
Munera laetitiamque dii.
At domus interior regali splendida luxu
Instruitur, mediisque parant convivia tectis:
Arte laboratae vestes ostroque superbo,
Ingens argentum mensis, caelataque in auro
Fortia facta patrum, series longissima rerum
Per tot ducta viros antiqua ab origine gentis.
Aeneas (neque enim patrius consistere mentem
Passus amor) rapidum ad navis praemittit Achaten,
Ascanio ferat haec, ipsumque ad moenia ducat;
Omnis in Ascanio cari stat cura parentis.
Munera praeterea Iliacis erepta ruinis
Ferre iubet, pallam signis auroque rigentem
Et circumtextum croceo velamen acantho,

Ornatus Argivae Helenae, quos illa Mycenis,
Pergama cum peteret inconcessosque hymenaeos,
Extulerat, matris Ledae mirabile donum;
Praeterea sceptrum, Ilione quod gesserat olim,
Maxima natarum Priami, colloque monile
Bacatum et duplicem gemmis auroque coronam.
Haec celerans iter ad navis tendebat Achates.
At Cytherea novas artes, nova pectore versat
Consilia, ut faciem mutatus et ora Cupido
Pro dulci Ascanio veniat, donisque furentem
Incendat reginam atque ossibus implicet ignem.
Quippe domum timet ambiguam Tyriosque bilinguis;
Urit atrox Iuno, et sub noctem cura recursat.
Ergo his aligerum dictis adfatur Amorem:
'Nate, meae vires, mea magna potentia solus,
Nate, patris summi qui tela Typhoia temnis,
Ad te confugio et supplex tua numina posco.
Frater ut Aeneas pelago tuus omnia circum
Litora iactetur odiis Iunonis acerbae,
Nota tibi, et nostro doluisti saepe dolore.
Nunc Phoenissa tenet Dido blandisque moratur
Vocibus; et vereor, quo se Iunonia vertant
Hospitia; haut tanto cessabit cardine rerum.
Quocirca capere ante dolis et cingere flamma
Reginam meditor, nequo se numine mutet,
Sed magno Aeneae mecum teneatur amore.
Qua facere id possis, nostram nunc accipe mentem:
Regius accitu cari genitoris ad urbem
Sidoniam puer ire parat, mea maxima cura,
Dona ferens pelago et flammis restantia Troiae;
Hunc ego sopitum somno super alta Cythera
Aut super Idalium sacrata sede recondam,
Nequa scire dolos mediusve occurrere possit.
Tu faciem illius noctem non amplius unam
Falle dolo, et notos pueri puer indue voltus,
Ut, cum te gremio accipiet laetissima Dido
Regalis inter mensas laticemque Lyaeum,
Cum dabit amplexus atque oscula dulcia figet,
Occultum inspires ignem fallasque veneno.'
Paret Amor dictis carae genetricis, et alas
Exuit et gressu gaudens incedit Iuli.
At Venus Ascanio placidam per membra quietem
Inrigat, et fotum gremio dea tollit in altos
Idaliae lucos, ubi mollis amaracus illum
Floribus et dulci adspirans complectitur umbra.
Iamque ibat dicto parens et dona Cupido
Regia portabat Tyriis, duce laetus Achate.
Cum venit, aulaeis iam se regina superbis

Aurea composuit sponda mediamque locavit;
Iam pater Aeneas et iam Troiana iuventus
Conveniunt, stratoque super discumbitur ostro.
Dant manibus famuli lymphas, Cereremque canistris
Expediunt, tonsaeque ferunt mantelia villis.
Quinquaginta intus famulae, quibus ordine longam
Cura penum struere et flammis adolere penates;
Centum aliae totidemque pares aetate ministri,
Qui dapibus mensas onerent et pocula ponant.
Nec non et Tyrii per limina laeta frequentes
Convenere, toris iussi discumbere pictis.
Mirantur dona Aeneae, mirantur Iulum
Flagrantisque dei voltus simulataque verba
Pallamque et pictum croceo velamen acantho.
Praecipue infelix, pesti devota futurae,
Expleri mentem nequit ardescitque tuendo
Phoenissa, et pariter puero donisque movetur.
Ille ubi complexu Aeneae colloque pependit
Et magnum falsi implevit genitoris amorem,
Reginam petit. Haec oculis, haec pectore toto
Haeret et interdum gremio fovet, inscia Dido,
Insidat quantus miserae deus. At memor ille
Matris Acidaliae paulatim abolere Sychaeum
Incipit, et vivo temptat praevertere amore
Iam pridem resides animos desuetaque corda.
Postquam prima quies epulis, mensaeque remotae,
Crateras magnos statuunt et vina coronant.
Fit strepitus tectis vocemque per ampla volutant
Atria; dependent lychni laquearibus aureis
Incensi, et noctem flammis funalia vincunt.
Hic regina gravem gemmis auroque poposcit
Implevitque mero pateram, quam Belus et omnes
A Belo soliti; tum facta silentia tectis:
'Iuppiter, hospitibus nam te dare iura loquuntur,
Hunc laetum Tyriisque diem Troiaque profectis
Esse velis, nostrosque huius meminisse minores:
Adsit laetitiae Bacchus dator et bona Iuno;
Et vos, o coetum, Tyrii, celebrate faventes.'
Dixit, et in mensam laticum libavit honorem,
Primaque, libato, summo tenus attigit ore;
Tum Bitiae dedit increpitans; ille impiger hausit
Spumantem pateram et pleno se proluit auro;
Post alii proceres. Cithara crinitus Iopas
Personat aurata, docuit quem maximus Atlas.
Hic canit errantem lunam solisque labores;
Unde hominum genus et pecudes, unde imber et ignes,
Arcturum pluviasque Hyadas geminosque Triones;
Quid tantum Oceano properent se tinguere soles

Hiberni, vel quae tardis mora noctibus obstet.
Ingeminant plausu Tyrii, Troesque sequuntur.
Nec non et vario noctem sermone trahebat
Infelix Dido, longumque bibebat amorem,
Multa super Priamo rogitans, super Hectore multa;
Nunc, quibus Aurorae venisset filius armis,
Nunc, quales Diomedis equi, nunc, quantus Achilles.
'Immo age, et a prima dic, hospes, origine nobis
Insidias' inquit 'Danaum casusque tuorum
Erroresque tuos; nam te iam septima portat
Omnibus errantem terris et fluctibus aestas.'[1]

[1] In versibus huius libri 546–559 Ilioneus ita disserere videtur: 'si vivit Æneas, nihil est quod metuamus: nec te, utcumque id sit, paenitest quod nos prior adiuveris; sunt enim nobis in Sicilia amici armis potentes (qui posterius receptos adiuvent, et tibi gratias habeant): auxilium igitur praestes oramus, sive ut, Æneas superstite, Italiam petamus, sive ut, eo mortuo, ad Acesten redeamus.'

LIBER SECUNDUS.

Conticuere omnes intentique ora tenebant:
Inde toro pater Aeneas sic orsus ab alto:
'Infandum, Regina, iubes renovare dolorem,
Troianas ut opes et lamentabile regnum
Eruerint Danai, quaeque ipse miserrima vidi,
Et quorum pars magna fui. Quis talia fando
Myrmidonum Dolopumve aut duri miles Ulixi
Temperet a lacrimis? et iam nox umida caelo
Praecipitat suadentque cadentia sidera somnos.
Sed si tantus amor casus cognoscere nostros
Et breviter Troiae supremum audire laborem,
Quamquam animus meminisse horret luctuque refugit,
Incipiam.
Fracti bello fatisque repulsi
Ductores Danaum, tot iam labentibus annis,
Instar montis equum divina Palladis arte
Aedificant sectaque intexunt abiete costas:
Votum pro reditu simulant, ea fama vagatur.
Huc delecta virum sortiti corpora furtim
Includunt caeco lateri, penitusque cavernas
Ingentis uterumque armato milite complent.
Est in conspectu Tenedos, notissima fama
Insula, dives opum, Priami dum regna manebant,
Nunc tantum sinus et statio male fida carinis:
Huc se provecti deserto in litore condunt.
Nos abiisse rati et vento petiisse Mycenas:
Ergo omnis longo solvit se Teucria luctu;
Panduntur portae; iuvat ire et Dorica castra
Desertosque videre locos litusque relictum.
Hic Dolopum manus, hic saevus tendebat Achilles;
Classibus hic locus; hic acie certare solebant.
Pars stupet innuptae donum exitiale Minervae,
Et molem mirantur equi; primusque Thymoetes
Duci intra muros hortatur et arce locari,
Sive dolo seu iam Troiae sic fata ferebant.
At Capys et quorum melior sententia menti
Aut pelago Danaum insidias suspectaque dona
Praecipitare iubent subiectisque urere flammis,
Aut terebrare cavas uteri et temptare latebras.
Scinditur incertum studia in contraria volgus.
Primus ibi ante omnis, magna comitante caterva,
Laocoon ardens summa decurrit ab arce,

Et procul: 'o miseri, quae tanta insania, cives?
Creditis avectos hostis aut ulla putatis
Dona carere dolis Danaum? sic notus Ulixes?
Aut hoc inclusi ligno occultantur Achivi,
Aut haec in nostros fabricata est machina muros
Inspectura domos venturaque desuper urbi,
Aut aliquis latet error: equo ne credite, Teucri.
Quidquid id est, timeo Danaos et dona ferentis.'
Sic fatus validis ingentem viribus hastam
In latus inque feri curvam compagibus alvom
Contorsit: stetit illa tremens, uteroque recusso
Insonuere cavae gemitumque dedere cavernae.
Et, si fata deum, si mens non laeva fuisset,
Impulerat ferro Argolicas foedare latebras,
Troiaque nunc staret, Priamique arx alta maneres.
Ecce manus iuvenem interea post terga revinctum
Pastores magno ad regem clamore trahebant
Dardanidae, qui se ignotum venientibus ultro,
Hoc ipsum ut strueret Troiamque aperiret Achivis,
Obtulerat, fidens animi atque in utrumque paratus,
Seu versare dolos seu certae occumbere morti.
Undique visendi studio Troiana iuventus
Circumfusa ruit, certantque inludere capto.
Accipe nunc Danaum insidias et crimine ab uno
Disce omnis.
Namque ut conspectu in medio turbatus inermis
Constitit atque oculis Phrygia agmina circumspexit:
'Heu, quae nunc tellus' inquit 'quae me aequora possunt
Accipere? aut quid iam misero mihi denique restat,
Cui neque apud Danaos usquam locus, et super ipsi
Dardanidae infensi poenas cum sanguine poscunt?'
Quo gemitu conversi animi compressus et omnis
Impetus. Hortamur fari, quo sanguine cretus
Quidve ferat; memoret, quae sit fiducia capto.
Ille haec deposita tandem formidine fatur:
'Cuncta equidem tibi, Rex, fuerit quodcumque, fatebor
Vera' inquit; 'neque me Argolica de gente negabo:
Hoc primum; nec, si miserum fortuna Sinonem
Finxit, vanum etiam mendacemque improba finget.
Fando aliquod si forte tuas pervenit ad auris
Belidae nomen Palamedis et incluta fama
Gloria, quem falsa sub proditione Pelasgi
Insontem infando indicio, quia bella vetabat,
Demisere Neci, nunc cassum lumine lugent,
Illi me comitem et consanguinitate propinquum
Pauper in arma pater primis huc misit ab annis.
Dum stabat regno incolumis regumque vigebat
Consiliis, et nos aliquod nomenque decusque

Gessimus. Invidia postquam pellacis Ulixi
(Haut ignota loquor) superis concessit ab oris,
Adflictus vitam in tenebris luctuque trahebam,
Et casum insontis mecum indignabar amici.
Nec tacui demens, et me, fors siqua tulisset,
Si patrios umquam remeassem victor ad Argos,
Promisi ultorem et verbis odia aspera movi.
Hinc mihi prima mali labes, hinc semper Ulixes
Criminibus terrere novis, hinc spargere voces
In volgum ambiguas et quaerere conscius arma.
Nec requievit enim, donec Calchante ministro —
Sed quid ego haec autem nequiquam ingrata revolvo,
Quidve moror, si omnis uno ordine habetis Achivos,
Idque audire sat est? Iamdudum sumite poenas;
Hoc Ithacus velit et magno mercentur Atridae.'
Tum vero ardemus scitari et quaerere casus,
Ignari scelerum tantorum artisque Pelasgae.
Prosequitur pavitans et ficto pectore fatur:
'Saepe fugam Danai Troia cupiere relicta
Moliri et longo fessi discedere bello;
Fecissentque utinam! saepe illos aspera ponti
Interclusit hiemps, et terruit Auster euntis;
Praecipue, cum iam hic trabibus contextus acernis
Staret equus, toto sonuerunt aethere nimbi.
Suspensi Eurypylum scitantem oracula Phoebi
Mittimus, isque adytis haec tristia dicta reportat:
"Sanguine placastis ventos et virgine caesa,
Cum primum Iliacas, Danai, venistis ad oras;
Sanguine quaerendi reditus, animaque litandum
Argolica." Volgi quae vox ut venit ad auris,
Obstipuere animi, gelidusque per ima cucurrit
Ossa tremor, cui fata parent, quem poscat Apollo.
Hic Ithacus vatem magno Calchanta tumultu
Protrahit in medios; quae sint ea numina divom,
Flagitat. Et mihi iam multi crudele canebant
Artificis scelus et taciti ventura videbant.
Bis quinos silet ille dies tectusque recusat
Prodere voce sua quemquam aut opponere morti.
Vix tandem, magnis Ithaci clamoribus actus,
Composito rumpit vocem, et me destinat arae.
Adsensere omnes, et quae sibi quisque timebat
Unius in miseri exitium conversa tulere.
Iamque dies infanda aderat: mihi sacra parari
Et salsae fruges et circum tempora vittae.
Eripui, fateor, leto me et vincula rupi,
Limosoque lacu per noctem obscurus in ulva
Delitui, dum vela darent, si forte dedissent.
Nec mihi iam patriam antiquam spes ulla videndi,

Nec dulcis natos exoptatumque parentem;
Quos illi fors et poenas ob nostra reposcent
Effugia, et culpam hanc miserorum morte piabunt.
Quod te per superos et conscia numina veri,
Per siqua est, quae restet adhuc mortalibus usquam
Intemerata fides, oro, miserere laborum
Tantorum, miserere animi non digna ferentis.'
His lacrimis vitam damus, et miserescimus ultro.
Ipse viro primus manicas atque arta levari
Vincla iubet Priamus, dictisque ita fatur amicis:
'Quisquis es, amissos hinc iam obliviscere Graios;
Noster eris. Mihique haec edissere vera roganti:
Quo molem hanc immanis equi statuere? quis auctor?
Quidve petunt? quae religio aut quae machina belli?'
Dixerat. Ille, dolis instructus et arte Pelasga,
Sustulit exutas vinclis ad sidera palmas:
'Vos, aeterni ignes, et non violabile vestrum
Testor numen' ait, 'vos, arae ensesque nefandi,
Quos fugi, vittaeque deum, quas hostia gessi:
Fas mihi Graiorum sacrata resolvere iura,
Fas odisse viros, atque omnia ferre sub auras,
Siqua tegunt; teneor patriae nec legibus ullis,
Tu modo promissis maneas, servataque serves
Troia fidem, si vera feram, si magna rependam.
Omnis spes Danaum et coepti fiducia belli
Palladis auxiliis semper stetit. Impius ex quo
Tydides sed enim scelerumque inventor Ulixes
Fatale adgressi sacrato avellere templo
Palladium caesis summae custodibus arcis
Corripuere sacram effigiem, manibusque cruentis
Virgineas ausi divae contingere vittas,
Ex illo fluere ac retro sublapsa referri
Spes Danaum, fractae vires, aversa dea mens.
Nec dubiis ea signa dedit Tritonia monstris.
Vix positum castris simulacrum, arsere coruscae
Luminibus flammae arrectis, salsusque per artus
Sudor iit, terque ipsa solo, mirabile dictu,
Emicuit parmamque ferens hastamque trementem.
Extemplo temptanda fuga canit aequora Calchas,
Nec posse Argolicis exscindi Pergama telis,
Omina ni repetant Argis, numenque reducant,
Quod pelago et curvis secum avexere carinis.
Et nunc quod patrias vento petiere Mycenas,
Arma deosque parant comites, pelagoque remenso
Improvisi aderunt: ita digerit omina Calchas.
Hanc pro Palladio moniti, pro numine laeso
Effigiem statuere, nefas quae triste piaret.
Hanc tamen immensam Calchas attollere molem

Roboribus textis caeloque educere iussit.
Ne recipi portis aut duci in moenia posset
Neu populum antiqua sub religione tueri:
Nam si vestra manus violasset dona Minervae,
Tum magnum exitium (quod di prius omen in ipsum
Convertant) Priami imperio Phrygibusque futurum;
Sin manibus vestris vestram ascendisset in urbem,
Ultro Asiam magno Pelopea ad moenia bello
Venturam, et nostros ea fata manere nepotes.'
Talibus insidiis periurique arte Sinonis
Credita res, captique dolis lacrimisque coactis,
Quos neque Tydides nec Larissaeus Achilles,
Non anni domuere decem, non mille carinae.
Hic aliud maius miseris multoque tremendum
Obicitur magis, atque inprovida pectora turbat.
Laocoon, ductus Neptuno sorte sacerdos,
Sollemnis taurum ingentem mactabat ad aras.
Ecce autem gemini a Tenedo tranquilla per alta,
Horresco referens, inmensis orbibus angues
Incumbunt pelago, pariterque ad litora tendunt;
Pectora quorum inter fluctus arrecta iubaeque
Sanguineae superant undas, pars cetera pontum
Pone legit sinuatque inmensa volumine terga.
Fit sonitus spumante salo; iamque arva tenebant
Ardentisque oculos suffecti sanguine et igni
Sibila lambebant linguis vibrantibus ora.
Diffugimus visu exsangues. Illi agmine certo
Laocoonta petunt; et primum parva duorum
Corpora natorum serpens amplexus uterque
Inplicat et miseros morsu depascitur artus;
Post ipsum auxilio subeuntem ac tela ferentem
Corripiunt spirisque ligant ingentibus; et iam
Bis medium amplexi, bis collo squamea circum
Terga dati superant capite et cervicibus altis.
Ille simul manibus tendit divellere nodos
Perfusus sanie vittas atroque veneno,
Clamores simul horrendos ad sidera tollit,
Qualis mugitus, fugit cum saucius aram
Taurus et incertam excussit cervice securim.
At gemini lapsu delubra ad summa dracones
Diffugiunt saevaeque petunt Tritonidis arcem,
Sub pedibusque deae clipeique sub orbe teguntur.
Tum vero tremefacta novus per pectora cunctis
Insinuat pavor, et scelus expendisse merentem
Laocoonta ferunt, sacrum qui cuspide robur
Laeserit et tergo sceleratam intorserit hastam.
Ducendum ad sedes simulacrum orandaque divae
Numina conclamant.

Dividimus muros et moenia pandimus urbis:
Accingunt omnes operi, pedibusque rotarum
Subiciunt lapsus, et stuppea vincula collo
Intendunt. Scandit fatalis machina muros
Feta armis. Pueri circum innuptaeque puellae
Sacra canunt funemque manu contingere gaudent.
Illa subit mediaeque minans inlabitur urbi.
O patria, o divom domus Ilium et incluta bello
Moenia Dardanidum! quater ipso in limine portae
Substitit atque utero sonitum quater arma dedere:
Instamus tamen immemores caecique furore,
Et monstrum infelix sacrata sistimus arce.
Tunc etiam fatis aperit Cassandra futuris
Ora dei iussu non umquam credita Teucris:
Nos delubra deum miseri, quibus ultimus esset
Ille dies, festa velamus fronde per urbem.
Vertitur interea caelum et ruit oceano Nox
Involvens umbra magna terramque polumque
Myrmidonumque dolos: fusi per moenia Teucri
Conticuere, sopor fessos complectitur artus:
Et iam Argiva phalanx instructis navibus ibat
A Tenedo, tacitae per amica silentia lunae
Litora nota petens. Flammas cum regia puppis
Extulerat fatisque deum defensus iniquis
Inclusos utero Danaos et pinea furtim
Laxat claustra Sinon, illos patefactus ad auras
Reddit equus, laetique cavo se robore promunt
Thessandrus Sthenelusque duces et dirus Ulixes,
Demissum lapsi per funem, Acamasque Thoasque
Pelidesque Neoptolemus primusque Machaon
Et Menelaus et ipse doli fabricator Epeos.
Invadunt urbem somno vinoque sepultam;
Caeduntur vigiles, portisque patentibus omnis
Accipiunt socios atque agmina conscia iungunt.
Tempus erat, quo prima quies mortalibus aegris
Incipit et dono divom gratissima serpit.
In somnis ecce ante oculos maestissimus Hector
Visus adesse mihi largosque effundere fletus,
Raptatus bigis ut quondam aterque cruento
Pulvere perque pedes traiectus lora tumentis.
Ei mihi! qualis erat (quantum mutatus ab illo
Hectore, qui redit exuvias indutus Achilli
Vel Danaum Phrygios iaculatus puppibus ignis),
Squalentem barbam et concretos sanguine crinis
Volneraque illa gerens, quae circum plurima muros
Accepit patrios! Ultro flens ipse videbar
Compellare virum et maestas expromere voces:
'O lux Dardaniae, spes o fidissima Teucrum,

Quae tantae tenuere morae? quibus Hector ab oris
Exspectate venis? ut te post multa tuorum
Funera, post varios hominumque urbisque labores
Defessi aspicimus! quae causa indigna serenos
Foedavit voltus, aut cur haec volnera cerno?'
Ille nihil, nec me quaerentem vana moratur,
Sed graviter gemitus imo de pectore ducens
'Heu fuge, nate dea, teque his' ait 'eripe flammis:
Hostis habet muros; ruit alto a culmine Troia:
Sat patriae Priamoque datum: si Pergama dextra
Defendi possent, etiam hac defensa fuissent.
Sacra suosque tibi commendat Troia Penatis;
Hos cape fatorum comites, his moenia quaere,
Magna pererrato statues quae denique ponto.'
Sic ait, et manibus vittas Vestamque potentem
Aeternumque adytis effert penetralibus ignem.
Diverso interea miscentur moenia luctu,
Et magis atque magis, quamquam secreta parentis
Anchisae domus arboribusque obtecta recessit,
Clarescunt sonitus armorumque ingruit horror.
Excutior somno, et summi fastigia tecti
Ascensu supero, atque arrectis auribus asto:
In segetem veluti cum flamma furentibus austris
Incidit, aut rapidus montano flumine torrens
Sternit agros, sternit sata laeta boumque labores,
Praecipitesque trahit silvas, stupet inscius alto
Accipiens sonitum saxi de vertice pastor.
Tum vero manifesta fides, Danaumque patescunt
Insidiae. Iam Deiphobi dedit ampla ruinam
Volcano superante domus, iam proximus ardet
Ucalegon, Sigea igni freta lata relucent.
Exoritur clamorque virum clangorque tubarum.
Arma amens capio; nec sat rationis in armis,
Sed glomerare manum bello et concurrere in arcem
Cum sociis ardent animi; furor iraque mentem
Praecipitant, pulchrumque mori succurrit in armis.
Ecce autem telis Panthus elapsus Achivom,
Panthus Othryades, arcis Phoebique sacerdos,
Sacra manu victosque deos parvumque nepotem
Ipse trahit, cursuque amens ad limina tendit.
'Quo res summa loco, Panthu? quam prendimus arcem?'
Vix ea fatus eram, gemitu cum talia reddit:
'Venit summa dies et ineluctabile tempus
Dardaniae. Fuimus Troes, fuit Ilium et ingens
Gloria Teucrorum; ferus omnia Iuppiter Argos
Transtulit; incensa Danai dominantur in urbe.
Arduus armatos mediis in moenibus astans
Fundit equus, victorque Sinon incendia miscet

Insultans: portis alii bipatentibus adsunt,
Milia quot magnis umquam venere Mycenis;
Obsedere alii telis angusta viarum
Oppositi; stat ferri acies mucrone corusco
Stricta, parata neci; vix primi proelia temptant
Portarum vigiles et caeco Marte resistunt.'
Talibus Othryadae dictis et numine divom
In flammas et in arma feror, quo tristis Erinys,
Quo fremitus vocat et sublatus ad aethera clamor.
Addunt se socios Rhipeus et maximus armis
Epytus oblati per lunam, Hypanisque Dymasque,
Et lateri adglomerant nostro, iuvenisque Coroebus
Mygdonides (illis ad Troiam forte diebus
Venerat insano Cassandrae incensus amore,
Et gener auxilium Priamo Phrygibusque ferebat),
Infelix qui non sponsae praecepta furentis
Audierit.
Quos ubi confertos audere in proelia vidi,
Incipio super his: 'iuvenes, fortissima frustra
Pectora, si vobis audentem extrema cupido
Certa sequi, quae sit rebus fortuna videtis.
Excessere omnes adytis arisque relictis
Di, quibus imperium hoc steterat; succurritis urbi
Incensae; moriamur, et in media arma ruamus.
Una salus victis nullam sperare salutem.'
Sic animis iuvenum furor additus. Inde lupi ceu
Raptores atra in nebula, quos inproba ventris
Exegit caecos rabies catulique relicti
Faucibus expectant siccis, per tela, per hostis
Vadimus haud dubiam in mortem, mediaeque tenemus
Urbis iter; nox atra cava circumvolat umbra.
Quis cladem illius noctis, quis funera fando
Explicet aut possit lacrimis aequare labores?
Urbs antiqua ruit multos dominata per annos;
Plurima perque vias sternuntur inertia passim
Corpora perque domos et religiosa deorum
Limina. Nec soli poenas dant sanguine Teucri;
Quondam etiam victis redit in praecordia virtus,
Victoresque cadunt Danai. Crudelis ubique
Luctus, ubique pavor et plurima mortis imago.
Primus se Danaum magna comitante caterva
Androgeos offert nobis, socia agmina credens
Inscius, atque ultro verbis compellat amicis:
'Festinate, viri: nam quae tam sera moratur
Segnities? alii rapiunt incensa feruntque
Pergama; vos celsis nunc primum a navibus itis?'
Dixit, et extemplo, neque enim responsa dabantur
Fida satis, sensit medios delapsus in hostis.

Obstipuit retroque pedem cum voce repressit.
Improvisum aspris veluti qui sentibus anguem
Pressit humi nitens, trepidusque repente refugit
Attollentem iras et caerula colla tumentem;
Haut secus Androgeos visu tremefactus abibat.
Inruimus densis et circumfundimur armis,
Ignarosque loci passim et formidine captos
Sternimus; adspirat primo fortuna labori.
Atque hic successu exultans animisque Coroebus
'O socii, qua prima' inquit 'fortuna salutis
Monstrat iter, quaque ostendit se dextra, sequamur:
Mutemus clipeos, Danaumque insignia nobis
Aptemus: dolus an virtus, quis in hoste requirat?
Arma dabunt ipsi.' Sic fatus deinde comantem
Androgei galeam clipeique insigne decorum
Induitur laterique Argivum accommodat ensem.
Hoc Rhipeus, hoc ipse Dymas omnisque iuventus
Laeta facit; spoliis se quisque recentibus armat.
Vadimus inmixti Danais haud numine nostro,
Multaque per caecam congressi proelia noctem
Conserimus, multos Danaum demittimus Orco.
Diffugiunt alii ad navis et litora cursu
Fida petunt; pars ingentem formidine turpi
Scandunt rursus equom et nota conduntur in alvo.
Heu nihil invitis fas quemquam fidere divis.
Ecce trahebatur passis Priameia virgo
Crinibus a templo Cassandra adytisque Minervae,
Ad caelum tendens ardentia lumina frustra,
Lumina, nam teneras arcebant vincula palmas.
Non tulit hanc speciem furiata mente Coroebus,
Et sese medium iniecit periturus in agmen:
Consequimur cuncti et densis incurrimus armis.
Hic primum ex alto delubri culmine telis
Nostrorum obruimur, oriturque miserrima caedes
Armorum facie et Graiarum errore iubarum:
Tum Danai gemitu atque ereptae virginis ira
Undique collecti invadunt, acerrimus Aiax,
Et gemini Atridae, Dolopumque exercitus omnis;
Adversi rupto ceu quondam turbine venti
Confligunt, Zephyrusque Notusque et laetus Eois
Eurus equis; stridunt silvae, saevitque tridenti
Spumeus atque imo Nereus ciet aequora fundo.
Illi etiam, siquos obscura nocte per umbram
Fudimus insidiis totaque agitavimus urbe,
Apparent; primi clipeos mentitaque tela
Agnoscunt atque ora sono discordia signant.
Ilicet obruimur numero; primusque Coroebus
Penelei dextra divae armipotentis ad aram

Procumbit; cadit et Rhipeus, iustissimus unus
Qui fuit in Teucris et servantissimus aequi;
Dis aliter visum; pereunt Hypanisque Dymasque
Confixi a sociis; nec te tua plurima, Panthu,
Labentem pietas nec Apollinis infula texit.
Iliaci cineres et flamma extrema meorum,
Testor in occasu vestro nec tela nec ullas
Vitavisse vices Danaum, et, si fata fuissent
Ut caderem, meruisse manu.
Divellimur inde
Iphitus et Pelias mecum, quorum Iphitus aevo
Iam gravior, Pelias et volnere tardus Ulixi,
Protinus ad sedes Priami clamore vocati.
Hic vero ingentem pugnam, ceu cetera nusquam
Bella forent, nulli tota morerentur in urbe,
Sic Martem indomitum Danaosque ad tecta ruentis
Cernimus obsessumque acta testudine limen.
Haerent parietibus scalae, postisque sub ipsos
Nituntur gradibus, clipeosque ad tela sinistris
Protecti obiciunt, prensant fastigia dextris.
Dardanidae contra turris ac tecta domorum
Culmina convellunt; his se, quando ultima cernunt,
Extrema iam in morte parant defendere telis,
Auratasque trabes, veterum decora alta parentum,
Devolvunt; alii strictis mucronibus imas
Obsedere fores; has servant agmine denso.
Instaurati animi regis succurrere tectis
Auxilioque levare viros vimque addere victis.
Limen erat caecaeque fores et pervius usus
Tectorum inter se Priami, postesque relicti
A tergo, infelix qua se, dum regna manebant,
Saepius Andromache ferre incomitata solebat
Ad soceros et avo puerum Astyanacta trahebat.
Evado ad summi fastigia culminis, unde
Tela manu miseri iactabant inrita Teucri.
Turrim in praecipiti stantem summisque sub astra
Eductam tectis, unde omnis Troia videri
Et Danaum solitae naves et Achaica castra,
Adgressi ferro circum, qua summa labantis
Iuncturas tabulata dabant, convellimus altis
Sedibus inpulimusque; ea lapsa repente ruinam
Cum sonitu trahit et Danaum super agmina late
Incidit. Ast alii subeunt, nec saxa nec ullum
Telorum interea cessat genus.
Vestibulum ante ipsum primoque in limine Pyrrhus
Exultat, telis et luce coruscus aëna;
Qualis ubi in lucem coluber mala gramina pastus,
Frigida sub terra tumidum quem bruma tegebat,

Nunc positis novus exuviis nitidusque iuventa
Lubrica convolvit sublato pectore terga
Arduus ad solem, et linguis micat ore trisulcis.
Una ingens Periphas et equorum agitator Achillis,
Armiger Automedon, una omnis Scyria pubes
Succedunt tecto et flammas ad culmina iactant.
Ipse inter primos correpta dura bipenni
Limina perrumpit, postisque a cardine vellit
Aeratos; iamque excisa trabe firma cavavit
Robora et ingentem lato dedit ore fenestram.
Apparet domus intus, et atria longa patescunt;
Apparent Priami et veterum penetralia regum,
Armatosque vident stantis in limine primo.
At domus interior gemitu miseroque tumultu
Miscetur, penitusque cavae plangoribus aedes
Femineis ululant; ferit aurea sidera clamor.
Tum pavidae tectis matres ingentibus errant,
Amplexaeque tenent postes atque oscula figunt.
Instat vi patria Pyrrhus; nec claustra neque ipsi
Custodes sufferre valent; labat ariete crebro
Ianua, et emoti procumbunt cardine postes.
Fit via vi: rumpunt aditus primosque trucidant
Immissi Danai et late loca milite complent.
Non sic, aggeribus ruptis cum spumeus amnis
Exiit oppositasque evicit gurgite moles,
Fertur in arva furens cumulo camposque per omnis
Cum stabulis armenta trahit. Vidi ipse furentem
Caede Neoptolemum geminosque in limine Atridas;
Vidi Hecubam centumque nurus Priamumque per aras
Sanguine foedantem quos ipse sacraverat ignis.
Quinquaginta illi thalami, spes tanta nepotum,
Barbarico postes auro spoliisque superbi
Procubuere; tenent Danai, qua deficit ignis.
Forsitan et Priami fuerint quae fata requiras.
Urbis uti captae casum convolsaque vidit
Limina tectorum et medium in penetralibus hostem,
Arma diu senior desueta trementibus aevo
Circumdat nequiquam umeris et inutile ferrum
Cingitur ac densos fertur moriturus in hostis.
Aedibus in mediis nudoque sub aetheris axe
Ingens ara fuit iuxtaque veterrima laurus,
Incumbens arae atque umbra complexa Penates.
Hic Hecuba et natae nequiquam altaria circum,
Praecipites atra ceu tempestate columbae,
Condensae et divom amplexae simulacra sedebant.
Ipsum autem sumptis Priamum iuvenalibus armis
Ut vidit, 'quae mens tam dira, miserrime coniunx,
Inpulit his cingi telis? aut quo ruis?' inquit.

'Non tali auxilio nec defensoribus istis
Tempus eget, non, si ipse meus nunc adforet Hector.
Huc tandem concede; haec ara tuebitur omnis,
Aut moriere simul.' Sic ore effata recepit
Ad sese et sacra longaevum in sede locavit.
Ecce autem elapsus Pyrrhi de caede Polites,
Unus natorum Priami, per tela, per hostis
Porticibus longis fugit et vacua atria lustrat
Saucius. Illum ardens infesto volnere Pyrrhus
Insequitur, iam iamque manu tenet et premit hasta.
Ut tandem ante oculos evasit et ora parentum,
Concidit ac multo vitam cum sanguine fudit.
Hic Priamus, quamquam in media iam morte tenetur,
Non tamen abstinuit, nec voci iraeque pepercit.
'At tibi pro scelere,' exclamat, 'pro talibus ausis,
Di, siqua est caelo pietas, quae talia curet,
Persolvant grates dignas et praemia reddant
Debita, qui nati coram me cernere letum
Fecisti et patrios foedasti funere voltus.
At non ille, satum quo te mentiris, Achilles
Talis in hoste fuit Priamo; sed iura fidemque
Supplicis erubuit, corpusque exangue sepulchro
Reddidit Hectoreum, meque in mea regna remisit.'
Sic fatus senior, telumque inbelle sine ictu
Coniecit, rauco quod protinus aere repulsum
Et summo clipei nequiquam umbone pependit.
Cui Pyrrhus: 'referes ergo haec et nuntius ibis
Pelidae genitori; illi mea tristia facta
Degeneremque Neoptolemum narrare memento.
Nunc morere.' Hoc dicens altaria ad ipsa trementem
Traxit et in multo lapsantem sanguine nati,
Implicuitque comam laeva, dextraque coruscum
Extulit ac lateri capulo tenus abdidit ensem.
Haec finis Priami, fatorum hic exitus illum
Sorte tulit, Troiam incensam et prolapsa videntem
Pergama, tot quondam populis terrisque superbum
Regnatorem Asiae. Iacet ingens litore truncus
Avolsumque umeris caput et sine nomine corpus.
At me tum primum saevus circumstetit horror.
Obstipui: subiit cari genitoris imago,
Ut regem aequaevom crudeli volnere vidi
Vitam exhalantem; subiit deserta Creusa
Et direpta domus et parvi casus Iuli.
Respicio et, quae sit me circum copia, lustro.
Deseruere omnes defessi, et corpora saltu
Ad terram misere aut ignibus aegra dedere.
[Iamque adeo super unus eram, cum limina Vestae
Servantem et tacitam secreta in sede latentem

Tyndarida aspicio; dant clara incendia lucem
Erranti passimque oculos per cuncta ferenti.
Illa sibi infestos eversa ob Pergama Teucros
Et poenas Danaum et deserti coniugis iras
Praemetuens, Troiae et patriae communis Erinys,
Abdiderat sese atque aris invisa sedebat.
Exarsere ignes animo; subit ira cadentem
Ulcisci patriam et sceleratas sumere poenas.
Scilicet haec Spartam incolumis patriasque Mycenas
Aspiciet, partoque ibit regina triumpho,
Coniugiumque domumque patres natosque videbit,
Iliadum turba et Phrygiis comitata ministris?
Occiderit ferro Priamus, Troia arserit igni,
Dardanium totiens sudarit sanguine litus?
Non ita. Namque etsi nullum memorabile nomen
Feminea in poena est nec habet victoria laudem,
Exstinxisse nefas tamen et sumpsisse merentis
Laudabor poenas, animumque explesse iuvabit
Ultricis flammae et cineres satiasse meorum.
Talia iactabam et furiata mente ferebar,]
Cum mihi se, non ante oculis tam clara, videndam
Obtulit et pura per noctem in luce refulsit
Alma parens, confessa deam qualisque videri
Caelicolis et quanta solet, dextraque prehensum
Continuit, roseoque haec insuper addidit ore:
'Nate, quis indomitas tantus dolor excitat iras?
Quid furis aut quonam nostri tibi cura recessit?
Non prius aspicies, ubi fessum aetate parentem
Liqueris Anchisen, superet coniunxne Creusa
Ascaniusque puer? quos omnis undique Graiae
Circum errant acies et, ni mea cura resistat,
Iam flammae tulerint inimicus et hauserit ensis.
Non tibi Tyndaridis facies invisa Lacaenae
Culpatusve Paris, divom inclementia, divom,
Has evertit opes sternitque a culmine Troiam.
Aspice — namque omnem, quae nunc obducta tuenti
Mortalis hebetat visus tibi et umida circum
Caligat, nubem eripiam; tu nequa parentis
Iussa time neu praeceptis parere recusa —
Hic, ubi disiectas moles avolsaque saxis
Saxa vides mixtoque undantem pulvere fumum,
Neptunus muros magnoque emota tridenti
Fundamenta quatit totamque a sedibus urbem
Eruit. Hic Iuno Scaeas saevissima portas
Prima tenet, sociumque furens a navibus agmen
Ferro accincta vocat.
Iam summas arces Tritonia, respice, Pallas
Insedit, limbo effulgens et Gorgone saeva.

Ipse Pater Danais animos viresque secundas
Sufficit, ipse deos in Dardana suscitat arma.
Eripe, nate, fugam, finemque impone labori:
Nusquam abero et tutum patrio te limine sistam.'
Dixerat, et spissis noctis se condidit umbris.
Apparent dirae facies inimicaque Troiae
Numina magna deum.
Tum vero omne mihi visum considere in ignis
Ilium et ex imo verti Neptunia Troia;
Ac veluti summis antiquam in montibus ornum
Cum ferro accisam crebrisque bipennibus instant
Eruere agricolae certatim, illa usque minatur
Et tremefacta comam concusso vertice nutat,
Volneribus donec paulatim evicta supremum
Congemuit traxitque iugis avolsa ruinam.
Descendo, ac ducente deo flammam inter et hostis
Expedior; dant tela locum flammaeque recedunt.
Atque ubi iam patriae perventum ad limina sedis
Antiquasque domos, genitor, quem tollere in altos
Optabam primum montis primumque petebam,
Abnegat excisa vitam producere Troia
Exiliumque pati. 'Vos o, quibus integer aevi
Sanguis,' ait, 'solidaeque suo stant robore vires,
Vos agitate fugam.
Me si caelicolae voluissent ducere vitam,
Has mihi servassent sedes. Satis una superque
Vidimus excidia et captae superavimus urbi.
Sic o sic positum adfati discedite corpus:
Ipse manu mortem inveniam; miserebitur hostis
Exuviasque petet: facilis iactura sepulchri.
Iam pridem invisus divis et inutilis annos
Demoror, ex quo me divom Pater atque hominum rex
Fulminis adflavit ventis et contigit igni.'
Talia perstabat memorans, fixusque manebat.
Nos contra effusi lacrimis coniunxque Creusa
Ascaniusque omnisque domus, ne vertere secum
Cuncta pater fatoque urgueni incumbere vellet.
Abnegat, inceptoque et sedibus haeret in isdem.
Rursus in arma feror, mortemque miserrimus opto:
Nam quod consilium aut quae iam fortuna dabatur?
'Men efferre pedem, genitor, te posse relicto
Sperasti, tantumque nefas patrio excidit ore?
Si nihil ex tanta superis placet urbe relinqui,
Et sedet hoc animo, perituraeque addere Troiae
Teque tuosque iuvat, patet isti ianua leto,
Iamque aderit multo Priami de sanguine Pyrrhus,
Gnatum ante ora patris, patrem qui obtruncat ad aras.
Hoc erat, alma parens, quod me per tela, per ignis

Eripis, ut mediis hostem in penetralibus utque
Ascanium patremque meum iuxtaque Creusam
Alterum in alterius mactatos sanguine cernam?
Arma, viri, ferte arma; vocat lux ultima victos:
Reddite me Danais, sinite instaurata revisam
Proelia: numquam omnes hodie moriemur inulti.'
Hinc ferro accingor rursus clipeoque sinistram
Insertabam aptans meque extra tecta ferebam.
Ecce autem complexa pedes in limine coniunx
Haerebat, parvumque patri tendebat Iulum:
'Si periturus abis, et nos rape in omnia tecum;
Sin aliquam expertus sumptis spem ponis in armis,
Hanc primum tutare domum: cui parvus Iulus,
Cui pater et coniunx quondam tua dicta relinquor?'
Talia vociferans gemitu tectum omne replebat,
Cum subitum dictuque oritur mirabile monstrum.
Namque manus inter maestorumque ora parentum
Ecce levis summo de vertice visus Iuli
Fundere lumen apex tactuque innoxia mollis
Lambere flamma comas et circum tempora pasci.
Nos pavidi trepidare metu, crinemque flagrantem
Excutere et sanctos restinguere fontibus ignes.
At pater Anchises oculos ad sidera laetus
Extulit, et caelo palmas cum voce tetendit:
'Iuppiter omnipotens, precibus si flecteris ullis,
Aspice nos hoc tantum; et, si pietate meremur,
Da deinde auxilium, Pater, atque haec omina firma.'
Vix ea fatus erat senior, subitoque fragore
Intonuit laevom, et de caelo lapsa per umbras
Stella facem ducens multa cum luce cucurrit.
Illam, summa super labentem culmina tecti,
Cernimus Idaea claram se condere silva
Signantemque vias; tum longo limite sulcus
Dat lucem, et late circum loca sulpure fumant.
Hic vero victus genitor se tollit ad auras,
Adfaturque deos et sanctum sidus adorat:
'Iam iam nulla morast; sequor et, qua ducitis, adsum,
Di patrii; servate domum, servate nepotem;
Vestrum hoc augurium, vestroque in numine Troiast.
Cedo equidem nec, nate, tibi comes ire recuso.'
Dixerat ille, et iam per moenia clarior ignis
Auditur, propiusque aestus incendia volvunt.
'Ergo age, care pater, cervici inponere nostrae;
Ipse subibo umeris, nec me labor iste gravabit;
Quo res cumque cadent, unum et commune periclum,
Una salus ambobus erit: mihi parvus Iulus
Sit comes, et longe servet vestigia coniunx.
Vos, famuli, quae dicam, animis advertite vestris:

Est urbe egressis tumulus templumque vetustum
Desertae Cereris iuxtaque antiqua cupressus
Religione patrum multos servata per annos:
Hanc ex diverso sedem veniemus in unam.
Tu, genitor, cape sacra manu patriosque Penatis;
Me, bello e tanto digressum et caede recenti,
Attrectare nefas, donec me flumine vivo
Abluero.'
Haec fatus, latos umeros subiectaque colla
Veste super fulvique insternor pelle leonis,
Succedoque oneri; dextrae se parvus Iulus
Implicuit sequiturque patrem non passibus aequis;
Pone subit coniunx.
Ferimur per opaca locorum;
Et me, quem dudum non ulla iniecta movebant
Tela neque adverso glomerati ex agmine Grai,
Nunc omnes terrent aurae, sonus excitat omnis
Suspensum et pariter comitique onerique timentem.
Iamque propinquabam portis omnemque videbar
Evasisse viam, subito cum creber ad auris
Visus adesse pedum sonitus, genitorque per umbram
Prospiciens, 'nate,' exclamat, 'fuge, nate: propinquant;
Ardentis clipeos atque aera micantia cerno.'
Hic mihi nescio quod trepido male numen amicum
Confusam eripuit mentem. Namque avia cursu
Dum sequor et nota excedo regione viarum,
Heu misero coniunx fatone erepta Creusa
Substitit erravitne via seu lassa resedit
Incertum, nec post oculis est reddita nostris.
Nec prius amissam respexi animumve reflexi,
Quam tumulum antiquae Cereris sedemque sacratam
Venimus; hic demum collectis omnibus una
Defuit et comites natumque virumque fefellit.
Quem non incusavi amens hominumque deorumque,
Aut quid in eversa vidi crudelius urbe?
Ascanium Anchisenque patrem Teucrosque Penatis
Commendo sociis et curva valle recondo;
Ipse urbem repeto et cingor fulgentibus armis.
Stat casus renovare omnis omnemque reverti
Per Troiam et rursus caput obiectare periclis.
Principio muros obscuraque limina portae,
Qua gressum extuleram, repeto, et vestigia retro
Observata sequor per noctem et lumine lustro.
Horror ubique animo, simul ipsa silentia terrent.
Inde domum, si forte pedem, si forte tulisset,
Me refero. Inruerant Danai et tectum omne tenebant:
Ilicet ignis edax summa ad fastigia vento
Volvitur, exsuperant flammae, furit aestus ad auras.

Procedo et Priami sedes arcemque reviso.
Et iam porticibus vacuis Iunonis asylo
Custodes lecti Phoenix et dirus Ulixes
Praedam adservabant. Huc undique Troïa gaza
Incensis erepta adytis mensaeque deorum
Crateresque auro solidi captivaque vestis
Congeritur: pueri et pavidae longo ordine matres
Stant circum.
Ausus quin etiam voces iactare per umbram
Implevi clamore vias, maestusque Creusam
Nequiquam ingeminans iterumque iterumque vocavi.
Quaerenti et tectis urbis sine fine furenti
Infelix simulacrum atque ipsius umbra Creusae
Visa mihi ante oculos et nota maior imago.
Obstipui, steteruntque comae et vox faucibus haesit.
Tum sic adfari et curas his demere dictis:
'Quid tantum insano iuvat indulgere dolori,
O dulcis coniunx? non haec sine numine divom
Eveniunt; nec te comitem portare Creusam
Fas aut ille sinit superi regnator Olympi.
Longa tibi exilia, et vastum maris aequor arandum,
Et terram Hesperiam venies, ubi Lydius arva
Inter opima virum leni fluit agmine Thybris.
Illic res laetae regnumque et regia coniunx
Parta tibi: lacrimas dilectae pelle Creusae.
Non ego Myrmidonum sedes Dolopumve superbas
Aspiciam aut Grais servitum matribus ibo,
Dardanis et divae Veneris nurus;
Sed me magna deum Genetrix his detinet oris.
Iamque vale et nati serva communis amorem.'
Haec ubi dicta dedit, lacrimantem et multa volentem
Dicere deseruit, tenuisque recessit in auras.
Ter conatus ibi collo dare bracchia circum;
Ter frustra comprensa manus effugit imago,
Par levibus ventis volucrique simillima somno.
Sic demum socios consumpta nocte reviso.
Atque hic ingentem comitum adfluxisse novorum
Invenio admirans numerum, matresque virosque,
Collectam exilio pubem, miserabile volgus.
Undique convenere, animis opibusque parati,
In quascumque velim pelago deducere terras.
Iamque iugis summae surgebat Lucifer Idae
Ducebatque diem, Danaique obsessa tenebant
Limina portarum, nec spes opis ulla dabatur.
Cessi et sublato montes genitore petivi.

LIBER TERTIUS.

Postquam res Asiae Priamique evertere gentem
Inmeritam visum Superis ceciditque superbum
Ilium et omnis humo fumat Neptunia Troia,
Diversa exilia et desertas quaerere terras
Auguriis agimur divom, classemque sub ipsa
Antandro et Phrygiae molimur montibus Idae,
Incerti quo fata ferant, ubi sistere detur,
Contrahimusque viros. Vix prima inceperat aestas,
Et pater Anchises dare fatis vela iubebat,
Litora cum patriae lacrimans portusque relinquo
Et campos, ubi Troia fuit. Feror exsul in altum
Cum sociis gnatoque Penatibus et magnis Dis.
Terra procul vastis colitur Mavortia campis,
Thraces arant, acri quondam regnata Lycurgo,
Hospitium antiquum Troiae sociique Penates,
Dum fortuna fuit. Feror huc, et litore curvo
Moenia prima loco fatis ingressus iniquis,
Aeneadasque meo nomen de nomine fingo.
Sacra Dionaeae matri divisque ferebam
Auspicibus coeptorum operum, superoque nitentem
Caelicolum regi mactabam in litore taurum.
Forte fuit iuxta tumulus, quo cornea summo
Virgulta et densis hastilibus horrida myrtus.
Accessi, viridemque ab humo convellere silvam
Conatus, ramis tegerem ut frondentibus aras,
Horrendum et dictu video mirabile monstrum.
Nam, quae prima solo ruptis radicibus arbos
Vellitur, huic atro liquuntur sanguine guttae
Et terram tabo maculant. Mihi frigidus horror
Membra quatit, gelidusque coit formidine sanguis.
Rursus et alterius lentum convellere vimen
Insequor et causas penitus temptare latentis:
Ater et alterius sequitur de cortice sanguis.
Multa movens animo Nymphas venerabar agrestis
Gradivomque patrem, Geticis qui praesidet arvis,
Rite secundarent visus omenque levarent.
Tertia sed postquam maiore hastilia nisu
Adgredior genibusque adversae obluctor harenae,
(Eloquar an sileam?) gemitus lacrimabilis imo
Auditur tumulo, et vox reddita fertur ad auris:
'Quid miserum, Aenea, laceras? iam parce sepulto,

Parce pias scelerare manus: non me tibi Troia
Externum tulit aut cruor hic de stipite manat
(Heu fuge crudelis terras, fuge litus avarum):
Nam Polydorus ego. Hic confixum ferrea texit
Telorum seges et iaculis increvit acutis.'
Tum vero ancipiti mentem formidine pressus
Obstipui steteruntque comae et vox faucibus haesit.
Hunc Polydorum auri quondam cum pondere magno
Infelix Priamus furtim mandarat alendum
Threicio regi, cum iam diffideret armis
Dardaniae cingique urbem obsidione videret.
Ille, ut opes fractae Teucrum, et Fortuna recessit,
Res Agamemnonias victriciaque arma secutus,
Fas omne abrumpit; Polydorum obtruncat, et auro
Vi potitur. Quid non mortalia pectora cogis,
Auri sacra fames? Postquam pavor ossa reliquit,
Delectos populi ad proceres primumque parentem
Monstra deum refero et quae sit sententia posco.
Omnibus idem animus, scelerata excedere terra,
Linqui pollutum hospitium et dare classibus austros.
Ergo instauramus Polydoro funus: et ingens
Aggeritur tumulo tellus; stant Manibus arae
Caeruleis maestae vittis atraque cupresso,
Et circum Iliades crinem de more solutae;
Inferimus tepido spumantia cymbia lacte
Sanguinis et sacri pateras, animamque sepulchro
Condimus et magna supremum voce ciemus.
Inde, ubi prima fides pelago placataque venti
Dant maria et lenis crepitans vocat Auster in altum,
Deducunt socii navis et litora complent.
Provehimur portu terraeque urbesque recedunt.
Sacra mari colitur medio gratissima tellus
Nereidum matri et Neptuno Aegaeo,
Quam pius Arquitenens oras et litora circum
Errantem Mycono e celsa Gyaroque revinxit
Immotamque coli dedit et contemnere ventos.
Huc feror; haec fessos tuto placidissima portu
Accipit. Egressi veneramur Apollinis urbem.
Rex Anius, rex idem hominum Phoebique sacerdos,
Vittis et sacra redimitus tempora lauro,
Occurrit; veterem Anchisen adgnoscit amicum.
Iungimus hospitio dextras, et tecta subimus.
Templa dei saxo venerabar structa vetusto:
'Da propriam, Thymbraee, domum; da moenia fessis
Et genus et mansuram urbem; serva altera Troiae

61 Nescio an praestet, quod apud Donatum est, *linquere*; sed lectio difficilior *linqui* non temere movenda est.

Pergama, reliquias Danaum atque immitis Achilli.
Quem sequimur? quove ire iubes, ubi ponere sedes?
Da, pater, augurium atque animis inlabere nostris.'
Vix ea fatus eram: tremere omnia visa repente,
Liminaque laurusque dei, totusque moveri
Mons circum et mugire adytis cortina reclusis.
Summissi petimus terram, et vox fertur ad auris:
'Dardanidae duri, quae vos a stirpe parentum
Prima tulit tellus, eadem vos ubere laeto
Accipiet reduces: antiquam exquirite matrem.
Hic domus Aeneae cunctis dominabitur oris,
Et nati natorum et qui nascentur ab illis.'
Haec Phoebus; mixtoque ingens exorta tumultu
Laetitia, et cuncti quae sint ea moenia quaerunt,
Quo Phoebus vocet errantis iubeatque reverti.
Tum genitor, veterum volvens monimenta virorum,
'Audite, o proceres,' ait, 'et spes discite vestras.
Creta Iovis magni medio iacet insula ponto,
Mons Idaeus ubi et gentis cunabula nostrae:
Centum urbes habitant magnas, uberrima regna;
Maximus unde pater, si rite audita recordor,
Teucrus Rhoeteas primum est advectus in oras
Optavitque locum regno. Nondum Ilium et arces
Pergameae steterant; habitabant vallibus imis.
Hinc Mater cultrix Cybeli Corybantiaque aera
Idaeumque nemus; hinc fida silentia sacris,
Et iuncti currum dominae subiere leones.
Ergo agite, et divom ducunt qua iussa sequamur;
Placemus ventos et Cnosia regna petamus.
Nec longo distant cursu; modo Iuppiter adsit,
Tertia lux classem Cretaeis sistet in oris.'
Sic fatus meritos aris mactavit honores,
Taurum Neptuno, taurum tibi, pulcher Apollo,
Nigram Hiemi pecudem, Zephyris felicibus album.
Fama volat pulsum regnis cessisse paternis
Idomenea ducem, desertaque litora Cretae,
Hoste vacare domos sedesque astare relictas.
Linquimus Ortygiae portus pelagoque volamus,
Bacchatamque iugis Naxon viridemque Donusam,
Olearon niveamque Paron sparsasque per aequor
Cycladas et crebris legimus freta concita terris.
Nauticus exoritur vario certamine clamor;
Hortantur socii Cretam proavosque petamus.
Prosequitur surgens a puppi ventus euntis,
Et tandem antiquis Curetum adlabimur oris.
Ergo avidus muros optatae molior urbis

127. *Consita* W. cum Servio. Multi, nec male, *consita*.

Pergameamque voco, et laetam cognomine gentem
Hortor amare focos arcemque attollere tectis.
Iamque fere sicco subductae litore puppes;
Conubiis arvisque novis operata iuventus;
Iura domosque dabam: subito cum tabida membris
Corrupto caeli tractu miserandaque venit
Arboribusque satisque lues et letifer annus.
Linquebant dulces animas aut aegra trahebant
Corpora; tum steriles exurere Sirius agros;
Arebant herbae et victum seges aegra negabat.
Rursus ad oraclum Ortygiae Phoebumque remenso
Hortatur pater ire mari veniamque precari,
Quam fessis finem rebus ferat, unde laborum
Temptare auxilium iubeat, quo vertere cursus.
Nox erat, et terris animalia somnus habebat:
Effigies sacrae divom Phrygiique Penates,
Quos mecum ab Troia mediisque ex ignibus urbis
Extuleram, visi ante oculos astare iacentis
In somnis, multo manifesti lumine, qua se
Plena per insertas fundebat luna fenestras;
Tum sic adfari et curas his demere dictis:
'Quod tibi delato Ortygiam dicturus Apollo est,
Hic canit, et tua nos en ultro ad limina mittit.
Nos te Dardania incensa tuaque arma secuti,
Nos tumidum sub te permensi classibus aequor
Idem venturos tollemus in astra nepotes
Imperiumque urbi dabimus. Tu moenia magnis
Magna para, longumque fugae ne linque laborem.
Mutandae sedes: non haec tibi litora suasit
Delius aut Cretae iussit considere Apollo.
Est locus, Hesperiam Grai cognomine dicunt,
Terra antiqua, potens armis atque ubere glaebae,
Oenotri coluere viri, nunc fama minores
Italiam dixisse ducis de nomine gentem:
Hae nobis propriae sedes; hinc Dardanus ortus
Iasiusque pater, genus a quo principe nostrum.
Surge age et haec laetus longaevo dicta parenti
Haud dubitanda refer, Corythum terrasque requirat
Ausonias: Dictaea negat tibi Iuppiter arva.'
Talibus attonitus visis et voce deorum
(Nec sopor illud erat, sed coram adgnoscere voltus
Velatasque comas praesentiaque ora videbar,
Tum gelidus toto manabat corpore sudor)
Corripio e stratis corpus tendoque supinas
Ad caelum cum voce manus et munera libo
Intemerata focis: perfecto laetus honore
Anchisen facio certum remque ordine pando.
Adgnovit prolem ambiguam geminosque parentes

Seque novo veterum deceptum errore locorum:
Tum memorat: 'Nate, Iliacis exercite fatis,
Sola mihi talis casus Cassandra canebat.
Nunc repeto haec generi portendere debita nostro
Et saepe Hesperiam, saepe Itala regna vocare.
Sed quis ad Hesperiae venturos litora Teucros
Crederet? aut quem tum vates Cassandra moveret?
Cedamus Phoebo et moniti meliora sequamur.'
Sic ait, et cuncti dicto paremus ovantes.
Hanc quoque deserimus sedem paucisque relictis
Vela damus vastumque cava trabe currimus aequor.
Postquam altum tenuere rates nec iam amplius ullae
Apparent terrae, caelum undique et undique pontus,
Tum mihi caeruleus supra caput astitit imber,
Noctem hiememque ferens, et inhorruit unda tenebris.
Continuo venti volvont mare magnaque surgunt
Aequora, dispersi iactamur gurgite vasto:
Involvere diem nimbi et nox umida caelum
Abstulit; ingeminant abruptis nubibus ignes.
Excutimur cursu et caecis erramus in undis.
Ipse diem noctemque negat discernere caelo
Nec meminisse viae media Palinurus in unda.
Tris adeo incertos caeca caligine soles
Erramus pelago, totidem sine sidere noctes.
Quarto terra die primum se attollere tandem
Visa, aperire procul montis ac volvere fumum.
Vela cadunt, remis insurgimus, haut mora, nautae
Adnixi torquent spumas et caerula verrunt.
Servatum ex undis Strophadum me litora primum
Excipiunt. Strophades Graio stant nomine dictae
Insulae Ionio in magno, quas dira Celaeno
Harpyiaeque colunt aliae, Phineia postquam
Clausa domus mensasque metu liquere priores.
Tristius haut illis monstrum, nec saevior ulla
Pestis et ira deum Stygiis sese extulit undis.
Virginei volucrum voltus, foedissima ventris
Proluvies uncaeque manus et pallida semper
Ora fame.
Huc ubi delati portus intravimus, ecce
Laeta boum passim campis armenta videmus
Caprigenumque pecus nullo custode per herbas.
Inruimus ferro, et divos ipsumque vocamus
In partem praedamque Iovem; tum litore curvo
Exstruimusque toros dapibusque epulamur opimis.
At subitae horrifico lapsu de montibus adsunt
Harpyiae et magnis quatiunt clangoribus alas,
Diripiuntque dapes contactuque omnia foedant
Immundo; tum vox taetrum dira inter odorem.

Rursum in secessu longo sub rupe cavata
Arboribus clausi circum atque horrentibus umbris
Instruimus mensas arisque reponimus ignem:
Rursum ex diverso caeli caecisque latebris
Turba sonans praedam pedibus circumvolat uncis,
Polluit ore dapes. Sociis tunc arma capessant
Edico, et dira bellum cum gente gerendum.
Haud secus ac iussi faciunt, tectoeque per herbam
Disponunt enses et scuta latentia condunt.
Ergo ubi delapsae sonitum per curva dedere
Litora, dat signum specula Misenus ab alta
Aere cavo: invadunt socii et nova proelia temptant,
Obscenas pelagi ferro foedare volucres.
Sed neque vim plumis ullam nec volnera tergo
Accipiunt, celerique fuga sub sidera lapsae
Semesam praedam et vestigia foeda relinquunt.
Una in praecelsa consedit rupe Celaeno,
Infelix vates, rumpitque hanc pectore vocem:
'Bellum etiam pro caede boum stratisque iuvencis,
Laomedontiadae, bellumne inferre paratis
Et patrio Harpyias insontis pellere regno?
Accipite ergo animis atque haec mea figite dicta:
Quae Phoebo pater omnipotens, mihi Phoebus Apollo
Praedixit, vobis Furiarum ego maxima pando.
Italiam cursu petitis, ventisque vocatis
Ibitis Italiam portusque intrare licebit;
Sed non ante datam cingetis moenibus urbem,
Quam vos dira fames nostraeque iniuria caedis
Ambesas subigat malis absumere mensas.'
Dixit, et in silvam pinnis ablata refugit.
At sociis subita gelidus formidine sanguis
Deriguit; cecidere animi, nec iam amplius armis
Sed votis precibusque iubent exposcere pacem,
Sive deae seu sint dirae obscenaeque volucres.
Et pater Anchises passis de litore palmis
Numina magna vocat meritosque indicit honores:
Di, prohibete minas: di, talem avertite casum,
Et placidi servate pios.' Tum litore funem
Deripere excussosque iubet laxare rudentes.
Tendunt vela noti; ferimur spumantibus undis,
Qua cursum ventusque gubernatorque vocabat.
Iam medio apparet fluctu nemorosa Zacynthos
Dulichiumque Sameque et Neritos ardua saxis.
Effugimus scopulos Ithacae, Laertia regna,
Et terram altricem saevi exsecramur Ulixi.
Mox et Leucatae nimbosa cacumina montis
Et formidatus nautis aperitur Apollo.
Hunc petimus fessi et parvae succedimus urbi;

Ancora de prora iacitur, stant litore puppes.
Ergo insperata tandem tellure potiti
Lustramurque Iovi votisque incendimus aras,
Actiaque Iliacis celebramus litora ludis.
Exercent patrias oleo labente palaestras
Nudati socii, iuvat evasisse tot urbes
Argolicas mediosque fugam tenuisse per hostis.
Interea magnum sol circumvolvitur annum,
Et glacialis hiemps aquilonibus asperat undas;
Aere cavo clipeum, magni gestamen Abantis,
Postibus adversis figo et rem carmine signo:
AENEAS HAEC DE DANAIS VICTORIBUS ARMA.
Linquere tum portus iubeo et considere transtris.
Certatim socii feriunt mare et aequora verrunt.
Protinus aërias Phaeacum abscondimus arces,
Litoraque Epiri legimus portuque subimus
Chaonio et celsam Buthroti accedimus urbem.
Hic incredibilis rerum fama occupat auris
Priamiden Helenum Graias regnare per urbes,
Coniugio Aeacidae Pyrrhi sceptrisque potitum,
Et patrio Andromachen iterum cessisse marito.
Obstipui, miroque incensum pectus amore
Compellare virum et casus cognoscere tantos.
Progredior portu classes et litora linquens,
Sollemnis cum forte dapes et tristia dona
Ante urbem in luco falsi Simoentis ad undam
Libabat cineri Andromache manisque vocabat
Hectoreum ad tumulum, viridi quem caespite inanem
Et geminas, causam lacrimis, sacraverat aras.
Ut me conspexit venientem et Troia circum
Arma amens vidit, magnis exterrita monstris
Deriguit visu in medio, calor ossa reliquit;
Labitur, et longo vix tandem tempore fatur:
'Verane te facies, verus mihi nuntius adfers,
Nate dea? vivisne? aut, si lux alma recessit,
Hector ubi est?' dixit, lacrimasque effudit et omnem
Implevit clamore locum. Vix pauca furenti
Subicio et raris turbatus vocibus hisco:
'Vivo equidem, vitamque extrema per omnia duco;
Ne dubita, nam vera vides.
Heu, quis te casus deiectam coniuge tanto
Excipit, aut quae digna satis fortuna revisit?
Hectoris Andromache Pyrrhin conubia servas?'
Deiecit voltum et demissa voce locuta est:
'O felix una ante alias Priameia virgo,
Hostilem ad tumulum Troiae sub moenibus altis
Iussa mori, quae sortitus non pertulit ullos
Nec victoris eri tetigit captiva cubile!

Nos patria incensa diversa per aequora vectae
Stirpis Achilleae fastus iuvenemque superbum,
Servitio enixae, tulimus; qui deinde secutus
Ledaeam Hermionen Lacedaemonioque hymenaeos
Me famulo famulamque Heleno transmisit habendam.
Ast illum ereptae magno flammatus amore
Coniugis et scelerum furiis agitatus Orestes
Excipit incautum patriasque obtruncat ad aras.
Morte Neoptolemi regnorum reddita cessit
Pars Heleno, qui Chaonios cognomine campos
Chaoniamque omnem Troiano a Chaone dixit,
Pergamaque Iliacamque iugis hanc addidit arcem,
Quae tibi iam Troia—
Sed tibi qui cursum venti, quae fata dedere?
Aut quisnam ignarum nostris deus appulit oris?
Quid puer Ascanius? superatne et vescitur aura?
Ecqua tamen puero est amissae cura parentis?
Ecquid in antiquam virtutem animosque virilis
Et pater Aeneas et avunculus excitat Hector?'
Talia fundebat lacrimans longosque ciebat
Incassum fletus, cum sese a moenibus heros
Priamides multis Helenus comitantibus adfert
Adgnoscitque suos, laetusque ad limina ducit,
Et multum lacrimas verba inter singula fundit.
Procedo, et parvam Troiam simulataque magnis
Pergama et arentem Xanthi cognomine rivum
Adgnosco Scaeaeque amplector limina portae.
Nec non et Teucri socia simul urbe fruuntur:
Illos porticibus rex accipiebat in amplis;
Aulai medio libabant pocula Bacchi
Impositis auro dapibus paterasque tenebant.
Iamque dies alterque dies processit, et aurae
Vela vocant tumidoque inflatur carbasus Austro:
His vatem adgredior dictis ac talia quaeso:
'Troiugena, interpres divom, qui numina Phoebi
Qui tripodas Clarii et laurus, qui sidera sentis
Et volucrum linguas et praepetis omina pinnae,
Fare age (namque omnis cursum mihi prospera dixit
Religio, et cuncti suaserunt numine divi
Italiam petere et terras temptare repostas;
Sola novum dictuque nefas Harpyia Celaeno
Prodigium canit et tristis denuntiat iras,
Obscenamque famem), quae prima pericula vito?
Quidve sequens tantos possim superare labores?'
Hic Helenus caesis primum de more iuvencis
Exorat pacem divom vittasque resolvit
Sacrati capitis, meque ad tua limina, Phoebe,
Ipse manu multo suspensum numine ducit,

Atque haec deinde canit divino ex ore sacerdos:
'Nate dea (nam te maioribus ire per altum
Auspiciis manifesta fides: sic fata deum rex
Sortitur volvitque vices, is vertitur ordo),
Pauca tibi e multis, quo tutior hospita lustres
Aequora et Ausonio possis considere portu,
Expediam dictis; prohibent nam cetera Parcae
Scire Helenum farique vetat Saturnia Iuno.
Principio Italiam, quam tu iam rere propinquam,
Vicinosque, ignare, paras invadere portus,
Longa procul longis via dividit invia terris.
Ante et Trinacria lentandus remus in unda
Et salis Ausonii lustrandum navibus aequor
Infernique lacus Aeaeaeque insula Circae,
Quam tuta possis urbem componere terra.
Signa tibi dicam; tu condita mente teneto.
Cum tibi sollicito secreti ad fluminis undam
Litoreis ingens inventa sub ilicibus sus
Triginta capitum fetus enixa iacebit
Alba solo recubans, albi circum ubera nati,
Is locus urbis erit, requies ea certa laborum.
Nec tu mensarum morsus horresce futuros:
Fata viam invenient aderitque vocatus Apollo.
Has autem terras Italique hanc litoris oram,
Proxima quae nostri perfunditur aequoris aestu,
Effuge; cuncta malis habitantur moenia Grais.
Hic et Narycii posuerunt moenia Locri.
Et Sallentinos obsedit milite campos
Lyctius Idomeneus; hic illa ducis Meliboei
Parva Philoctetae subnixa Petelia muro.
Quin ubi transmissae steterint trans aequora classes,
Et positis aris iam vota in litore solves,
Purpureo velare comas adopertus amictu,
Nequa inter sanctos ignis in honore deorum
Hostilis facies occurrat et omina turbet.
Hunc socii morem sacrorum, hunc ipse teneto;
Hac casti maneant in religione nepotes.
Ast ubi digressum Siculae te admoverit orae
Ventus et angusti rarescent claustra Pelori,
Laeva tibi tellus et longo laeva petantur
Aequora circuitu, dextrum fuge litus et undas.
Haec loca vi quondam et vasta convolsa ruina,
Tantum aevi longinqua valet mutare vetustas,
Dissiluisse ferunt. Cum protinus utraque tellus
Una foret, venit medio vi pontus et undis
Hesperium Siculo latus abscidit, arvaque et urbes
Litore diductas angusto interluit aestu.
Dextrum Scylla latus, laevum inplacata Charybdis

Obsidet, atque imo barathri ter gurgite vastos
Sorbet in abruptum fluctus rursusque sub auras
Erigit alternos et sidera verberat unda.
At Scyllam caecis cohibet spelunca latebris
Ora exertantem et navis in saxa trahentem.
Prima hominis facies et pulchro pectore virgo
Pube tenus, postrema immani corpore pistrix
Delphinum caudas utero commissa luporum.
Praestat Trinacrii metas lustrare Pachyni
Cessantem longos et circumflectere cursus,
Quam semel informem vasto vidisse sub antro
Scyllam et caeruleis canibus resonantia saxa.
Praeterea siqua est Heleno prudentia vati,
Siqua fides, animum si veris implet Apollo,
Unum illud tibi, nate dea, proque omnibus unum
Praedicam et repetens iterumque iterumque monebo:
Iunonis magnae primum prece numen adora,
Iunoni cane vota libens dominamque potentem
Supplicibus supera donis, sic denique victor
Trinacria finis Italos mittere relicta.
Huc ubi delatus Cymaeam accesseris urbem
Divinosque lacus et Averna sonantia silvis,
Insanam vatem aspicies, quae rupe sub ima
Fata canit foliisque notas et nomina mandat.
Quaecumque in foliis descripsit carmina virgo,
Digerit in numerum atque antro seclusa relinquit.
Illa manent immota locis neque ab ordine cedunt;
Verum eadem, verso tenuis cum cardine ventos
Impulit et teneras turbavit ianua frondes,
Numquam deinde cavo volitantia prendere saxo
Nec revocare situs aut iungere carmina curat:
Inconsulti abeunt sedemque odere Sibyllae.
Hic tibi nequa morae fuerint dispendia tanti,
Quamvis increpitent socii et vi cursus in altum
Vela vocet possisque sinus implere secundos,
Quin adeas vatem precibusque oracula poscas
Ipsa canat vocemque volens atque ora resolvat.
Illa tibi Italiae populos venturaque bella
Et quo quemque modo fugiasque ferasque laborem
Expediet, cursusque dabit venerata secundos.
Haec sunt, quae nostra liceat te voce moneri.
Vade age et ingentem factis fer ad aethera Troiam.'
Quae postquam vates sic ore effatus amico est,
Dona dehinc auro gravi sectoque elephanto
Imperat ad navis ferri, stipatque carinis
Ingens argentum Dodonaeosque lebetas,
Loricam consertam hamis auroque trilicem
Et conum insignis galeae cristasque comantis,

Arma Neoptolemi. Sunt et sua dona parenti.
Addit equos, additque duces;
Remigium supplet, socios simul instruit armis.
Interea classem velis aptare iubebat
Anchises, fieret vento mora nequa ferenti.
Quem Phoebi interpres multo compellat honore:
'Coniugio, Anchisa, Veneris dignate superbo,
Cura deum, bis Pergameis erepte ruinis,
Ecce tibi Ausoniae tellus; hanc arripe velis.
Et tamen hanc pelago praeterlabare necesse est;
Ausoniae pars illa procul, quam pandit Apollo.
Vade,' ait, 'o felix nati pietate: quid ultra
Provehor et fando surgentis demoror austros?'
Nec minus Andromache digressu maesta supremo
Fert picturatas auri subtemine vestes,
Et Phrygiam Ascanio chlamydem, nec cedit honore,
Textilibusque onerat donis ac talia fatur:
'Accipe et haec, manuum tibi quae monimenta mearum
Sint, puer, et longum Andromachae testentur amorem,
Coniugis Hectoreae: cape dona extrema tuorum,
O mihi sola mei super Astyanactis imago.
Sic oculos, sic ille manus, sic ora ferebat,
Et nunc aequali tecum pubesceret aevo.'
Hos ego digrediens lacrimis adfabar obortis:
'Vivite felices, quibus est fortuna peracta
Iam sua; nos alia ex aliis in fata vocamur:
Vobis parta quies, nullum maris aequor arandum,
Arva neque Ausoniae semper cedentia retro
Quaerenda. Effigiem Xanthi Troiamque videtis,
Quam vestrae fecere manus melioribus, opto,
Auspiciis et quae fuerit minus obvia Graiis.
Siquando Thybrim vicinaque Thybridis arva
Intraro gentique meae data moenia cernam,
Cognatas urbes olim populosque propinquos
Epiro Hesperia, quibus idem Dardanus auctor
Atque idem casus, unam faciemus utramque
Troiam animis; maneat nostros ea cura nepotes.'
Provehimur pelago vicina Ceraunia iuxta,
Unde iter Italiam cursusque brevissimus undis.
Sol ruit interea et montes umbrantur opaci.
Sternimur optatae gremio telluris ad undam,
Sortiti remos, passimque in litore sicco
Corpora curamus; fessos sopor inrigat artus.
Necdum orbem medium Nox Horis acta subibat:
Haut segnis strato surgit Palinurus et omnis
Explorat ventos atque auribus aera captat;
Sidera cuncta notat tacito labentia caelo,
Arcturum pluviasque Hyadas geminosque Triones,

Armatumque auro circumspicit Oriona.
Postquam cuncta videt caelo constare sereno,
Dat clarum e puppi signum; nos castra movemus
Temptamusque viam et velorum pandimus alas.
Iamque rubescebat stellis Aurora fugatis,
Cum procul obscuros collis humilemque videmus
Italiam. Italiam primus conclamat Achates,
Italiam laeto socii clamore salutant.
Tum pater Anchises magnum cratera corona
Induit inplevitque mero divosque vocavit
Stans celsa in puppi:
'Di maris et terrae tempestatumque potentes,
Ferte viam vento facilem et spirate secundi.'
Crebrescunt optatae aurae, portusque patescit
Iam propior, templumque apparet in arce Minervae.
Vela legunt socii et proras ad litora torquent.
Portus ab Euroo fluctu curvatus in arcum;
Obiectae salsa spumant aspargine cautes;
Ipse latet; gemino demittunt bracchia muro
Turriti scopuli, refugitque ab litore templum.
Quattuor hic, primum omen, equos in gramine vidi
Tondentes campum late, candore nivali.
Et pater Anchises: 'bellum, o terra hospita, portas;
Bello armantur equi, bellum haec armenta minantur.
Sed tamen idem olim curru succedere sueti
Quadrupedes et frena iugo concordia ferre:
Spes et pacis,' ait. Tum numina sancta precamur
Palladis armisonae, quae prima accepit ovantis,
Et capita ante aras Phrygio velamur amictu,
Praeceptisque Heleni, dederat quae maxima, rite
Iunoni Argivae iussos adolemus honores.
Haut mora, continuo perfectis ordine votis,
Cornua velatarum obvertimus antennarum
Graiugenumque domos suspectaque linquimus arva.
Hinc sinus Herculei, si vera est fama, Tarenti
Cernitur; attollit se diva Lacinia contra
Caulonisque arces et navifragum Scylaceum.
Tum procul e fluctu Trinacria cernitur Aetna,
Et gemitum ingentem pelagi pulsataque saxa
Audimus longe fractasque ad litora voces,
Exultantque vada atque aestu miscentur harenae.
Et pater Anchises: 'nimirum haec illa Charybdis;
Hos Helenus scopulos, haec saxa horrenda canebat.
Eripite, o socii, pariterque insurgite remis.'
Haut minus ac iussi faciunt, primusque rudentem
Contorsit laevas proram Palinurus ad undas;
Laevam cuncta cohors remis ventisque petivit.
Tollimur in caelum curvato gurgite, et idem

Subducta ad manis imos desedimus unda.
Ter scopuli clamorem inter cava saxa dedere,
Ter spumam elisam et rorantia vidimus astra.
Interea fessos ventus cum sole reliquit,
Ignarique viae Cyclopum adlabimur oris.
Portus ab accessu ventorum immotus et ingens
Ipse, sed horrificis iuxta tonat Aetna ruinis,
Interdumque atram prorumpit ad aethera nubem
Turbine fumantem piceo et candente favilla
Attollitque globos flammarum et sidera lambit,
Interdum scopulos avolsaque viscera montis
Erigit eructans liquefactaque saxa sub auras
Cum gemitu glomerat fundoque exaestuat imo.
Fama est Enceladi semiustum fulmine corpus
Urgeri mole hac, ingentemque insuper Aetnam
Impositam ruptis flammam expirare caminis,
Et fessum quotiens mutet latus, intremere omnem
Murmure Trinacriam et caelum subtexere fumo.
Noctem illam tecti silvis immania monstra
Perferimus, nec quae sonitum det causa videmus.
Nam neque erant astrorum ignes nec lucidus aethra
Siderea polus, obscuro sed nubila caelo,
Et lunam in nimbo nox intempesta tenebat.
Postera iamque dies primo surgebat Eoo,
Umentemque Aurora polo dimoverat umbram;
Cum subito e silvis macie confecta suprema
Ignoti nova forma viri miserandaque cultu
Procedit supplexque manus ad litora tendit.
Respicimus: dira inluvies inmissaque barba,
Consertum tegumen spinis, at cetera Graius,
Et quondam patriis ad Troiam missus in armis.
Isque ubi Dardanios habitus et Troïa vidit
Arma procul, paulum aspectu conterritus haesit
Continuitque gradum; mox sese ad litora praeceps
Cum fletu precibusque tulit: 'per sidera testor,
Per superos atque hoc caeli spirabile lumen,
Tollite me, Teucri; quascumque abducite terras;
Hoc sat erit. Scio me Danais e classibus unum,
Et bello Iliacos fateor petiisse penates.
Pro quo, si sceleris tanta est iniuria nostri,
Spargite me in fluctus, vastoque inmergite ponto.
Si pereo, hominum manibus periisse iuvabit.'
Dixerat, et genua amplexus genibusque volutans
Haerebat. Qui sit fari, quo sanguine cretus,
Hortamur, quae deinde agitet fortuna fateri.
Ipse pater dextram Anchises haut multa moratus
Dat iuveni, atque animum praesenti pignore firmat.
Ille haec deposita tandem formidine fatur:

'Sum patria ex Ithaca, comes infelicis Ulixi,
Nomine Achaemenides, Troiam genitore Adamasto
Paupere, mansissetque utinam fortuna, profectus.
Hic me, dum trepidi crudelia limina linquunt,
Inmemores socii vasto Cyclopis in antro
Deseruere. Domus sanie dapibusque cruentis
Intus opaca ingens. Ipse arduus altaque pulsat
Sidera (di talem terris avertite pestem)
Nec visu facilis nec dictu affabilis ulli.
Visceribus miserorum et sanguine vescitur atro.
Vidi egomet duo de numero cum corpora nostro
Prensa manu magna medio resupinus in antro
Frangeret ad saxum sanieque expersa natarent
Limina, vidi atro cum membra fluentia tabo
Manderet et tepidi tremerent sub dentibus artus.
Haut impune quidem; nec talia passus Ulixes
Oblitusve sui est Ithacus discrimine tanto.
Nam simul expletus dapibus vinoque sepultus
Cervicem inflexam posuit iacuitque per antrum
Immensus saniem eructans et frusta cruento
Per somnum commixta mero, nos magna precati
Numina sortitique vices una undique circum
Fundimur, et telo lumen terebramus acuto
Ingens, quod torva solum sub fronte latebat,
Argolici clipei aut Phoebeae lampadis instar,
Et tandem laeti sociorum ulciscimur umbras.
Sed fugite, o miseri, fugite atque ab litore funem
Rumpite.
Nam qualis quantusque cavo Polyphemus in antro
Lanigeras claudit pecudes atque ubera pressat,
Centum alii curva haec habitant ad litora volgo
Infandi Cyclopes et altis montibus errant.
Tertia iam Lunae se cornua lumine complent,
Cum vitam in silvis inter deserta ferarum
Lustra domosque traho, vastosque ab rupe Cyclopas
Prospicio sonitumque pedum vocemque tremesco.
Victum infelicem, bacas lapidosaque corna,
Dant rami, et volsis pascunt radicibus herbae.
Omnia conlustrans hanc primum ad litora classem
Conspexi venientem: huic me, quaecumque fuisset,
Addixi: satis est gentem effugisse nefandam.
Vos animam hanc potius quocumque absumite leto.'
Vix ea fatus erat, summo cum monte videmus
Ipsum inter pecudes vasta se mole moventem
Pastorem Polyphemum et litora nota petentem,
Monstrum horrendum informe ingens, cui lumen ademptum.
Trunca manu pinus regit et vestigia firmat;
Lanigerae comitantur oves; ea sola voluptas

Solamenque mali.
Postquam altos tetigit fluctus et ad aequora venit,
Luminis effossi fluidum lavit inde cruorem
Dentibus infrendens gemitu, graditurque per aequor
Iam medium, necdum fluctus latera ardua tinxit.
Nos procul inde fugam trepidi celerare recepto
Supplice sic merito, tacitique incidere funem;
Verrimus et proni certantibus aequora remis.
Sensit et ad sonitum vocis vestigia torsit.
Verum ubi nulla datur dextra adfectare potestas
Nec potis Ionios fluctus aequare sequendo,
Clamorem immensum tollit, quo pontus et omnes
Contremuere undae penitusque exterrita tellus
Italiae curvisque immugiit Aetna cavernis.
At genus e silvis Cyclopum et montibus altis
Excitum ruit ad portus et litora complent.
Cernimus adstantis nequiquam lumine torvo
Aetnaeos fratres, caelo capita alta ferentis,
Concilium horrendum: quales cum vertice celso
Aeriae quercus aut coniferae cyparissi
Constiterunt, silva alta Iovis lucusve Dianae.
Praecipites metus acer agit quocumque rudentis
Excutere et ventis intendere vela secundis.
*Contra ac iussa monent Heleni, Scyllam atque Charybdim
Inter, utramque viam leti discrimine parvo,
Ni teneant cursus, certum est dare lintea retro.*
Ecce autem Boreas angusta ab sede Pelori
Missus adest. Vivo praetervehor ostia saxo
Pantagiae Megarosque sinus Thapsumque iacentem.
*Talia monstrabat relegens errata retrorsus
Litora Achaemenides, comes infelicis Ulixi.*
Sicanio praetenta sinu iacet insula contra
Plemurium undosum; nomen dixere priores
Ortygiam. Alpheum fama est huc Elidis amnem
Occultas egisse vias subter mare, qui nunc
Ore, Arethusa, tuo Siculis confunditur undis.
Iussi numina magna loci veneramur; et inde
Exsupero praepingue solum stagnantis Helori;
Hinc altas cautis proiectaque saxa Pachyni
Radimus, et fatis numquam concessa moveri
Apparet Camarina procul campique Geloi
Immanisque Gela fluvii cognomine dicta.
Arduus inde Acragas ostentat maxima longe
Moenia, magnanimum quondam generator equorum;
Teque datis linquo ventis, palmosa Selinus,
Et vada dura lego saxis Lilybeia caecis.

684. In loco dubio *ac* inseruimus, quae Madvigii coniectura est.

Hinc Drepani me portus et inlaetabilis ora
Accipit. Hic pelagi tot tempestatibus actus
Heu genitorem, omnis curae casusque levamen,
Amitto Anchisen. Hic me, pater optime, fessum
Deseris, heu, tantis nequiquam erepte periclis:
Nec vates Helenus, cum multa horrenda moneret,
Hos mihi praedixit luctus, non dira Celaeno.
Hic labor extremus, longarum haec meta viarum.
Hinc me digressum vestris deus appulit oris.'
Sic pater Aeneas intentis omnibus unus
Fata renarrabat divom cursusque docebat:
Conticuit tandem factoque hic fine quievit.

340. Hemistichium 'Quae tibi iam Troia,' cum Madvigio transtulimus ut sequeretur v. 336, quo facto, mutilorum in Aeneide versuum iam nullus est quin sententiam habeat perfectam. 'Quae' scribitur in codd. P M.

448. In hoc v. 'ventos' ex coniectura scripsimus pro volg. 'ventus.'

LIBER QUARTUS.

At regina gravi iamdudum saucia cura
Volnus alit venis, et caeco carpitur igni.
Multa viri virtus animo multusque recursat
Gentis honos, haerent infixi pectore voltus
Verbaque, nec placidam membris dat cura quietem.
Postera Phoebea lustrabat lampade terras
Umentemque Aurora polo dimoverat umbram,
Cum sic unanimam adloquitur male sana sororem:
'Anna soror, quae me suspensam insomnia terrent?
Quis novus hic nostris successit sedibus hospes,
Quem sese ore ferens, quam forti pectore et armis?
Credo equidem, nec vana fides, genus esse deorum.
Degeneres animos timor arguit. Heu quibus ille
Iactatus fatis quae bella exhausta canebat!
Si mihi non animo fixum immotumque sederet,
Necui me vinclo vellem sociare iugali,
Postquam primus amor deceptam morte fefellit;
Si non pertaesum thalami taedaeque fuisset,
Huic uni forsan potui succumbere culpae.
Anna, fatebor enim, miseri post fata Sychaei
Coniugis et sparsos fraterna caede Penates,
Solus hic inflexit sensus animumque labantem
Impulit: adgnosco veteris vestigia flammae.
Sed mihi vel tellus optem prius ima dehiscat
Vel Pater omnipotens adigat me fulmine ad umbras,
Pallentis umbras Erebi noctemque profundam,
Ante, Pudor, quam te violo, aut tua iura resolvo.
Ille meos, primus qui me sibi iunxit, amores
Abstulit; ille habeat secum servetque sepulchro.'
Sic effata sinum lacrimis implevit obortis.
Anna refert: 'o luce magis dilecta sorori,
Solane perpetua maerens carpere iuventa,
Nec dulcis natos Veneris nec praemia noris?
Id cinerem aut manis credis curare sepultos?
Esto, aegram nulli quondam flexere mariti,
Non Libyae, non ante Tyro; despectus Iarbas
Ductoresque alii, quos Africa terra triumphis
Dives alit: placitone etiam pugnabis amori?
Nec venit in mentem, quorum consederis arvis?
Hinc Gaetulae urbes, genus insuperabile bello,

Et Numidae infreni cingunt et inhospita Syrtis,
Hinc deserta siti regio lateque furentes
Barcaei: quid bella Tyro surgentia dicam
Germanique minas?
Dis equidem auspicibus reor et Iunone secunda
Hunc cursum Iliacas vento tenuisse carinas.
Quam tu urbem, soror, hanc cernes, quae surgere regna
Coniugio tali! Teucrum comitantibus armis
Punica se quantis attollet gloria rebus!
Tu modo posce deos veniam sacrisque litatis
Indulge hospitio causasque innecte morandi,
Dum pelago desaevit hiemps et aquosus Orion,
Quassataeque rates, dum non tractabile caelum.'
His dictis incensum animum flammavit amore,
Spemque dedit dubiae menti solvitque pudorem.
Principio delubra adeunt pacemque per aras
Exquirunt; mactant lectas de more bidentis
Legiferae Cereri Phoeboque patrique Lyaeo,
Iunoni ante omnis, cui vincla iugalia curae.
Ipsa tenens dextra pateram pulcherrima Dido
Candentis vaccae media inter cornua fundit,
Aut ante ora deum pinguis spatiatur ad aras
Instauratque diem donis pecudumque reclusis
Pectoribus inhians spirantia consulit exta.
Heu vatum ignarae mentes! quid vota furentem,
Quid delubra iuvant? est mollis flamma medullas
Interea, et tacitum vivit sub pectore volnus.
Uritur infelix Dido totaque vagatur
Urbe furens, qualis conjecta cerva sagitta,
Quam procul incautam nemora inter Cresia fixit
Pastor agens telis liquitque volatile ferrum
Nescius, illa fuga silvas saltusque peragrat
Dictaeos, haeret lateri letalis harundo.
Nunc media Aenean secum per moenia ducit
Sidoniasque ostentat opes urbemque paratam,
Incipit effari mediaque in voce resistit;
Nunc eadem labente die convivia quaerit,
Iliacosque iterum demens audire labores
Exposcit pendetque iterum narrantis ab ore.
Post, ubi digressi, lumenque obscura vicissim
Luna premit suadentque cadentia sidera somnos,
Sola domo maeret vacua, stratisque relictis
Incubat, illum absens absentem auditque videtque,
Aut gremio Ascanium, genitoris imagine capta,
Detinet, infandum si fallere possit amorem.
Non coeptae adsurgunt turres, non arma iuventus
Exercet portusve aut propugnacula bello
Tuta parant; pendent opera interrupta minaeque

Murorum ingentes aequataque machina caelo.
Quam simul ac tali persensit peste teneri
Cara Iovis coniunx, nec famam obstare furori,
Talibus adgreditur Venerem Saturnia dictis:
'Egregiam vero laudem et spolia ampla refertis
Tuque puerque tuus, magnum et memorabile nomen,
Una dolo divom si femina victa duorum est.
Nec me adeo fallit veritam te moenia nostra
Suspectas habuisse domos Carthaginis altae.
Sed quis erit modus, aut quo nunc certamina tanta?
Quin potius pacem aeternam pactosque hymenaeos
Exercemus? habes, tota quod mente petisti:
Ardet amans Dido traxitque per ossa furorem:
Communem hunc ergo populum paribusque regamus
Auspiciis, liceat Phrygio servire marito
Dotalisque tuae Tyrios permittere dextrae.'
Olli (sensit enim simulata mente locutam,
Quo regnum Italiae Libycas averteret oras)
Sic contra est ingressa Venus: 'quis talia demens
Abnuat, aut tecum malit contendere bello,
Si modo quod memoras factum fortuna sequatur?
Sed fatis incerta feror si Iuppiter unam
Esse velit Tyriis urbem Troiaque profectis,
Miscerive probet populos aut foedera iungi.
Tu coniunx, tibi fas animum temptare precando.
Perge; sequar.' Tum sic excepit regia Iuno:
'Mecum erit iste labor: nunc qua ratione quod instat
Confieri possit, paucis, adverte, docebo.
Venatum Aeneas unaque miserrima Dido
In nemus ire parant, ubi primos crastinus ortus
Extulerit Titan radiisque retexerit orbem.
His ego nigrantem commixta grandine nimbum,
Dum trepidant alae saltusque indagine cingunt,
Desuper infundam, et tonitru caelum omne ciebo.
Diffugient comites et nocte tegentur opaca:
Speluncam Dido dux et Troianus eandem
Devenient. Adero et, tua si mihi certa voluntas,
Conubio iungam stabili propriamque dicabo;
Hic hymenaeus erit.' Non adversata petenti
Adnuit atque dolis risit Cytherea repertis.
Oceanum interea surgens Aurora reliquit.
It portis iubare exorto delecta iuventus;
Retia rara, plagae, lato venabula ferro
Massylique ruunt equites et odora canum vis.
Reginam thalamo cunctantem ad limina primi
Poenorum expectant, ostroque insignis et auro
Stat sonipes ac frena ferox spumantia mandit.
Tandem progreditur magna stipante caterva,

Sidoniam picto chlamydem circumdata limbo:
Cui pharetra ex auro, crines nodantur in aurum,
Aurea purpuream subnectit fibula vestem.
Nec non et Phrygii comites et laetus Iulus
Incedunt: ipse ante alios pulcherrimus omnis
Infert se socium Aeneas atque agmina iungit.
Qualis ubi hibernam Lyciam Xanthique fluenta
Deserit ac Delum maternam invisit Apollo
Instauratque choros, mixtique altaria circum
Cretesque Dryopesque fremunt pictique Agathyrsi;
Ipse iugis Cynthi graditur, mollique fluentem
Fronde premit crinem fingens atque implicat auro,
Tela sonant umeris: haut illo segnior ibat
Aeneas, tantum egregio decus enitet ore.
Postquam altos ventum in montis atque invia lustra,
Ecce ferae, saxi deiectae vertice, caprae
Decurrere iugis; alia de parte patentis
Transmittunt cursu campos atque agmina cervi
Pulverulenta fuga glomerant montesque relinquunt.
At puer Ascanius mediis in vallibus acri
Gaudet equo, iamque hos cursu, iam praeterit illos,
Spumantemque dari pecora inter inertia votis
Optat aprum aut fulvum descendere monte leonem.
Interea magno misceri murmure caelum
Incipit, insequitur commixta grandine nimbus;
Et Tyrii comites passim et Troiana iuventus
Dardaniusque nepos Veneris diversa per agros
Tecta metu petiere; ruunt de montibus amnes.
Speluncam Dido dux et Troianus eandem
Deveniunt: prima et Tellus et pronuba Iuno
Dant signum; fulsere ignes et conscius aether
Conubiis, summoque ululârunt vertice Nymphae.
Ille dies primus leti primusque malorum
Causa fuit; neque enim specie famave movetur
Nec iam furtivum Dido meditatur amorem;
Coniugium vocat, hoc praetexit nomine culpam.
Extemplo Libyae magnas it Fama per urbes,
Fama, malum qua non aliud velocius ullum;
Mobilitate viget, viresque adquirit eundo,
Parva metu primo; mox sese attollit in auras
Ingrediturque solo et caput inter nubila condit.
Illam Terra parens, ira inritata deorum,
Extremam, ut perhibent, Coeo Enceladoque sororem
Progenuit, pedibus celerem et pernicibus alis,
Monstrum horrendum ingens, cui quot sunt corpore plumae
Tot vigiles oculi: subter, mirabile dictu,
Tot linguae, totidem ora sonant, tot subrigit auris.
Nocte volat caeli medio terraeque per umbram

Stridens, nec dulci declinat lumina somno;
Luce sedet custos aut summi culmine tecti
Turribus aut altis, et magnas territat urbes,
Tam ficti pravique tenax quam nuntia veri.
Haec tum multiplici populos sermone replebat
Gaudens et pariter facta atque infecta canebat:
Venisse Aenean Troiano sanguine cretum,
Cui se pulchra viro dignetur iungere Dido;
Nunc hiemem inter se luxu, quam longa, fovere
Regnorum inmemores turpique cupidine captos.
Haec passim dea foeda virum diffundit in ora.
Protenus ad regem cursus detorquet Iarban,
Incenditque animum dictis atque aggerat iras.
Hic Hammone satus rapta Garamantide Nympha
Templa Iovi centum latis inmania regnis,
Centum aras posuit, vigilemque sacraverat ignem,
Excubias divom aeternas, pecudumque cruore
Pingue solum et variis florentia limina sertis.
Isque amens animi et rumore accensus amaro
Dicitur ante aras media inter numina divom
Multa Iovem manibus supplex orasse supinis:
'Iuppiter omnipotens, cui nunc Maurusia pictis
Gens epulata toris Lenaeum libat honorem,
Aspicis haec, an te, Genitor, cum fulmina torques,
Nequiquam horremus, caecique in nubibus ignes
Terrificant animos et inania murmura miscent?
Femina, quae nostris errans in finibus urbem
Exiguam pretio posuit, cui litus arandum
Cuique loci leges dedimus, conubia nostra
Reppulit ac dominum Aenean in regna recepit.
Et nunc ille Paris cum semiviro comitatu,
Maeonia mentum mitra crinemque madentem
Subnexus, rapto potitur: nos munera templis
Quippe tuis ferimus famamque fovemus inanem.'
Talibus orantem dictis arasque tenentem
Audiit Omnipotens, oculoque ad moenia torsit
Regia et oblitos famae melioris amantis.
Tum sic Mercurium adloquitur ac talia mandat:
'Vade age, nate, voca Zephyros et labere pinnis,
Dardaniumque ducem, Tyria Karthagine qui nunc
Expectat fatisque datas non respicit urbes,
Adloquere et celeres defer mea dicta per auras.
Non illum nobis genetrix pulcherrima talem
Promisit Graiumque ideo bis vindicat armis:
Sed fore qui gravidam imperiis belloque frementem
Italiam regeret, genus alto a sanguine Teucri
Proderet, ac totum sub leges mitteret orbem.
Si nulla accendit tantarum gloria rerum

Nec super ipse sua molitur laude laborem,
Ascanione pater Romanas invidet arces?
Quid struit? aut qua spe inimica in gente moratur,
Nec prolem Ausoniam et Lavinia respicit arva?
Naviget: haec summa est; hic nostri nuntius esto.'
Dixerat. Ille Patris magni parere parabat
Imperio; et primum pedibus talaria nectit
Aurea, quae sublimem alis sive aequora supra
Seu terram rapido pariter cum flamine portant.
Tum virgam capit; hac animas ille evocat Orco
Pallentis, alias sub Tartara tristia mittit,
Dat somnos adimitque, et lumina morte resignat.
Illa fretus agit ventos et turbida tranat
Nubila. Iamque volans apicem et latera ardua cernit
Atlantis duri, caelum qui vertice fulcit,
Atlantis, cinctum adsidue cui nubibus atris
Piniferum caput et vento pulsatur et imbri,
Nix umeros infusa tegit, tum flumina mento
Praecipitant senis, et glacie riget horrida barba.
Hic primum paribus nitens Cyllenius alis
Constitit; hinc toto praeceps se corpore ad undas
Misit, avi similis, quae circum litora, circum
Piscosos scopulos humilis volat aequora iuxta.
*Haut aliter terras inter caelumque volabat
Litus harenosum Libyae ventosque secabat
Materno veniens ab avo Cyllenia proles.*
Ut primum alatis tetigit magalia plantis,
Aenean fundantem arces ac tecta novantem
Conspicit. Atque illi stellatus iaspide fulva
Ensis erat, Tyrioque ardebat murice laena
Demissa ex umeris, dives quae munera Dido
Fecerat et tenui telas discreverat auro.
Continuo invadit: 'tu nunc Karthaginis altae
Fundamenta locas pulchramque uxorius urbem
Exstruis heu regni rerumque oblite tuarum:
Ipse deum tibi me claro demittit Olympo
Regnator, caelum et terras qui numine torquet;
Ipse haec ferre iubet celeris mandata per auras:
Quid struis? aut qua spe Libycis teris otia terris?
Si te nulla movet tantarum gloria rerum
Nec super ipse tua moliris laude laborem,
Ascanium surgentem et spes heredis Iuli
Respice, cui regnum Italiae Romanaque tellus
Debentur.' Tali Cyllenius ore locutus
Mortalis visus medio sermone reliquit,
Et procul in tenuem ex oculis evanuit auram.
At vero Aeneas aspectu obmutuit amens,
Arrectaeque horrore comae, et vox faucibus haesit.

Ardet abire fuga dulcisque relinquere terras,
Attonitus tanto monitu imperioque deorum.
Heu quid agat? quo nunc reginam ambire furentem
Audeat affatu? quae prima exordia sumat?
Atque animum nunc huc celerem, nunc dividit illuc,
In partisque rapit varias perque omnia versat.
Haec alternanti potior sententia visa est:
Mnesthea Sergestumque vocat fortemque Serestum,
Classem aptent taciti sociosque ad litora cogant,
Arma parent et, quae rebus sit causa novandis,
Dissimulent; sese interea, quando optima Dido
Nesciat et tantos rumpi non speret amores,
Temptaturum aditus et quae mollissima fandi
Tempora, quis rebus dexter modus. Ocius omnes
Imperio laeti parent ac iussa facessunt.
At regina dolos (quis fallere possit amantem?)
Praesensit motusque excepit prima futuros,
Omnia tuta timens. Eadem impia Fama furenti
Detulit armari classem cursumque parari.
Saevit inops animi totamque incensa per urbem
Bacchatur, qualis commotis excita sacris
Thyias, ubi audito stimulant trieterica Baccho
Orgia nocturnusque vocat clamore Cithaeron.
Tandem his Aenean compellat vocibus ultro:
'Dissimulare etiam sperasti, perfide, tantum
Posse nefas tacitusque mea decedere terra?
Nec te noster amor nec te data dextera quondam
Nec moritura tenet crudeli funere Dido?
Quin etiam hiberno moliris sidere classem,
Et mediis properas aquilonibus ire per altum,
Crudelis? Quid si non arva aliena domosque
Ignotas peteres et Troia antiqua maneret,
Troia per undosum peteretur classibus aequor?
Mene fugis? Per ego has lacrimas dextramque tuam te,
Quando aliud mihi iam miserae nihil ipsa reliqui,
Per conubia nostra, per inceptos hymenaeos,
Si bene quid de te merui, fuit aut tibi quicquam
Dulce meum, miserere domus labentis et istam,
Oro, siquis adhuc precibus locus, exue mentem.
Te propter Libycae gentes Nomadumque tyranni
Odere, infensi Tyrii; te propter eundem
Exstinctus pudor et, qua sola sidera adibam,
Fama prior. Cui me moribundam deseris, hospes?
Hoc solum nomen quoniam de coniuge restat.
Quid moror? an mea Pygmalion dum moenia frater
Destruat, aut captam ducat Gaetulus Iarbas?
Saltem siqua mihi de te suscepta fuisset
Ante fugam suboles, siquis mihi parvulus aula

Luderet Aeneas, qui te tamen ore referret,
Non equidem omnino capta ac deserta viderer.'
Dixerat. Ille Iovis monitis immota tenebat
Lumina et obnixus curam sub corde premebat.
Tandem pauca refert: 'ego te, quae plurima fando
Enumerare vales, numquam, Regina, negabo
Promeritam; nec me meminisse pigebit Elissae,
Dum memor ipse mei, dum spiritus hos regit artus.
Pro re pauca loquar. Neque ego hanc abscondere furto
Speravi, ne finge, fugam, nec coniugis umquam
Praetendi taedas aut haec in foedera veni.
Me si fata meis paterentur ducere vitam
Auspiciis et sponte mea componere curas,
Urbem Troianam primum dulcisque meorum
Reliquias colerem, Priami tecta alta manerent,
Et recidiva manu posuissem Pergama victis.
Sed nunc Italiam magnam Gryneus Apollo,
Italiam Lyciae iussere capessere sortes;
Hic amor, haec patria est. Si te Karthaginis arces
Phoenissam Libycaeque aspectus detinet urbis,
Quae tandem Ausonia Teucros considere terra
Invidia est? Et nos fas extera quaerere regna.
Me patris Anchisae, quotiens umentibus umbris
Nox operit terras, quotiens astra ignea surgunt,
Admonet in somnis et turbida terret imago;
Me puer Ascanius capitisque iniuria cari,
Quem regno Hesperiae fraudo et fatalibus arvis.
Nunc etiam interpres divom Iove missus ab ipso,
Testor utrumque caput, celeris mandata per auras
Detulit; ipse deum manifesto in lumine vidi
Intrantem muros, vocemque his auribus hausi.
Desine meque tuis incendere teque querellis:
Italiam non sponte sequor.'
Talia dicentem iamdudum aversa tuetur
Huc illuc volvens oculos, totumque pererrat
Luminibus tacitis, et sic accensa profatur:
'Nec tibi diva parens, generis nec Dardanus auctor,
Perfide, sed duris genuit te cautibus horrens
Caucasus Hyrcanaeque admorunt ubera tigres.
Nam quid dissimulo aut quae me ad maiora reservo?
Num fletu ingemuit nostro, num lumina flexit,
Num lacrimas victus dedit aut miseratus amantem est?
Quae quibus anteferam? Iam iam nec maxima Iuno,
Nec Saturnius haec oculis Pater aspicit aequis.
Nusquam tuta fides. Eiectum litore egentem
Excepi et regni demens in parte locavi,
Amissam classem, socios a morte reduxi.
Heu furiis incensa feror: nunc augur Apollo,

Nunc Lyciae sortes, nunc et Iove missus ab ipso
Interpres divom fert horrida iussa per auras.
Scilicet is superis labor est, ea cura quietos
Sollicitat. Neque te teneo neque dicta refello:
I, sequere Italiam, ventis pete regna per undas.
Spero equidem mediis, si quid pia numina possunt,
Supplicia hausurum scopulis et nomine Dido
Saepe vocaturum. Sequar atris ignibus absens,
Et, cum frigida mors anima seduxerit artus,
Omnibus umbra locis adero: dabis, improbe, poenas:
Audiam, et haec manis veniet mihi fama sub imos.'
His medium dictis sermonem abrumpit et auras
Aegra fugit seque ex oculis avertit et aufert,
Linquens multa metu cunctantem et multa parantem
Dicere. Succipiunt famulae conlapsaque membra
Marmoreo referunt thalamo stratisque reponunt.
At pius Aeneas, quamquam lenire dolentem
Solando cupit et dictis avertere curas,
Multa gemens magnoque animum labefactus amore,
Iussa tamen divom exsequitur classemque revisit.
Tum vero Teucri incumbunt et litore celsas
Deducunt toto navis: natat uncta carina,
Frondentisque ferunt remos et robora silvis
Infabricata fugae studio.
Migrantis cernas totaque ex urbe ruentis.
Ac velut ingentem formicae farris acervom
Cum populant hiemis memores tectoque reponunt,
It nigrum campis agmen praedamque per herbas
Convectant calle angusto, pars grandia trudunt
Obnixae frumenta umeris, pars agmina cogunt
Castigantque moras, opere omnis semita fervet.
Quis tibi tum, Dido, cernenti talia sensus,
Quosve dabas gemitus, cum litora fervere late
Prospiceres arce ex summa totumque videres
Misceri ante oculos tantis clamoribus aequor?
Improbe Amor, quid non mortalia pectora cogis?
Ire iterum in lacrimas, iterum temptare precando
Cogitur et supplex animos summittere Amori,
Nequid inexpertum frustra moritura relinquat.
'Anna, vides toto properari litore circum.
Undique convenere; vocat iam carbasus auras,
Puppibus et laeti nautae imposuere coronas.
Hunc ego si potui tantum sperare dolorem,
Et perferre, soror, potero. Miserae hoc tamen unum
Exsequere, Anna, mihi; solam nam perfidus ille
Te colere, arcanos etiam tibi credere sensus;
Sola viri mollis aditus et tempora noras.
I, soror, atque hostem supplex adfare superbum:

Non ego cum Danais Troianam exscindere gentem
Aulide iuravi classemve ad Pergama misi,
Nec patris Anchisae cinerem manisve revelli,
Cur mea dicta neget duras demittere in auris.
Quo ruit? extremum hoc miserae det munus amanti:
Expectet facilemque fugam ventosque ferentis.
Non iam coniugium antiquum, quod prodidit, oro,
Nec pulchro ut Latio careat regnumque relinquat;
Tempus inane peto, requiem spatiumque furori,
Dum mea me victam doceat fortuna dolere.
Extremam hanc oro veniam, miserere sororis,
Quam mihi cum dederis, cumulatam morte remittam.'
Talibus orabat, talisque miserrima fletus
Fertque refertque soror. Sed nullis ille movetur
Fletibus, aut voces ullas tractabilis audit;
Fata obstant, placidasque viri deus obstruit auris.
Ac velut annoso validam cum robore quercum
Alpini Boreae nunc hinc nunc flatibus illinc
Eruere inter se certant; it stridor, et altae
Consternunt terram concusso stipite frondes;
Ipsa haeret scopulis et quantum vertice ad auras
Aetherias, tantum radice in Tartara tendit:
Haut secus adsiduis hinc atque hinc vocibus heros
Tunditur et magno persentit pectore curas,
Mens immota manet; lacrimae volvontur inanes.
Tum vero infelix fatis exterrita Dido
Mortem orat; taedet caeli convexa tueri.
Quo magis inceptum peragat lucemque relinquat,
Vidit, turicremis cum dona inponeret aris,
Horrendum dictu, latices nigrescere sacros
Fusaque in obscenum se vertere vina cruorem.
Hoc visum nulli, non ipsi effata sorori.
Praeterea fuit in tectis de marmore templum
Coniugis antiqui, miro quod honore colebat,
Velleribus niveis et festa fronde revinctum:
Hinc exaudiri voces et verba vocantis
Visa viri, nox cum terras obscura teneret;
Solaque culminibus ferali carmine bubo
Saepe queri et longas in fletum ducere voces.
Multaque praeterea vatum praedicta piorum
Terribili monitu horrificant. Agit ipse furentem
In somnis ferus Aeneas; semperque relinqui
Sola sibi, semper longam incomitata videtur
Ire viam et Tyrios deserta quaerere terra:
Eumenidum veluti demens videt agmina Pentheus
Et solem geminum et duplicis se ostendere Thebas,
Aut Agamemnonius scaenis agitatus Orestes
Armatam facibus matrem et serpentibus atris

Cum fugit, ultricesque sedent in limine Dirae.
Ergo ubi concepit furias evicta dolore
Decrevitque mori, tempus secum ipsa modumque
Exigit et maestam dictis adgressa sororem
Consilium voltu tegit ac spem fronte serenat:
'Inveni, germana, viam, gratare sorori,
Quae mihi reddat eum vel eo me solvat amantem.
Oceani finem iuxta solemque cadentem
Ultimus Aethiopum locus est, ubi maximus Atlas
Axem humero torquet stellis ardentibus aptum:
Hinc mihi Massylae gentis monstrata sacerdos,
Hesperidum templi custos epulasque draconi
Quae dabat et sacros servabat in arbore ramos,
Spargens umida mella soporiferumque papaver.
Haec se carminibus promittit solvere mentes
Quas velit, ast aliis duras inmittere curas,
Sistere aquam fluviis et vertere sidera retro;
Nocturnosque movet manis; mugire videbis
Sub pedibus terram et descendere montibus ornos.
Testor, cara, deos et te, germana, tuumque
Dulce caput, magicas invitam accingier artis.
Tu secreta pyram tecto interiore sub auras
Erige, et arma viri, thalamo quae fixa reliquit
Impius, exuviasque omnis lectumque iugalem,
Quo perii, super inponant: abolere nefandi
Cuncta viri monumenta iuvat, monstratque sacerdos.'
Haec effata silet; pallor simul occupat ora.
Non tamen Anna novis praetexere funera sacris
Germanam credit nec tantos mente furores
Concipit aut graviora timet quam morte Sychaei.
Ergo iussa parat.
At regina, pyra penetrali in sede sub auras
Erecta ingenti taedis atque ilice secta,
Intenditque locum sertis et fronde coronat
Funerea; super exuvias ensemque relictum
Effigiemque toro locat, haut ignara futuri.
Stant arae circum, et crinis effusa sacerdos
Ter centum tonat ore deos, Erebumque Chaosque
Tergeminamque Hecaten, tria virginis ora Dianae.
Sparserat et latices simulatos fontis Averni,
Falcibus et messae ad lunam quaeruntur aënis
Pubentes herbae nigri cum lacte veneni;
Quaeritur et nascentis equi de fronte revolsus
Et matri praereptus amor.
Ipsa mola manibusque piis altaria iuxta,
Unum exuta pedem vinclis, in veste recincta,
Testatur moritura deos et conscia fati
Sidera; tum, siquod non aequo foedere amantis

Curae numen habet iustumque memorque, precatur.
Nox erat, et placidum carpebant fessa soporem
Corpora per terras, silvaeque et saeva quierant
Aequora, cum medio volvontur sidera lapsu,
Cum tacet omnis ager, pecudes pictaeque volucres,
Quaeque lacus late liquidos quaeque aspera dumis
Rura tenent, somno positae sub nocte silenti
Lenibant curas et corda oblita laborum.
At non infelix animi Phoenissa, neque umquam
Solvitur in somnos oculisve aut pectore noctem
Accipit: ingeminant curae, rursusque resurgens
Saevit amor, magnoque irarum fluctuat aestu.
Sic adeo insistit secumque ita corde volutat:
'En, quid ago? rursusne procos inrisa priores
Experiar, Nomadumque petam conubia supplex,
Quos ego sim totiens iam dedignata maritos?
Iliacas igitur classis atque ultima Teucrum
Iussa sequar? quiane auxilio iuvat ante levatos
Et bene apud memores veteris stat gratia facti?
Quis me autem, fac velle, sinet ratibusve superbis
Invisam accipiet? nescis heu, perdita, necdum
Laomedonteae sentis periuria gentis?
Quid tum? sola fuga nautas comitabor ovantis?
An Tyriis omnique manu stipata meorum
Inferar et, quos Sidonia vix urbe revelli,
Rursus agam pelago et ventis dare vela iubebo?
Quin morere, ut merita es, ferroque averte dolorem.
Tu lacrimis evicta meis, tu prima furentem
O germana, malis oneras atque obicis hosti.
Non licuit thalami expertem sine crimine vitam
Degere, more ferae, talis nec tangere curas;
Non servata fides cineri promissa Sychaeo.'
Tantos illa suo rumpebat pectore questus.
Aeneas celsa in puppi, iam certus eundi,
Carpebat somnos rebus iam rite paratis.
Huic se forma dei voltu redeuntis eodem
Obtulit in somnis, rursusque ita visa moneret,
Omnia Mercurio similis, vocemque coloremque
Et crinis flavos et membra decora iuventa:
'Nate dea, potes hoc sub casu ducere somnos,
Nec, quae te circum stent deinde pericula, cernis
Demens, nec zephyros audis spirare secundos?
Illa dolos dirumque nefas in pectore versat,
Certa mori, variosque irarum concitat aestus.
Non fugis hinc praeceps, dum praecipitare potestas?
Iam mare turbari trabibus saevasque videbis
Conlucere faces, iam fervere litora flammis,
Si te his attigerit terris Aurora morantem.

Heia age, rumpe moras. Varium et mutabile semper
Femina.' Sic fatus nocti se inmiscuit atrae.
Tum vero Aeneas subitis exterritus umbris
Corripit e somno corpus sociosque fatigat:
'Praecipites vigilate, viri, et considite transtris;
Solvite vela citi: deus aethere missus ab alto
Festinare fugam tortosque incidere funis
Ecce iterum stimulat. Sequimur te, sancte deorum,
Quisquis es, imperioque iterum paremus ovantes.
Adsis o placidusque iuves et sidera caelo
Dextra feras.' Dixit vaginaque eripit ensem
Fulmineum strictoque ferit retinacula ferro.
Idem omnis simul ardor habet, rapiuntque ruuntque;
Litora deseruere, latet sub classibus aequor;
Adnixi torquent spumas et caerula verrunt.
Et iam prima novo spargebat lumine terras
Tithoni croceum linquens Aurora cubile.
Regina e speculis ut primum albescere lucem
Vidit et aequatis classem procedere velis
Litoraque et vacuos sensit sine remige portus,
Terque quaterque manu pectus percussa decorum
Flaventisque abscissa comas, 'pro Iuppiter! ibit
Hic,' ait, 'et nostris inluserit advena regnis?
Non arma expedient totaque ex urbe sequentur,
Deripientque rates alii navalibus? Ite,
Ferte citi flammas, date tela, inpellite remos.
Quid loquor, aut ubi sum? quae mentem insania mutat,
Infelix Dido? nunc te facta impia tangunt?
Tum decuit, cum sceptra dabas. En dextra fidesque,
Quem secum patrios aiunt portare Penates,
Quem subiisse umeris confectum aetate parentem!
Non potui abreptum divellere corpus et undis
Spargere, non socios, non ipsum absumere ferro
Ascanium patriisque epulandum ponere mensis?
Verum anceps pugnae fuerat fortuna. Fuisset:
Quem metui moritura? Faces in castra tulissem
Inplessemque foros flammis natumque patremque
Cum genere extinxem, memet super ipsa dedissem.
Sol, qui terrarum flammis opera omnia lustras,
Tuque harum interpres curarum et conscia Iuno,
Nocturnisque Hecate triviis ululata per urbes,
Et Dirae ultrices et di morientis Elissae,
Accipite haec meritumque malis advertite numen
Et nostras audite preces. Si tangere portus
Infandum caput ac terris adnare necesseest,
Et sic fata Iovis poscunt, hic terminus haeret:
At bello audacis populi vexatus et armis,
Finibus extorris, complexu avolsus Iuli,

Auxilium inploret videatque indigna suorum
Funera; nec, cum se sub leges pacis iniquae
Tradiderit, regno aut optata luce fruatur,
Sed cadat ante diem mediaque inhumatus harena.
Haec precor, hanc vocem extremam cum sanguine fundo.
Tum vos, o Tyrii, stirpem et genus omne futurum
Exercete odiis cinerique haec mittite nostro
Munera. Nullus amor populis nec foedera sunto.
Exoriare aliquis nostris ex ossibus ultor,
Qui face Dardanios ferroque sequare colonos,
Nunc, olim, quocumque dabunt se tempore vires.
Litora litoribus contraria, fluctibus undas
Inprecor, arma armis; pugnent ipsique nepotesque.'
Haec ait, et partis animum versabat in omnis,
Invisam quaerens quam primum abrumpere lucem.
Tum breviter Barcen nutricem adfata Sychaei,
Namque suam patria antiqua cinis ater habebat:
'Annam, cara mihi nutrix, huc siste sororem;
Dic corpus properet fluviali spargere lympha
Et pecudes secum et monstrata piacula ducat.
Sic veniat, tuque ipsa pia tege tempora vitta.
Sacra Iovi Stygio, quae rite incepta paravi,
Perficerest animus finemque inponere curis
Dardaniique rogum capitis permittere flammae.'
Sic ait. Illa gradum studio celerabat anili.
At trepida et coeptis inmanibus effera Dido,
Sanguineam volvens aciem maculisque trementis
Interfusa genas et pallida morte futura,
Interiora domus inrumpit limina et altos
Conscendit furibunda rogos ensemque recludit
Dardanium, non hos quaesitum munus in usus.
Hic, postquam Iliacas vestes notumque cubile
Conspexit, paulum lacrimis et mente morata
Incubuitque toro dixitque novissima verba:
'Dulces exuviae, dum fata deusque sinebat,
Accipite hanc animam meque his exsolvite curis.
Vixi et, quem dederat cursum fortuna, peregi,
Et nunc magna mei sub terras ibit imago.
Ulta virum poenas inimico a fratre recepi,
Urbem praeclaram statui, mea moenia vidi,
Felix, heu nimium felix, si litora tantum
Numquam Dardaniae tetigissent nostra carinae.'
Dixit, et os inpressa toro 'moriemur inultae,
Sed moriamur' ait. 'Sic, sic iuvat ire sub umbras.
Hauriat hunc oculis ignem crudelis ab alto
Dardanus, et nostrae secum ferat omina mortis.'
Dixerat, atque illam media inter talia ferro
Conlapsam aspiciunt comites ensemque cruore

Spumantem sparsasque manus. It clamor adalta
Atria; concussam bacchatur Fama per urbem.
Lamentis gemituque et femineo ululatu
Tecta fremunt, resonat magnis plangoribus aether,
Non aliter quam si inmissis ruat hostibus omnis
Karthago aut antiqua Tyros, flammaeque furentes
Culmina perque hominum volvantur perque deorum.
Audiit exanimis trepidoque exterrita cursu
Unguibus ora soror foedans et pectora pugnis
Per medios ruit ac morientem nomine clamat:
'Hoc illud, germana, fuit? me fraude petebas?
Hoc rogus iste mihi, hoc ignes araeque parabant?
Quid primum deserta querar? comitemne sororem
Sprevisti moriens? Eadem me ad fata vocasses,
Idem ambas ferro dolor atque eadem hora tulisset.
His etiam struxi manibus patriosque vocavi
Voce deos, sic te ut posita crudelis abessem.
Exstinxti te meque, soror, populumque patresque
Sidonios urbemque tuam. Date volnera lymphis
Abluam et, extremus siquis super halitus errat,
Ore legam.' Sic fata gradus evaserat altos
Semianimemque sinu germanam amplexa fovebat
Cum gemitu atque atros siccabat veste cruores.
Illa gravis oculos conata attollere rursus
Deficit; infixum stridit sub pectore volnus.
Ter sese attollens cubitoque adnixa levavit,
Ter revoluta toro est, oculisque errantibus alto
Quaesivit caelo lucem ingemuitque reperta.
Tum Iuno omnipotens longum miserata dolorem
Difficilisque obitus Irim demisit Olympo,
Quae luctantem animam nexosque resolveret artus.
Nam quia nec fato merita nec morte peribat,
Sed misera ante diem subitoque accensa furore,
Nondum illi flavum Proserpina vertice crinem
Abstulerat Stygioque caput damnaverat Orco.
Ergo Iris croceis per caelum roscida pinnis,
Mille trahens varios adverso sole colores,
Devolat, et supra caput astitit: 'hunc ego Diti
Sacrum iussa fero, teque isto corpore solvo.'
Sic ait et dextra crinem secat: omnis et una
Dilapsus calor, atque in ventos vita recessit.

In v. 257 delevimus 'ad' sensui nocentem: Mercurius enim non 'ad litus,' sed 'litus volabat,' ut Cloanthus 'aequora currere' dicitur, v. 235.

LIBER QUINTUS.

Interea medium Aeneas iam classe tenebat
Certus iter fluctūsque atros aquilone secabat,
Moenia respiciens, quae iam infelicis Elissae
Conlucent flammis. Quae tantum accenderit ignem
Causa latet; duri magno sed amore dolores
Polluto notumque, furens quid femina possit,
Triste per augurium Teucrorum pectora ducunt.
Ut pelagus tenuere rates nec iam amplius ulla
Occurrit tellus, maria undique et undique caelum:
Olli caeruleus supra caput astitit imber
Noctem hiememque ferens, et inhorruit unda tenebris.
Ipse gubernator puppi Palinurus ab alta:
'Heu quianam tanti cinxerunt aethera nimbi?
Quidve, pater Neptune, paras?' Sic deinde locutus
Colligere arma iubet validisque incumbere remis,
Obliquatque sinus in ventum ac talia fatur:
'Magnanime Aenea, non, si mihi Iuppiter auctor
Spondeat, hoc sperem Italiam contingere caelo.
Mutati transversa fremunt et vespere ab atro
Consurgunt venti, atque in nubem cogitur aer:
Nec nos obniti contra nec tendere tantum
Sufficimus. Superat quoniam Fortuna, sequamur,
Quoque vocat, vertamus iter. Nec litora longe
Fida reor fraterna Erycis portusque Sicanos,
Si modo rite memor servata remetior astra.'
Tum pius Aeneas: 'equidem sic poscere ventos
Iamdudum et frustra cerno te tendere contra.
Flecte viam velis. An sit mihi gratior ulla,
Quove magis fessas optem demittere navis,
Quam quae Dardanium tellus mihi servat Acesten
Et patris Anchisae gremio complectitur ossa?'
Haec ubi dicta, petunt portus, et vela secundi
Intendunt Zephyri; fertur cita gurgite classis,
Et tandem laeti notae advertuntur harenae.
At procul ex celso miratus vertice montis
Adventum sociasque rates occurrit Acestes,
Horridus in iaculis et pelle Libystidis ursae,
Troïa Criniso conceptum flumine mater
Quem genuit. Veterum non inmemor ille parentum
Gratatur reduces et gaza laetus agresti
Excipit ac fessos opibus solatur amicis.

Postera cum primo stellas Oriente fugarat
Clara dies, socios in coetum litore ab omni
Advocat Aeneas tumulique ex aggere fatur:
'Dardanidae magni, genus alto a sanguine divom,
Annuus exactis completur mensibus orbis,
Ex quo reliquias divinique ossa parentis
Condidimus terra maestasque sacravimus aras.
Iamque dies, nisi fallor, adest, quem semper acerbum,
Semper honoratum (sic di voluistis) habebo.
Hunc ego Gaetulis agerem si Syrtibus exul
Argolicove mari deprensus et urbe Mycenae,
Annua vota tamen sollemnisque ordine pompas
Exequerer strueremque suis altaria donis.
Nunc ultro ad cineres ipsius et ossa parentis
Haut equidem sine mente reor, sine numine divom,
Adsumus, et portus delati intramus amicos.
Ergo agite et laetum cuncti celebremus honorem;
Poscamus ventos, atque haec me sacra quotannis
Urbe velit posita templis sibi ferre dicatis.
Bina boum vobis Troia generatus Acestes
Dat numero capita in navis; adhibete Penates
Et patrios epulis et quos colit hospes Acestes.
Praeterea, si nona diem mortalibus almum
Aurora extulerit radiisque retexerit orbem,
Prima citae Teucris ponam certamina classis;
Quique pedum cursu valet et qui viribus audax
Aut iaculo incedit melior levibusque sagittis,
Seu crudo fidit pugnam committere caestu,
Cuncti adsint meritaeque exspectent praemia palmae.
Ore favete omnes et cingite tempora ramis.'
Sic fatus velat materna tempora myrto.
Hoc Helymus facit, hoc aevi maturus Acestes,
Hoc puer Ascanius, sequitur quos cetera pubes.
Ille e concilio multis cum milibus ibat
Ad tumulum, magna medius comitante caterva.
Hic duo rite mero libans carchesia Baccho
Fundit humi, duo lacte novo, duo sanguine sacro,
Purpureosque iacit flores ac talia fatur:
'Salve, sancte parens: iterum salvete, recepti
Nequiquam cineres animaeque umbraeque paternae.
Non licuit finis Italos fataliaque arva
Nec tecum Ausonium, quicumque est, quaerere Thybrim.'
Dixerat haec, adytis cum lubricus anguis ab imis
Septem ingens gyros, septena volumina traxit,
Amplexus placide tumulum lapsusque per aras,
Caeruleae cui terga notae maculosus et auro
Squamam incendebat fulgor, ceu nubibus arcus
Mille iacit varios adverso sole colores.

Obstipuit visu Aeneas. Ille agmine longo
Tandem inter pateras et levia pocula serpens
Libavitque dapes rursusque innoxius imo
Successit tumulo et depasta altaria liquit.
Hoc magis inceptos genitori instaurat honores,
Incertus, geniumne loci famulumne parentis
Esse putet; caedit binas de more bidentis
Totque sues, totidem nigrantis terga iuvencos,
Vinaque fundebat pateris animamque vocabat
Anchisae magni manisque Acheronte remissos.
Nec non et socii, quae cuique est copia, laeti
Dona ferunt, onerant aras mactantque iuvencos,
Ordine aëna locant alii, fusique per herbam
Subiciunt veribus prunas et viscera torrent.
Expectata dies aderat nonamque serena
Auroram Phaethontis equi iam luce vehebant,
Famaque finitimos et clari nomen Acestae
Excierat; laeto complebant litora coetu
Visuri Aeneadas, pars et certare parati.
Munera principio ante oculos circoque locantur
In medio, sacri tripodes viridesque coronae
Et palmae pretium victoribus, armaque et ostro
Perfusae vestes, argenti aurique talenta;
Et tuba commissos medio canit aggere ludos.
Prima pares ineunt gravibus certamina remis
Quattuor ex omni delectae classe carinae.
Velocem Mnestheus agit acri remige Pristim,
Mox Italus Mnestheus, genus a quo nomine Memmi,
Ingentemque Gyas ingenti mole Chimaeram,
Urbis opus, triplici pubes quam Dardana versu
Impellunt, terno consurgunt ordine remi,
Sergestusque, domus tenet a quo Sergia nomen,
Centauro invehitur magna, Scyllaque Cloanthus
Caerulea, genus unde tibi, Romane Cluenti.
Est procul in pelago saxum spumantia contra
Litora, quod tumidis submersum tunditur olim
Fluctibus, hiberni condunt ubi sidera Cori;
Tranquillo silet inmotaque attollitur unda
Campus et apricis statio gratissima mergis.
Hic viridem Aeneas frondenti ex ilice metam
Constituit signum nautis pater, unde reverti
Scirent et longos ubi circumflectere cursus.
Tum loca sorte legunt, ipsique in puppibus auro
Ductores longe effulgent ostroque decori;
Cetera populea velatur fronde iuventus
Nudatosque umeros oleo perfusa nitescit.
Considunt transtris, intentaque bracchia remis;
Intenti expectant signum, exultantiaque haurit

Corda pavor pulsans laudumque arrecta cupido.
Inde ubi clara dedit sonitum tuba, finibus omnes,
Haut mora, prosiluere suis; ferit aethera clamor
Nauticus, adductis spumant freta versa lacertis.
Infindunt pariter sulcos, totumque dehiscit
Convolsum remis rostrisque tridentibus aequor.
Non tam praecipites biiugo certamine campum
Corripuere ruuntque effusi carcere currus,
Nec sic immissis aurigae undantia lora
Concussere iugis pronique in verbera pendent.
Tum plausu fremituque virum studiisque faventum
Consonat omne nemus, vocemque inclusa volutant
Litora, pulsati colles clamore resultant.
Effugit ante alios primisque elabitur undis
Turbam inter fremitumque Gyas; quem deinde Cloanthus
Consequitur, melior remis, sed pondere pinus
Tarda tenet. Post hos aequo discrimine Pristis
Centaurusque locum tendunt superare priorem;
Et nunc Pristis habet, nunc victam praeterit ingens
Centaurus, nunc una ambae iunctisque feruntur
Frontibus et longa sulcant vada salsa carina.
Iamque propinquabant scopulo metamque tenebant,
Cum princeps medioque Gyas in gurgite victor
Rectorem navis compellat voce Menoeten:
'Quo tantum mihi dexter abis? huc derige gressum;
Litus ama et laevas stringat sine palmula cautes;
Altum alii teneant.' Dixit, sed caeca Menoetes
Saxa timens proram pelagi detorquet ad undas.
'Quo diversus abis?' iterum 'pete saxa, Menoete,'
Cum clamore Gyas revocabat; et ecce Cloanthum
Respicit instantem tergo et propiora tenentem.
Ille inter navemque Gyae scopulosque sonantis
Radit iter laevum interior subitoque priorem
Praeterit et metis tenet aequora tuta relictis.
Tum vero exarsit iuveni dolor ossibus ingens,
Nec lacrimis caruere genae, segnemque Menoeten,
Oblitus decorisque sui sociumque salutis,
In mare praecipitem puppi deturbat ab alta;
Ipse gubernaclo rector subit, ipse magister
Hortaturque viros clavomque ad litora torquet.
At gravis ut fundo vix tandem redditus imo est
Iam senior madidaque fluens in veste Menoetes,
Summa petit scopuli siccaque in rupe resedit.
Illum et labentem Teucri et risere natantem
Et salsos rident revomentem pectore fluctus.
Hic laeta extremis spes est accensa duobus,
Sergesto Mnestheique, Gyan superare morantem.
Sergestus capit ante locum scopuloque propinquat,

Nec tota tamen ille prior praeeunte carina;
Parte prior, partem rostro premit aemula Pristis.
At media socios incedens nave per ipsos
Hortatur Mnestheus: 'nunc, nunc insurgite remis,
Hectorei socii, Troiae quos sorte suprema
Delegi comites; nunc illas promite viris,
Nunc animos, quibus in Gaetulis Syrtibus usi
Ionioque mari Maleaeque sequacibus undis.
Non iam prima peto Mnestheus neque vincere certo;
Quamquam o! sed superent, quibus hoc, Neptune, dedisti;
Extremos pudeat rediisse: hoc vincite, cives,
Et prohibete nefas.' Olli certamine summo
Procumbunt; vastis tremit ictibus aerea puppis
Subtrahiturque solum; tum creber anhelitus artus
Aridaque ora quatit, sudor fluit undique rivis.
Attulit ipse viris optatum casus honorem.
Namque furens animi dum proram ad saxa suburguet
Interior spatioque subit Sergestus iniquo,
Infelix saxis in procurrentibus haesit:
Concussae cautes, et acuto in murice remi
Obnixi crepuere, inlisaque prora pependit.
Consurgunt nautae et magno clamore morantur,
Ferratasque trudes et acuta cuspide contos
Expediunt fractosque legunt in gurgite remos.
At laetus Mnestheus successuque acrior ipso
Agmine remorum celeri ventisque vocatis
Prona petit maria et pelago decurrit aperto.
Qualis spelunca subito commota columba,
Cui domus et dulces latebroso in pumice nidi,
Fertur in arva volans plausumque exterrita pinnis
Dat tecto ingentem, mox aëre lapsa quieto
Radit iter liquidum, celeris neque commovet alas:
Sic Mnestheus, sic ipsa fuga secat ultima Pristis
Aequora, sic illam fert impetus ipse volantem:
Et primum in scopulo luctantem deserit alto
Sergestum brevibusque vadis frustraque vocantem
Auxilia et fractis discentem currere remis.
Inde Gyan ipsamque ingenti mole Chimaeram
Consequitur; cedit, quoniam spoliata magistro est.
Solus iamque ipso superest in fine Cloanthus,
Quem petit et summis adnixus viribus urguet.
Tum vero ingeminat clamor, cunctique sequentem
Instigant studiis, resonatque fragoribus aether.
Hi proprium decus et partum indignantur honorem
Ni teneant, vitamque volunt pro laude pacisci;
Hos successus alit; possunt, quia posse videntur.
Et fors aequatis cepissent praemia rostris,
Ni palmas ponto tendens utrasque Cloanthus

Fudissetque preces divosque in vota vocasset.
'Di, quibus imperium est pelagi, quorum aequora curro,
Vobis laetus ego hoc candentem in litore taurum
Constituam ante aras voti reus extaque salsos
Proiciam in fluctus et vina liquentia fundam.'
Dixit, eumque imis sub fluctibus audiit omnis
Nereidum Phorcique chorus Panopeaque virgo,
Et pater ipse manu magna Portunus euntem
Impulit: illa Noto citius volucrique sagitta
Ad terram fugit et portu se condidit alto.
Tum satus Anchisa cunctis ex more vocatis
Victorem magna praeconis voce Cloanthum
Declarat, viridique advelat tempora lauro,
Muneraque in navis ternos optare iuvencos
Vinaque et argenti magnum dat ferre talentum.
Ipsis praecipuos ductoribus addit honores:
Victori chlamydem auratam, quam plurima circum
Purpura maeandro duplici Meliboea cucurrit,
Intextusque puer frondosa regius Ida
Velocis iaculo cervos cursuque fatigat,
Acer, anhelanti similis, quem praepes ab Ida
Sublimem pedibus rapuit Iovis armiger uncis;
Longaevi palmas nequiquam ad sidera tendunt
Custodes, saevitque canum latratus in auras.
At qui deinde locum tenuit virtute secundum,
Levibus huic hamis consertam auroque trilicem
Loricam, quam Demoleo detraxerat ipse
Victor apud rapidum Simoenta sub Ilio alto,
Donat habere viro, decus et tutamen in armis.
Vix illam famuli Phegeus Sagarisque ferebant
Multiplicem conixi umeris; indutus at olim
Demoleos cursu palantis Troas agebat.
Tertia dona facit geminos ex aere lebetas
Cymbiaque argento perfecta atque aspera signis.
Iamque adeo donati omnes opibusque superbi
Puniceis ibant evincti tempora taenis,
Cum saevo e scopulo multa vix arte revolsus,
Amissis remis atque ordine debilis uno,
Inrisam sine honore ratem Sergestus agebat:
Qualis saepe viae deprensus in aggere serpens,
Aerea quem obliquum rota transiit aut gravis ictu
Seminecem liquit saxo lacerumque viator;
Nequiquam longos fugiens dat corpore tortus,
Parte ferox ardensque oculis et sibila colla
Arduus attollens, pars volnere clauda retentat
Nixantem nodis seque in sua membra plicantem:
Tali remigio navis se tarda movebat;
Vela facit tamen et velis subit ostia plenis.

Sergestum Aeneas promisso munere donat
Servatam ob navem laetus sociosque reductos.
Olli serva datur, operum haut ignara Minervae,
Cressa genus, Pholoe, geminique sub ubere nati.
Hoc pius Aeneas misso certamine tendit
Gramineum in campum, quem collibus undique curvis
Cingebant silvae, mediaque in valle theatri
Circus erat; quo se multis cum milibus heros
Consessu medium tulit exstructoque resedit.
Hic, qui forte velint rapido contendere cursu,
Invitat pretiis animos et praemia ponit.
Undique conveniunt Teucri mixtique Sicani,
Nisus et Euryalus primi,
Euryalus forma insignis viridique iuventa,
Nisus amore pio pueri; quos deinde secutus
Regius egregia Priami de stirpe Diores;
Hunc Salius simul et Patron, quorum alter Acarnan,
Alter ab Arcadio Tegeaeae sanguine gentis;
Tum duo Trinacrii iuvenes Helymus Panopesque,
Adsueti silvis, comites senioris Acestae;
Multi praeterea, quos fama obscura recondit.
Aeneas quibus in mediis sic deinde locutus:
'Accipite haec animis laetasque advertite mentes:
Nemo ex hoc numero mihi non donatus abibit.
Cnosia bina dabo levato lucida ferro
Spicula caelatamque argento ferre bipennem:
Omnibus hic erit unus honos. Tres praemia primi
Accipient flavaque caput nectentur oliva.
Primus equum phaleris insignem victor habeto,
Alter Amazoniam pharetram plenamque sagittis
Threiciis, lato quam circum amplectitur auro
Balteus et tereti subnectit fibula gemma;
Tertius Argolica hac galea contentus abito.
Haec ubi dicta, locum capiunt signoque repente
Corripiunt spatia audito limenque relinquunt,
Effusi nimbo similes, simul ultima signant.
Primus abit longeque ante omnia corpora Nisus
Emicat, et ventis et fulminis ocior alis;
Proximus huic, longo sed proximus intervallo,
Insequitur Salius; spatio post deinde relicto
Tertius Euryalus;
Euryalumque Helymus sequitur; quo deinde sub ipso
Ecce volat calcemque terit iam calce Diores
Incumbens umero; spatia et si plura supersint,
Transeat elapsus prior ambiguumve relinquat.
Iamque fere spatio extremo fessique sub ipsam
Finem adventabant, levi cum sanguine Nisus
Labitur infelix, caesis ut forte iuvencis

Fusus humum viridisque super madefecerat herbas.
Hic iuvenis iam victor ovans vestigia presso
Haut tenuit titubata solo, sed pronus in ipso
Concidit inmundoque fimo sacroque cruore,
Non tamen Euryali, non ille oblitus amorum;
Nam sese opposuit Salio per lubrica surgens,
Ille autem spissa iacuit revolutus harena.
Emicat Euryalus, et munere victor amici
Prima tenet, plausuque volat fremituque secundo.
Post Helymus subit et nunc tertia palma Diores.
Hic totum caveae consessum ingentis et ora
Prima patrum magnis Salius clamoribus implet,
Ereptumque dolo reddi sibi poscit honorem.
Tutatur favor Euryalum lacrimaeque decorae
Gratior et pulchro veniens in corpore virtus.
Adiuvat et magna proclamat voce Diores,
Qui subiit palmae frustraque ad praemia venit
Ultima, si primi Salio reddentur honores.
Tum pater Aeneas, 'vestra,' inquit, 'munera vobis
Certa manent, pueri, et palmam movet ordine nemo;
Me liceat casus miserari insontis amici.'
Sic fatus tergum Gaetuli immane leonis
Dat Salio, villis onerosum atque unguibus aureis.
Hic Nisus, 'si tanta,' inquit, 'sunt praemia victis
Et te lapsorum miseret, quae munera Niso
Digna dabis, primam merui qui laude coronam,
Ni me, quae Salium, Fortuna inimica tulisset?'
Et simul his dictis faciem ostentabat et udo
Turpia membra fimo. Risit pater optimus olli
Et clipeum efferri iussit, Didymaonis artes,
Neptuni sacro Danais de poste refixum.
Hoc iuvenem egregium praestanti munere donat.
Post ubi confecti cursus, et dona peregit:
'Nunc, sicui virtus animusque in pectore praesens,
Adsit et evinctis attollat bracchia palmis:'
Sic ait, et geminum pugnae proponit honorem,
Victori velatum auro vittisque iuvencum,
Ensem atque insignem galeam solacia victo.
Nec mora; continuo vastis cum viribus effert
Ora Dares, magnoque virum se murmure tollit;
Solus qui Paridem solitus contendere contra,
Idemque ad tumulum, quo maxumus occubat Hector,
Victorem Buten inmani corpore, qui se
Bebrycia veniens Amyci de gente ferebat,
Perculit et fulva moribundum extendit harena.
Talis prima Dares caput altum in proelia tollit,
Ostenditque umeros latos alternaque iactat
Bracchia protendens et verberat ictibus auras.

Quaeritur huic alius; nec quisquam ex agmine tanto
Audet adire virum manibusque inducere caestus.
Ergo alacris cunctosque putans excedere palma,
Aeneae stetit ante pedes, nec plura moratus
Tum laeva taurum cornu tenet atque ita fatur:
'Nate dea, si nemo audet se credere pugnae,
Quae finis standi? quo me decet usque teneri?
Ducere dona iube.' Cuncti simul ore fremebant
Dardanidae reddique viro promissa iubebant.
Hic gravis Entellum dictis castigat Acestes,
Proximus ut viridante toro consederat herbae:
'Entelle heroum quondam fortissime frustra,
Tantane tam patiens nullo certamine tolli
Dona sines? ubi nunc nobis deus ille magister
Nequiquam memoratus Eryx? ubi fama per omnem
Trinacriam et spolia illa tuis pendentia tectis?'
Ille sub haec: 'non laudis amor nec gloria cessit
Pulsa metu; sed enim gelidus tardante senecta
Sanguis hebet, frigentque effetae in corpore vires.
Si mihi, quae quondam fuerat quaque inprobus iste
Exultat fidens, si nunc foret illa iuventas,
Haut equidem pretio inductus pulchroque iuvenco
Venissem, nec dona moror.' Sic deinde locutus
In medium geminos inmani pondere caestus
Proiecit, quibus acer Eryx in proelia suetus
Ferre manum duroque intendere bracchia tergo.
Obstipuere animi: tantorum ingentia septem
Terga boum plumbo insuto ferroque rigebant.
Ante omnes stupet ipse Dares longeque recusat;
Magnanimusque Anchisiades et pondus et ipsa
Huc illuc vinclorum inmensa volumina versat.
Tum senior talis referebat pectore voces:
'Quid, siquis caestus ipsius et Herculis arma
Vidisset tristemque hoc ipso in litore pugnam?
Haec germanus Eryx quondam tuus arma gerebat;
Sanguine cernis adhuc sparsoque infecta cerebro.
His magnum Alciden contra stetit, his ego suetus,
Dum melior viris sanguis dabat, aemula necdum
Temporibus geminis canebat sparsa senectus.
Sed si nostra Dares haec Troïus arma recusat,
Idque pio sedet Aeneae, probat auctor Acestes,
Aequemus pugnas. Erycis tibi terga remitto;
Solve metus; et tu Troianos exue caestus.'
Haec fatus duplicem ex umeris reiecit amictum,
Et magnos membrorum artus, magna ossa lacertosque
Exuit atque ingens media consistit harena.
Tum satus Anchisa caestus pater extulit aequos,
Et paribus palmas amborum innexuit armis.

Constitit in digitos extemplo arrectus uterque
Bracchiaque ad superas interritus extulit auras.
Abduxere retro longe capita ardua ab ictu
Inmiscentque manus manibus, pugnamque lacessunt,
Ille pedum melior motu fretusque iuventa,
Hic membris et mole valens; sed tarda trementi
Genua labant, vastos quatit aeger anhelitus artus.
Multa viri nequiquam inter se volnera iactant,
Multa cavo lateri ingeminant et pectore vastos
Dant sonitus, erratque auris et tempora circum
Crebra manus, duro crepitant sub volnere malae.
Stat gravis Entellus nisuque inmotus eodem,
Corpore tela modo atque oculis vigilantibus exit.
Ille, velut celsam oppugnat qui molibus urbem
Aut montana sedet circum castella sub armis,
Nunc hos, nunc illos aditus, omnemque pererrat
Arte locum et variis adsultibus inritus urguet.
Ostendit dextram insurgens Entellus et alte
Extulit: ille ictum venientem a vertice velox
Praevidit celerique elapsus corpore cessit;
Entellus viris in ventum effudit, et ultro
Ipse gravis graviterque ad terram pondere vasto
Concidit, ut quondam cava concidit aut Erymantho
Aut Ida in magna radicibus eruta pinus.
Consurgunt studiis Teucri et Trinacria pubes;
It clamor caelo, primusque accurrit Acestes
Aequaevomque ab humo miserans attollit amicum.
At non tardatus casu neque territus heros
Acrior ad pugnam redit ac vim suscitat ira;
Tum pudor incendit vires et conscia virtus,
Praecipitemque Daren ardens agit aequore toto
Nunc dextra ingeminans ictus, nunc ille sinistra;
Nec mora, nec requies: quam multa grandine nimbi
Culminibus crepitant, sic densis ictibus heros
Creber utraque manu pulsat versatque Dareta.
Tum pater Aeneas procedere longius iras
Et saevire animis Entellum haut passus acerbis;
Sed finem inposuit pugnae fessumque Dareta
Eripuit mulcens dictis, ac talia fatur:
'Infelix, quae tanta animum dementia cepit?
Non viris alias conversaque numina sentis?
Cede deo.' Dixitque et proelia voce diremit.
Ast illum fidi aequales, genua aegra trahentem
Iactantemque utroque caput crassumque cruorem
Ore eiectantem mixtosque in sanguine dentes,
Ducunt ad navis; galeamque ensemque vocati
Accipiunt, palmam Entello taurumque relinquunt.
Hic victor, superans animis tauroque superbus

'Nate dea vosque haec,' inquit, 'cognoscite, Teucri,
Et mihi quae fuerint iuvenali in corpore vires
Et qua servetis revocatum a morte Dareta.'
Dixit, et adversi contra stetit ora iuvenci,
Qui donum adstabat pugnae, durosque reducta
Libravit dextra media inter cornua caestus,
Arduus, effractoque inlisit in ossa cerebro:
Sternitur exanimisque tremens procumbit humi bos.
Ille super talis effundit pectore voces:
'Hanc tibi, Eryx, meliorem animam pro morte Daretis
Persolvo; hic victor caestus artemque repono.'
Protinus Aeneas celeri certare sagitta
Invitat qui forte velint, et praemia ponit,
Ingentique manu malum de nave Seresti
Erigit et volucrem traiecto in fune columbam,
Quo tendant ferrum, malo suspendit ab alto.
Convenere viri, deiectamque aerea sortem
Accepit galea; et primus clamore secundo
Hyrtacidae ante omnis exit locus Hippocoontis:
Quem modo navali Mnestheus certamine victor
Consequitur, viridi Mnestheus evinctus oliva:
Tertius Eurytion, tuus o clarissime frater
Pandare, qui quondam, iussus confundere foedus,
In medios telum torsisti primus Achivos.
Extremus galeaque ima subsedit Acestes,
Ausus et ipse manu iuvenum temptare laborem.
Tum validis flexos incurvant viribus arcus
Pro se quisque viri et depromunt tela pharetris.
Primaque per caelum nervo stridente sagitta
Hyrtacidae iuvenis volucris diverberat auras;
Et venit adversique infigitur arbore mali.
Intremuit malus timuitque exterrita pinnis
Ales, et ingenti sonuerunt omnia plausu.
Post acer Mnestheus adducto constitit arcu,
Alta petens, pariterque oculos telumque tetendit.
Ast ipsam miserandus avem contingere ferro
Non valuit; nodos et vincula linea rupit,
Quis innexa pedem malo pendebat ab alto;
Illa notos atque atra volans in nubila fugit.
Tum rapidus (iamdudum arcu contenta parato
Tela tenens) fratrem Eurytion in vota vocavit,
Iam vacuo laetam caelo speculatus, et alis
Plaudentem nigra figit sub nube columbam.
Decidit exanimis vitamque reliquit in astris
Aetheriis fixamque refert delapsa sagittam.
Amissa solus palma superabat Acestes;
Qui tamen aërias telum contendit in auras,
Ostentans artemque pater arcumque sonantem.

Hic oculis subitum obicitur magnoque futurum
Augurio monstrum: docuit post exitus ingens,
Seraque terrifici cecinerunt omina vates.
Namque volans liquidis in nubibus arsit harundo
Signavitque viam flammis tenuisque recessit
Consumpta in ventos, caelo ceu saepe refixa
Transcurrunt crinemque volantia sidera ducunt.
Attonitis haesere animis superosque precati
Trinacrii Teucrique viri; nec maximus omen
Abnuit Aeneas, sed laetum amplexus Acesten
Muneribus cumulat magnis ac talia fatur:
'Sume, pater; nam te voluit rex magnus Olympi
Talibus auspiciis exsortem ducere honoris;
Ipsius Anchisae longaevi hoc munus habebis,
Cratera impressum signis, quem Thracius olim
Anchisae genitori in magno munere Cisseus
Ferre sui dederat monimentum et pignus amoris.
Sic fatus cingit viridanti tempora lauro
Et primum ante omnis victorem appellat Acesten.
Nec bonus Eurytion praelato invidit honori,
Quamvis solus avem caelo deiecit ab alto.
Proximus ingreditur donis, qui vincula rupit,
Extremus, volucri qui fixit harundine malum.
At pater Aeneas, nondum certamine misso,
Custodem ad sese comitemque inpubis Iuli
Epytiden vocat, et fidam sic fatur ad aurem:
'Vade age et Ascanio, si iam puerile paratum
Agmen habet secum cursusque instruxit equorum,
Ducat avo turmas et sese ostendat in armis
Dic,' ait. Ipse omnem longo decedere circo
Infusum populum et campos iubet esse patentis.
Incedunt pueri, pariterque ante ora parentum
Frenatis lucent in equis, quos omnis euntis
Trinacriae mirata fremit Troiaeque iuventus.
Omnibus in morem tonsa coma pressa corona;
Cornea bina ferunt praefixa hastilia ferro,
Pars levis umero pharetras; it pectore summo
Flexilis obtorti per collum circulus auri.
Tres equitum numero turmae ternique vagantur
Ductores; pueri bis seni quemque secuti
Agmine partito fulgent paribusque magistris.
Una acies iuvenum, ducit quam parvus ovantem
Nomen avi referens Priamus, tua clara, Polite,
Progenies, auctura Italos; quem Thracius albis
Portat equus bicolor maculis, vestigia primi
Alba pedis frontemque ostentans arduus albam:
Alter Atys, genus unde Atii duxere Latini,
Parvus Atys pueroque puer dilectus Iulo.

Extremus formaque ante omnis pulcher Iulus
Sidonio est invectus equo, quem candida Dido
Esse sui dederat monimentum et pignus amoris:
Cetera Trinacriis pubes senioris Acestae
Fertur equis.
Excipiunt plausu pavidos gaudentque tuentes
Dardanidae veterumque agnoscunt ora parentum.
Postquam omnem laeti consessum oculosque suorum
Lustravere in equis, signum clamore paratis
Epytides longe dedit insonuitque flagello.
Olli discurrere pares, atque agmina terni
Diductis solvere choris rursusque vocati
Convertere vias infestaque tela tulere.
Inde alios ineunt cursus aliosque recursus
Adversi spatiis, alternosque orbibus orbis
Impediunt, pugnaeque cient simulacra sub armis;
Et nunc terga fuga nudant, nunc spicula vertunt
Infensi, facta pariter nunc pace feruntur.
Ut quondam Creta fertur Labyrinthus in alta
Parietibus textum caecis iter ancipitemque
Mille viis habuisse dolum, qua signa sequendi
Falleret indeprensus et inremeabilis error:
Haut alio Teucrum nati vestigia cursu
Impediunt, texuntque fugas et proelia ludo,
Delphinum similes, qui per maria umida nando
Carpathium Libycumque secant, luduntque per undas.
Hunc morem cursus atque haec certamina primus
Ascanius, Longam muris cum cingeret Albam,
Rettulit et Priscos docuit celebrare Latinos,
Quo puer ipse modo, secum quo Troïa pubes;
Albani docuere suos; hinc maxima porro
Accepit Roma et patrium servavit honorem;
Troiaque nunc, pueri Troianum dicitur agmen.
Hac celebrata tenus sancto certamina patri.
Hic primum Fortuna fidem mutata novavit.
Dum variis tumulo referunt sollemnia ludis,
Irim de caelo misit Saturnia Iuno
Iliacam ad classem, ventosque adspirat eunti,
Multa movens necdum antiquum saturata dolorem.
Illa, viam celerans per mille coloribus arcum,
Nulli visa cito decurrit tramite virgo.
Conspicit ingentem concursum et litora lustrat,
Desertosque videt portus classemque relictam.
At procul in sola secretae Troades acta
Amissum Anchisen flebant, cunctaeque profundum
Pontum adspectabant flentes. 'Heu tot vada fessis
Et tantum superesse maris,' vox omnibus una.
Urbem orant, taedet pelagi perferre laborem.

Ergo inter medias sese haut ignara nocendi
Conicit, et faciemque deae vestemque reponit;
Fit Beroe, Tmarii coniunx longaeva Dorycli,
Cui genus et quondam nomen natique fuissent;
Ac sic Dardanidum mediam se matribus infert:
'O miserae, quas non manus,' inquit, 'Achaica bello
Traxerit ad letum patriae sub moenibus! o gens
Infelix, cui te exitio Fortuna reservat?
Septima post Troiae excidium iam vertitur aestas,
Cum freta, cum terras omnis, tot inhospita saxa
Sideraque emensae ferimur, dum per mare magnum
Italiam sequimur fugientem et volvimur undis.
Hic Erycis fines fraterni atque hospes Acestes:
Quis prohibet muros iacere et dare civibus urbem?
O patria et rapti nequiquam ex hoste Penates,
Nullane iam Troiae dicentur moenia? nusquam
Hectoreos amnis Xanthum et Simoenta videbo?
Quin agite et mecum infaustas exurite puppis.
Nam mihi Cassandrae per somnum vatis imago
Ardentis dare visa faces: "hic quaerite Troiam;
Hic domus est," inquit, "vobis." Iam tempus agi res,
Nec tantis mora prodigiis. En quattuor arae
Neptuno; deus ipse faces animumque ministrat.'
Haec memorans prima infensum vi corripit ignem
Sublataque procul dextra conixa coruscat
Et iacit. Arrectae mentes stupefactaque corda
Iliadum. Hic una e multis quae maxima natu,
Pyrgo, tot Priami natorum regia nutrix:
'Non Beroe vobis, non haec Rhoeteia, matres,
Est Dorycli coniunx; divini signa decoris
Ardentisque notate oculos, qui spiritus illi,
Qui voltus vocisque sonus vel gressus eunti.
Ipsa egomet dudum Beroen digressa reliqui
Aegram, indignantem, tali quod sola careret
Munere nec meritos Anchisae inferret honores.'
Haec effata.
At matres primo ancipites oculisque malignis
Ambiguae spectare rates miserum inter amorem
Praesentis terrae fatisque vocantia regna:
Cum dea se paribus per caelum sustulit alis
Ingentemque fuga secuit sub nubibus arcum.
Tum vero attonitae monstris actaeque furore
Conclamant, rapiuntque focis penetralibus ignem;
Pars spoliant aras, frondem ac virgulta facesque
Coniciunt: furit inmissis Volcanus habenis
Transtra per et remos et pictas abiete puppis.
Nuntius Anchisae ad tumulum cuneosque theatri
Incensas perfert navis Eumelus, et ipsi

Respiciunt atram in nimbo volitare favillam.
Primus et Ascanius, cursus ut laetus equestris
Ducebat, sic acer equo turbata petivit
Castra, nec exanimes possunt retinere magistri.
'Quis furor iste novus? quo nunc, quo tenditis, inquit,
'Heu miserae cives? non hostem inimicaque castra
Argivom, vestras spes uritis: en, ego vester
Ascanius.' Galeam ante pedes proiecit inanem,
Qua ludo indutus belli simulacra ciebat.
Accelerat simul Aeneas, simul agmina Teucrum.
Ast illae diversa metu per litora passim
Diffugiunt silvasque et sicubi concava furtim
Saxa petunt; piget incepti lucisque, suosque
Mutatae adgnoscunt, excussaque pectore Iuno est.
Sed non idcirco flammae atque incendia vires
Indomitas posuere; udo sub robore vivit
Stuppa vomens tardum fumum lentusque carinas
Est vapor et toto descendit corpore pestis,
Nec vires heroum infusaque flumina prosunt.
Tum pius Aeneas umeris abscindere vestem
Auxilioque vocare deos et tendere palmas:
'Iuppiter omnipotens, si nondum exosu's ad unum
Troianos, siquid pietas antiqua labores
Respicit humanos, da flammam evadere classi
Nunc, Pater, et tenuis Teucrum res eripe leto:
Vel tu, quod superest, infesto fulmine Morti,
Si mereor, demitte tuaque hic obrue dextra.'
Vix haec ediderat, cum effusis imbribus atra
Tempestas sine more furit tonitruque tremescunt
Ardua terrarum et campi; ruit aethere toto
Turbidus imber aqua densisque nigerrimus austris,
Implenturque super puppes, semiusta madescunt
Robora, restinctus donec vapor omnis et omnes
Quattuor amissis servatae a peste carinae.
At pater Aeneas, casu concussus acerbo,
Nunc huc ingentis nunc illuc pectore curas
Mutabat versans, Siculisne resideret arvis
Oblitus fatorum, Italasne capesseret oras.
Tum senior Nautes, unum Tritonia Pallas
Quem docuit multaque insignem reddidit arte:
(Hac responsa dabat vel quae portenderet ira
Magna deum vel quae fatorum posceret ordo:)
Isque his Aenean solatus vocibus infit:
'Nate dea, quo fata trahunt retrahuntque sequamur;
Quidquid erit, superanda omnis fortuna ferendo est.
Est tibi Dardanius divinae stirpis Acestes:
Hunc cape consiliis socium et coniunge volentem,
Huic trade, amissis superant qui navibus et quos

Pertaesum magni incepti rerumque tuarum est,
Longaevosque senes ac fessas aequore matres
Et quidquid tecum invalidum metuensque pericli est
Delige, et his habeant terris sine moenia fessi:
Urbem appellabunt permisso nomine Acestam.'
Talibus incensus dictis senioris amici
Tum vero in curas animo diducitur omnis.
Et Nox atra polum bigis subvecta tenebat.
Visa dehinc caelo facies delapsa parentis
Anchisae subito talis effundere voces:
'Nate mihi vita quondam, dum vita manebat,
Care magis, nate Iliacis exercite fatis,
Imperio Iovis huc venio, qui classibus ignem
Depulit, et caelo tandem miseratus ab alto est.
Consiliis pare, quae nunc pulcherrima Nautes
Dat senior; lectos iuvenes, fortissima corda,
Defer in Italiam. Gens dura atque aspera cultu
Debellanda tibi est Latio. Ditis tamen ante
Infernas accede domos et Averna per alta
Congressus pete, nate, meos. Non me impia namque
Tartara habent tristes umbrae, sed amoena piorum
Concilia Elysiumque colo. Huc casta Sibylla
Nigrarum multo pecudum te sanguine ducet.
Tum genus omne tuum et quae dentur moenia disces.
Iamque vale; torquet medios Nox umida cursus,
Et me saevus equis Oriens adflavit anhelis.'
Dixerat, et tenuis fugit ceu fumus in auras.
Aeneas, 'quo deinde ruis? quo proripis?' inquit,
'Quem fugis? aut quis te nostris complexibus arcet?'
Haec memorans cinerem et sopitos suscitat ignis,
Pergameumque Larem et canae penetralia Vestae
Farre pio et plena supplex veneratur acerra.
Extemplo socios primumque arcessit Acesten,
Et Iovis imperium et cari praecepta parentis
Edocet et quae nunc animo sententia constet.
Haut mora consiliis, nec iussa recusat Acestes.
Transcribunt urbi matres populumque volentem
Deponunt, animos nil magnae laudis egentis.
Ipsi transtra novant flammisque ambesa reponunt
Robora navigiis, aptant remosque rudentisque,
Exigui numero, sed bello vivida virtus.
Interea Aeneas urbem designat aratro
Sortiturque domos; hoc Ilium et haec loca Troiam
Esse iubet. Gaudet regno Troianus Acestes,
Indicitque forum et patribus dat iura vocatis.
Tum vicina astris Erycino in vertice sedes
Fundatur Veneri Idaliae, tumuloque sacerdos
Ac lucus late sacer additur Anchiseo.

Iamque dies epulata novem gens omnis, et aris
Factus honos: placidi straverunt aequora venti,
Creber et adspirans rursus vocat Auster in altum.
Exoritur procurva ingens per litora fletus;
Complexi inter se noctemque diemque morantur.
Ipsae iam matres, ipsi, quibus aspera quondam
Visa maris facies et non tolerabile numen,
Ire volunt omnemque fugae perferre laborem.
Quos bonus Aeneas dictis solatur amicis
Et consanguineo lacrimans commendat Acestae.
Tris Eryci vitulos et Tempestatibus agnam
Caedere deinde iubet solvique ex ordine funem.
Ipse, caput tonsae foliis evinctus olivae,
Stans procul in prora pateram tenet, extaque salsos
Proicit in fluctus ac vina liquentia fundit.
Prosequitur surgens a puppi ventus euntis:
Certatim socii feriunt mare et aequora verrunt.
At Venus interea Neptunum exercita curis
Adloquitur talisque effundit pectore questus:
'Iunonis gravis ira nec exsaturabile pectus
Cogunt me, Neptune, preces descendere in omnis;
Quam nec longa dies, pietas nec mitigat ulla,
Nec Iovis imperio fatisque infracta quiescit.
Non media de gente Phrygum exedisse nefandis
Urbem odiis satis est nec poenam traxe per omnem:
Reliquias Troiae cineres atque ossa peremptae
Insequitur: causas tanti sciat illa furoris.
Ipse mihi nuper Libycis tu testis in undis
Quam molem subito excierit: maria omnia caelo
Miscuit, Aeoliis nequiquam freta procellis,
In regnis hoc ausa tuis.
Per scelus ecce etiam Troianis matribus actis
Exussit foede puppis, et classe subegit
Amissa socios ignotae linquere terrae.
Quod superest, oro liceat dare tuta per undas
Vela tibi, liceat Laurentem attingere Thybrim,
Si concessa peto, si dant ea moenia Parcae.'
Tum Saturnius haec domitor maris edidit alti:
'Fas omne est, Cytherea, meis te fidere regnis,
Unde genus ducis. Merui quoque; saepe furores
Compressi et rabiem tantam caelique marisque.
Nec minor in terris, Xanthum Simoentaque testor,
Aeneae mihi cura tui. Cum Troïa Achilles
Exanimata sequens inpingeret agmina muris,
Milia multa daret leto, gemerentque repleti
Amnes, nec reperire viam atque evolvere posset
In mare se Xanthus, Pelidae tunc ego forti
Congressum Aenean nec dis nec viribus aequis

Nube cava rapui, cuperem cum vertere ab imo
Structa meis manibus periurae moenia Troiae.
Nunc quoque mens eadem perstat mihi, pelle timores:
Tutus, quos optas, portus accedet Averni.
Unus erit tantum, amissum quem gurgite quaeret;
Unum pro multis dabitur caput.'
His ubi laeta deae permulsit pectora dictis,
Iungit equos auro Genitor, spumantiaque addit
Frena feris manibusque omnis effundit habenas.
Caeruleo per summa levis volat aequora curru;
Subsidunt undae, tumidumque sub axe tonanti
Sternitur aequor aquis, fugiunt vasto aethere nimbi.
Tum variae comitum facies, inmania cete,
Et senior Glauci chorus Inousque Palaemon
Tritonesque citi Phorcique exercitus omnis;
Laeva tenet Thetis et Melite Panopeaque virgo,
Nesaee Spioque Thaliaque Cymodoceque.
Hic patris Aeneae suspensam blanda vicissim
Gaudia pertemptant mentem; iubet ocius omnis
Attolli malos, intendi bracchia velis.
Una omnes fecere pedem pariterque sinistros,
Nunc dextros solvere sinus, una ardua torquent
Cornua detorquentque, ferunt sua flamina classem.
Princeps ante omnis densum Palinurus agebat
Agmen; ad hunc alii cursum contendere iussi.
Iamque fere mediam caeli Nox umida metam
Contigerat; placida laxabant membra quiete
Sub remis fusi per dura sedilia nautae:
Cum levis aetheriis delapsus Somnus ab astris
Aëra dimovit tenebrosum et dispulit umbras,
Te, Palinure, petens, tibi somnia tristia portans
Insonti; puppique deus consedit in alta,
Phorbanti similis, funditque has ore loquellas:
'Iaside Palinure, ferunt ipsa aequora classem;
Aequatae spirant aurae; datur hora quieti.
Pone caput fessosque oculos furare labori:
Ipse ego paulisper pro te tua munera inibo.'
Cui vix attollens Palinurus lumina fatur:
'Mene salis placidi vultum fluctusque quietos
Ignorare iubes? mene huic confidere monstro?
Aenean credam quid enim, fallacibus auris
Et caeli totiens deceptus fraude sereni?'
Talia dicta dabat, clavomque adfixus et haerens
Nusquam amittebat oculosque sub astra tenebat.
Ecce deus ramum Lethaeo rore madentem
Vique soporatum Stygia super utraque quassat
Tempora, cunctantique natantia lumina solvit.

856. Alii aliter interpungunt. Vide notas.

Vix primos inopina quies laxaverat artus,
Et super incumbens cum puppis parte revolsa
Cumque gubernaclo liquidas proiecit in undas
Praecipitem ac socios nequiquam saepe vocantem;
Ipse volans tenuis se sustulit ales ad auras.
Currit iter tutum non setius aequore classis
Promissisque patris Neptuni interrita fertur.
Iamque adeo scopulos Sirenum advecta subibat
Difficilis quondam multorumque ossibus albos
(Tum rauca adsiduo longe sale saxa sonabant),
Cum pater amisso fluitantem errare magistro
Sensit, et ipse ratem nocturnis rexit in undis,
Multa gemens casuque animum concussus amici:
'O nimium caelo et pelago confise sereno,
Nudus in ignota, Palinure, iacebis harena.'

In v. 534 *honoris* scripsimus ex coniectura, de qua vide commentarium. Quod aliqui respuunt, *honorem* legant cum codd. pancioribus, non *honores* cum plurimis et veterrimis: quia *exsortem* sine genetivo ad *te* referre bene latine nequeunt.

LIBER SEXTUS.

Sic fatur lacrimans, classique inmittit habenas,
Et tandem Euboicis Cumarum adlabitur oris.
Obvertunt pelago proras; tum dente tenaci
Ancora fundabat navis et litora curvae
Praetexunt puppes. Iuvenum manus emicat ardens
Litus in Hesperium; quaerit pars semina flammae
Abstrusa in venis silicis, pars densa ferarum
Tecta rapit silvas inventaque flumina monstrat.
At pius Aeneas arces, quibus altus Apollo
Praesidet, horrendaeque procul secreta Sibyllae,
Antrum immane petit, magnam cui mentem animumque
Delius inspirat vates aperitque futura.
Iam subeunt Triviae lucos atque aurea tecta.
Daedalus, ut fama est, fugiens Minoia regna,
Praepetibus pinnis ausus se credere caelo,
Insuetum per iter gelidas enavit ad Arctos
Chalcidicaque levis tandem super astitit arce.
Redditus his primum terris tibi, Phoebe, sacravit
Remigium alarum posuitque immania templa.
In foribus letum Androgeo, tum pendere poenas
Cecropidae iussi, miserum! septena quotannis
Corpora natorum, stat ductis sortibus urna:
Contra elata mari respondet Cnosia tellus:
Hic crudelis amor tauri suppostaque furto
Pasiphae mixtumque genus prolesque biformis
Minotaurus inest, Veneris monimenta nefandae,
Hic labor ille domus et inextricabilis error;
Magnum reginae sed enim miseratus amorem
Daedalus ipse dolos tecti ambagesque resolvit,
Caeca regens filo vestigia. Tu quoque magnam
Partem opere in tanto, sineret dolor, Icare, haberes.
Bis conatus erat casus effingere in auro,
Bis patriae cecidere manus. Quin protinus omnia
Perlegerent oculis, ni iam praemissus Achates
Adforet atque una Phoebi Triviaeque sacerdos,
Deiphobe Glauci, fatur quae talia regi:
'Non hoc ista sibi tempus spectacula poscit;
Nunc grege de intacto septem mactare iuvencos
Praestiterit, totidem lectas de more bidentis.'
Talibus adfata Aenean (nec sacra morantur
Iussa viri) Teucros vocat alta in templa sacerdos.

Excisum Euboicae latus ingens rupis in antrum,
Quo lati ducunt aditus centum, ostia centum;
Unde ruunt totidem voces, responsa Sibyllae.
Ventum erat ad limen, cum virgo, 'poscere fata
Tempus,' ait; 'deus, ecce, deus.' Cui talia fanti
Ante fores subito non voltus, non color unus,
Non comptae mansere comae; sed pectus anhelum,
Et rabie fera corda tument; maiorque videri
Nec mortale sonans, adflata est numine quando
Iam propiore dei. 'Cessas in vota precesque,
Tros,' ait, 'Aenea, cessas? neque enim ante dehiscent
Attonitae magna ora domus.' Et talia fata
Conticuit. Gelidus Teucris per dura cucurrit
Ossa tremor, funditque preces rex pectore ab imo:
'Phoebe, gravis Troiae semper miserate labores,
Dardana qui Paridis direxti tela manusque
Corpus in Aeacidae, magnas obeuntia terras
Tot maria intravi duce te penitusque repostas
Massylum gentes praetentaque Syrtibus arva:
Iam tandem Italiae fugientis prendimus oras;
Hac Troiana tenus fuerit fortuna secuta.
Vos quoque Pergameae iam fas est parcere genti,
Dique deaeque omnes, quibus obstitit Ilium et ingens
Gloria Dardaniae. Tuque, o sanctissima vates,
Praescia venturi, da (non indebita posco
Regna meis fatis) Latio considere Teucros
Errantisque deos agitataque numina Troiae.
Tum Phoebo et Triviae solido de marmore templum
Instituam festosque dies de nomine Phoebi.
Te quoque magna manent regnis penetralia nostris;
Hic ego namque tuas sortes arcanaque fata,
Dicta meae genti, ponam lectosque sacrabo,
Alma, viros. Foliis tantum ne carmina manda,
Ne turbata volent rapidis ludibria ventis:
Ipsa canas oro.' Finem dedit ore loquendi.
At, Phoebi nondum patiens, immanis in antro
Bacchatur vates, magnum si pectore possit
Excussisse deum; tanto magis ille fatigat
Os rabidum, fera corda domans, fingitque premendo.
Ostia iamque domus patuere ingentia centum
Sponte sua vatisque ferunt responsa per auras:
'O tandem magnis pelagi defuncte periclis
(Sed terrae graviora manent), in regna Lavini
Dardanidae venient; mitte hanc de pectore curam;
Sed non et venisse volent: bella, horrida bella
Et Thybrim multo spumantem sanguine cerno.
Non Simois tibi nec Xanthus nec Dorica castra
Defuerint; alius Latio iam partus Achilles,

Natus et ipse dea; nec Teucris addita Iuno
Usquam aberit: cum tu supplex in rebus egenis
Quas gentis Italum aut quas non oraveris urbes?
Causa mali tanti coniunx iterum hospita Teucris
Externique iterum thalami.
Tu ne cede malis, sed contra audentior ito
Quam tua te Fortuna sinet. Via prima salutis,
Quod minime reris, Graia pandetur ab urbe.'
Talibus ex adyto dictis Cymaea Sibylla
Horrendas canit ambages antroque remugit,
Obscuris vera involvens: ea frena furenti
Concutit et stimulos sub pectore vertit Apollo.
Ut primum cessit furor et rabida ora quierunt,
Incipit Aeneas heros: 'non ulla laborum,
O virgo, nova mi facies inopinave surgit;
Omnia praecepi atque animo mecum ante peregi.
Unum oro: quando hic inferni ianua regis
Dicitur et tenebrosa palus Acheronte refuso,
Ire ad conspectum cari genitoris et ora
Contingat, doceas iter et sacra ostia pandas.
Illum ego per flammas et mille sequentia tela
Eripui his umeris medioque ex hoste recepi;
Ille meum comitatus iter maria omnia mecum
Atque omnis pelagique minas caelique ferebat,
Invalidus, viris ultra sortemque senectae.
Quin, ut te supplex peterem et tua limina adirem,
Idem orans mandata dabat. Gnatique patrisque,
Alma, precor, miserere, potes namque omnia, nec te
Nequiquam lucis Hecate praefecit Avernis.
Si potuit manis arcessere coniugis Orpheus
Threicia fretus cithara fidibusque canoris,
Si fratrem Pollux alterna morte redemit
Itque reditque viam totiens (quid Thesea magnum,
Quid memorem Alciden?), et mi genus ab Iove summo.'
Talibus orabat dictis arasque tenebat,
Cum sic orsa loqui vates: 'sate sanguine divom,
Tros Anchisiade, facilis descensus Averno;
Noctes atque dies patet atri ianua Ditis;
Sed revocare gradum superasque evadere ad auras,
Hoc opus, hic labor est: pauci, quos aequus amavit
Iuppiter aut ardens evexit ad aethera virtus,
Dis geniti potuere: tenent media omnia silvae,
Cocytusque sinu labens circumvenit atro.
Quod si tantus amor menti, si tanta cupido
Bis Stygios innare lacus, bis nigra videre
Tartara, et insano iuvat indulgere labori,
Accipe quae peragenda prius. Latet arbore opaca
Aureus et foliis et lento vimine ramus,

Iunoni infernae dictus sacer; hunc tegit omnis
Lucus et obscuris claudunt convallibus umbrae.
Sed non ante datur telluris operta subire,
Auricomos quam quis decerpserit arbore fetus.
Hoc sibi pulchra suum ferri Proserpina munus
Instituit. Primo avolso non deficit alter
Aureus, et simili frondescit virga metallo.
Ergo alte vestiga oculis, et rite repertum
Carpe manu; namque ipse volens facilisque sequetur,
Si te fata vocant; aliter non viribus ullis
Vincere nec duro poteris convellere ferro.
Praeterea iacet exanimum tibi corpus amici,
Heu nescis, totamque incestat funere classem,
Dum consulta petis nostroque in limine pendes.
Sedibus hunc refer ante suis et conde sepulchro.
Duc nigras pecudes; ea prima piacula sunto.
Sic demum lucos Stygis et regna invia vivis
Aspicies.' Dixit pressoque obmutuit ore.
Aeneas maesto defixus lumina voltu
Ingreditur, linquens antrum, caecosque volutat
Eventus animo secum: cui fidus Achates
It comes et paribus curis vestigia figit.
Multa inter sese vario sermone serebant,
Quem socium exanimem vates, quod corpus humandum
Diceret; atque illi Misenum in litore sicco,
Ut venere, vident indigna morte peremptum,
Misenum Aeoliden, quo non praestantior alter
Aere ciere viros Martemque accendere cantu.
Hectoris hic magni fuerat comes, Hectora circum
Et lituo pugnas insignis obibat et hasta.
Postquam illum vita victor spoliavit Achilles,
Dardanio Aeneae sese fortissimus heros
Addiderat socium, non inferiora secutus.
Sed tum forte cava dum personat aequora concha
Demens, et cantu vocat in certamina divos,
Aemulus exceptum Triton, si credere dignum est,
Inter saxa virum spumosa inmerserat unda.
Ergo omnes magno circum clamore fremebant,
Praecipue pius Aeneas. Tum iussa Sibyllae,
Haut mora, festinant flentes aramque sepulchri
Congerere arboribus caeloque educere certant.
Itur in antiquam silvam, stabula alta ferarum;
Procumbunt piceae, sonat icta securibus ilex,
Fraxineaeque trabes cuneis et fissile robur
Scinditur, advolvunt ingentis montibus ornos.
Nec non Aeneas opera inter talia primus
Hortatur socios paribusque accingitur armis.
Atque haec ipse suo tristi cum corde volutat,

Aspectans silvam inmensam, et sic forte precatur:
'Si nunc se nobis ille aureus arbore ramus
Ostendat nemore in tanto, quando omnia vere
Heu nimium de te vates, Misene, locuta est.'
Vix ea fatus erat, geminae cum forte columbae
Ipsa sub ora viri caelo venere volantes
Et viridi sedere solo. Tum maximus heros
Maternas adgnoscit aves laetusque precatur:
'Este duces o, siqua via est, cursumque per auras
Derigite in lucos, ubi pinguem dives opacat
Ramus humum. Tuque o dubiis ne defice rebus,
Diva parens.' Sic effatus vestigia pressit,
Observans, quae signa ferant, quo tendere pergant.
Pascentes illae tantum prodire volando,
Quantum acie possent oculi servare sequentum:
Inde ubi venere ad fauces grave olentis Averni,
Tollunt se celeres liquidumque per aëra lapsae
Sedibus optatis gemina super arbore sidunt,
Discolor unde auri per ramos aura refulsit.
Quale solet silvis brumali frigore viscum
Fronde virere nova, quod non sua seminat arbos,
Et croceo fetu teretis circumdare truncos:
Talis erat species auri frondentis opaca
Ilice, sic leni crepitabat brattea vento.
Corripit Aeneas extemplo avidusque refringit
Cunctantem et vatis portat sub tecta Sibyllae.
Nec minus interea Misenum in litore Teucri
Flebant et cineri ingrato suprema ferebant.
Principio pinguem taedis et robore secto
Ingentem struxere pyram, cui frondibus atris
Intexunt latera et feralis ante cupressos
Constituunt, decorantque super fulgentibus armis.
Pars calidos latices et aëna undantia flammis
Expediunt corpusque lavant frigentis et ungunt.
Fit gemitus. Tum membra toro defleta reponunt
Purpureasque super vestes, velamina nota,
Coniciunt: pars ingenti subiere feretro,
Triste ministerium, et subiectam more parentum
Aversi tenuere facem. Congesta cremantur
Turea dona, dapes, fuso crateres olivo.
Postquam conlapsi cineres et flamma quievit,
Reliquias vino et bibulam lavere favillam,
Ossaque lecta cado texit Corynaeus aëno.
Idem ter socios pura circumtulit unda
Spargens rore levi et ramo felicis olivae,
Lustravitque viros dixitque novissima verba.
At pius Aeneas ingenti mole sepulchrum
Inponit suaque arma viro remumque tubamque

Monte sub aërio, qui nunc Misenus ab illo
Dicitur aeternumque tenet per saecula nomen.
His actis propere exequitur praecepta Sibyllae.
Spelunca alta fuit vastoque immanis hiatu,
Scrupea, tuta lacu nigro nemorumque tenebris,
Quam super haut ullae poterant inpune volantes
Tendere iter pinnis: talis sese halitus atris
Faucibus effundens supera ad convexa ferebat:
Unde locum Grai dixerunt nomine Aornon.
Quattuor hic primum nigrantis terga iuvencos
Constituit frontique invergit vina sacerdos,
Et summas carpens media inter cornua saetas
Ignibus inponit sacris, libamina prima,
Voce vocans Hecaten caeloque Ereboque potentem.
Supponunt alii cultros tepidumque cruorem
Succipiunt pateris, Ipse atri velleris agnam
Aeneas matri Eumenidum magnaeque sorori
Ense ferit sterilemque tibi, Proserpina, vaccam:
Tum Stygio regi nocturnas incohat aras
Et solida inponit taurorum viscera flammis,
Pingue super oleum infundens ardentibus extis.
Ecce autem primi sub lumina solis et ortus
Sub pedibus mugire solum et iuga coepta moveri
Silvarum visaeque canes ululare per umbram
Adventante dea. 'Procul o, procul este, profani'
Conclamat vates, 'totoque absistite luco;
Tuque invade viam vaginaque eripe ferrum;
Nunc animis opus, Aenea, nunc pectore firmo.'
Tantum effata furens antro se inmisit aperto:
Ille ducem haut timidis vadentem passibus aequat.
Di, quibus imperium est animarum, Umbraeque silentes
Et Chaos et Phlegethon, loca nocte tacentia late,
Sit mihi fas audita loqui, sit numine vestro
Pandere res alta terra et caligine mersas.
Ibant obscuri sola sub nocte per umbram
Perque domos Ditis vacuas et inania regna:
Quale per incertam lunam sub luce maligna
Est iter in silvis, ubi caelum condidit umbra
Iuppiter et rebus nox abstulit atra colorem.
Vestibulum ante ipsum primisque in faucibus Orci
Luctus et ultrices posuere cubilia Curae,
Pallentesque habitant Morbi tristisque Senectus
Et Metus et malesuada Fames ac turpis Egestas,
Terribiles visu formae, Letumque Laboeque;
Tum consanguineus Leti Sopor et mala mentis
Gaudia mortiferumque adverso in limine Bellum
Ferreique Eumenidum thalami et Discordia demens,
Vipereum crinem vittis innexa cruentis.

In medio ramos annosaque bracchia pandit
Ulmus opaca ingens, quam sedem Somnia volgo
Vana tenere ferunt foliisque sub omnibus haerent.
Multaque praeterea variarum monstra ferarum
Centauri in foribus stabulant Scyllaeque biformes
Et centumgeminus Briareus ac belua Lernae
Horrendum stridens, flammisque armata Chimaera,
Gorgones Harpyiaeque et forma tricorporis umbrae.
Corripit hic subita trepidus formidine ferrum
Aeneas strictamque aciem venientibus offert,
Et ni docta comes tenuis sine corpore vitas
Admoneat volitare cava sub imagine formae,
Inruat et frustra ferro diverberet umbras.
Hinc via Tartarei quae fert Acherontis ad undas.
Turbidus hic caeno vastaque voragine gurges
Aestuat atque omnem Cocyto eructat harenam.
Portitor has horrendus aquas et flumina servat
Terribili squalore Charon, cui plurima mento
Canities inculta iacet, stant lumina flamma,
Sordidus ex umeris nodo dependet amictus.
Ipse ratem conto subigit velisque ministrat,
Et ferruginea subvectat corpora cumba,
Iam senior, sed cruda deo viridisque senectus.
Huc omnis turba ad ripas effusa ruebat,
Matres atque viri defunctaque corpora vita
Magnanimum heroum, pueri innuptaeque puellae
Impositique rogis iuvenes ante ora parentum:
Quam multa in silvis autumni frigore primo
Lapsa cadunt folia, aut ad terram gurgite ab alto
Quam multae glomerantur aves, ubi frigidus annus
Trans pontum fugat et terris inmittit apricis.
Stabant orantes primi transmittere cursum
Tendebantque manus ripae ulterioris amore:
Navita sed tristis nunc hos nunc accipit illos,
Ast alios longe summotos arcet harena.
Aeneas miratus enim motusque tumultu,
'Dic,' ait, 'o virgo, quid volt concursus ad amnem,
Quidve petunt animae, vel quo discrimine ripas
Hae linquunt, illae remis vada livida verrunt?'
Olli sic breviter fata est longaeva sacerdos:
'Anchisa generate, deum certissima proles,
Cocyti stagna alta vides Stygiamque paludem,
Di cuius iurare timent et fallere numen.
Haec omnis, quam cernis, inops inhumataque turbast,
Portitor ille Charon; hi, quos vehit unda, sepulti.
Nec ripas datur horrendas et rauca fluenta
Transportare prius, quam sedibus ossa quierunt.
Centum errant annos volitantque haec litora circum;

Tum demum admissi stagna exoptata revisunt.
Constitit Anchisa satus et vestigia pressit,
Multa putans sortemque animo miseratus iniquam.
Cernit ibi maestos et mortis honore carentis
Leucaspim et Lyciae ductorem classis Oronten,
Quos simul ab Troia ventosa per aequora vectos
Obruit Auster, aqua involvens navemque virosque.
Ecce gubernator sese Palinurus agebat,
Qui Libyco nuper cursu, dum sidera servat,
Exciderat puppi mediis effusus in undis.
Hunc ubi vix multa maestum cognovit in umbra,
Sic prior adloquitur: 'quis te, Palinure, deorum
Eripuit nobis medioque sub aequore mersit?
Dic age: namque mihi, fallax haut ante repertus,
Hoc uno responso animum delusit Apollo,
Qui fore te ponto incolumem finisque canebat
Venturum Ausonios: en haec promissa fides est?'
Ille autem: 'neque te Phoebi cortina fefellit,
Dux Anchisiade, nec me deus aequore mersit.
Namque gubernaclum multa vi forte revolsum,
Cui datus haerebam custos cursusque regebam,
Praecipitans traxi mecum. Maria aspera iuro
Non ullum pro me tantum cepisse timorem,
Quam tua ne spoliata armis, excussa magistro,
Deficeret tantis navis surgentibus undis.
Tris Notus hibernas immensa per aequora noctes
Vexit me violentus aqua; vix lumine quarto
Prospexi Italiam summa sublimis ab unda.
Paulatim adnabam terrae; iam tuta tenebam,
Ni gens crudelis madida cum veste gravatum
Prensantemque uncis manibus capita aspera montis
Ferro invasisset praedamque ignara putasset.
Nunc me fluctus habet versantque in litore venti.
Quod te per caeli iucundum lumen et auras,
Per genitorem oro, per spes surgentis Iuli,
Eripe me his, invicte, malis: aut tu mihi terram
Inice, namque potes, portusque require Velinos,
Aut tu, siqua via est, siquam tibi diva creatrix
Ostendit (neque enim, credo, sine numine divom
Flumina tanta paras Stygiamque innare paludem)
Da dextram misero et tecum me tolle per undas,
Sedibus ut saltem placidis in morte quiescam.
Talia fatus erat, coepit cum talia vates:
'Unde haec, o Palinure, tibi tam dira cupido?
Tu Stygias inhumatus aquas amnemque severum
Eumenidum aspicies ripamve iniussus adibis?
Desine fata deum flecti sperare precando.
Sed cape dicta memor, duri solacia casus.

Nam tua finitimi, longe lateque per urbes
Prodigiis acti caelestibus, ossa piabunt,
Et statuent tumulum et tumulo sollemnia mittent,
Aeternumque locus Palinuri nomen habebit.'
His dictis curae emotae pulsusque parumper
Corde dolor tristi; gaudet cognomine terra.
Ergo iter inceptum peragunt fluvioque propinquant.
Navita quos iam inde ut Stygia prospexit ab unda
Per tacitum nemus ire pedemque advertere ripae,
Sic prior adgreditur dictis atque increpat ultro:
'Quisquis es, armatus qui nostra ad flumina tendis,
Fare age, quid venias, iam istinc, et comprime gressum.
Umbrarum hic locus est, somni noctisque soporae;
Corpora viva nefas Stygia vectare carina.
Nec vero Alciden me sum laetatus euntem
Accepisse lacu nec Thesea Pirithoumque,
Dis quamquam geniti atque invicti viribus essent.
Tartareum ille manu custodem in vincla petivit
Ipsius a solio regis, traxitque trementem;
Hi dominam Ditis thalamo deducere adorti.'
Quae contra breviter fata est Amphrysia vates:
'Nullae hic insidiae tales, absiste moveri,
Nec vim tela ferunt; licet ingens ianitor antro
Aeternum latrans exsanguis terreat umbras,
Casta licet patrui servet Proserpina limen.
Troïus Aeneas, pietate insignis et armis,
Ad genitorem imas Erebi descendit ad umbras.
Si te nulla movet tantae pietatis imago,
At ramum hunc (aperit ramum, qui veste latebat)
Adgnoscas.' Tumida ex ira tum corda residunt,
Nec plura his: ille admirans venerabile donum
Fatalis virgae, longo post tempore visum,
Caeruleam advertit puppim ripaeque propinquat.
Inde alias animas, quae per iuga longa sedebant,
Deturbat laxatque foros; simul accipit alveo
Ingentem Aenean. Gemuit sub pondere cumba
Sutilis et multam accepit rimosa paludem.
Tandem trans fluvium incolumis vatemque virumque
Informi limo glaucaque exponit in ulva.
Cerberus haec ingens latratu regna trifauci
Personat, adverso recubans immanis in antro:
Cui vates, horrere videns iam colla colubris,
Melle soporatam et medicatis frugibus offam
Obicit. Ille fame rabida tria guttura pandens
Corripit obiectam, atque immania terga resolvit
Fusus humi, totoque ingens extenditur antro.
Occupat Aeneas aditum custode sepulto
Evaditque celer ripam inremeabilis undae.

Continuo auditae voces vagitus et ingens
Infantumque animae flentes in limine primo,
Quos dulcis vitae exsortis et ab ubere raptos
Abstulit atra dies et funere mersit acerbo.
Hos iuxta falso damnati crimine mortis.
Nec vero hae sine sorte datae, sine iudice, sedes:
Quaesitor Minos urnam movet; ille silentum
Conciliumque vocat vitasque et crimina discit.
Proxima deinde tenent maesti loca, qui sibi letum
Insontes peperere manu lucemque perosi
Proiecere animas. Quam vellent aethere in alto
Nunc et pauperiem et duros perferre labores!
Fas obstat, tristique palus inamabilis unda
Alligat et noviens Styx interfusa coercet.
Nec procul hinc partem fusi monstrantur in omnem
Lugentes campi; sic illos nomine dicunt.
Hic quos durus amor crudeli tabe peredit,
Secreti celant calles et myrtea circum
Silva tegit: curae non ipsa in morte relinquunt.
His Phaedram Procrimque locis maestamque Eriphylen,
Crudelis nati monstrantem volnera, cernit,
Euadnenque et Pasiphaen; his Laodamia
It comes et iuvenis quondam, nunc femina Caeneus,
Rursus et in veterem fato revoluta figuram.
Inter quas Phoenissa recens a volnere Dido
Errabat silva in magna; quam Troïus heros
Ut primum iuxta stetit adgnovitque per umbram
Obscuram, qualem primo qui surgere mense
Aut videt aut vidisse putat per nubila lunam,
Demisit lacrimas dulcique adfatus amorest:
'Infelix Dido, verus mihi nuntius ergo
Venerat extinctam ferroque extrema secutam?
Funeris heu tibi causa fui? Per sidera iuro,
Per superos et siqua fides tellure sub ima est,
Invitus, regina, tuo de litore cessi:
Sed me iussa deum, quae nunc has ire per umbras,
Per loca senta situ cogunt noctemque profundam,
Imperiis egere suis; nec credere quivi
Hunc tantum tibi me discessu ferre dolorem.
Siste gradum teque aspectu ne subtrahe nostro.
Quem fugis? extremum fato quod te adloquor, hoc est.'
Talibus Aeneas ardentem et torva tuentem
Lenibat dictis animum lacrimasque ciebat.
Illa solo fixos oculos aversa tenebat;
Nec magis incepto voltum sermone movetur,
Quam si dura silex aut stet Marpesia cautes.
Tandem corripuit sese atque inimica refugit
In nemus umbriferum, coniunx ubi pristinus illi

Respondet curis aequatque Sychaeus amorem.
Nec minus Aeneas, casu concussus iniquo,
Prosequitur lacrimans longe et miseratur euntem.
Inde datum molitur iter. Iamque arva tenebant
Ultima, quae bello clari secreta frequentant.
Hic illi occurrit Tydeus, hic inclutus armis
Parthenopaeus et Adrasti pallentis imago,
Hic multum fleti ad superos belloque caduci
Dardanidae, quos ille omnis longo ordine cernens
Ingemuit, Glaucumque Medontaque Thersilochumque,
Tris Antenoridas, Cererique sacrum Polyboten
Idaeumque etiam currus etiam arma tenentem.
Circumstant animae dextra laevaque frequentes.
Nec vidisse semel satis est; iuvat usque morari
Et conferre gradum et veniendi discere causas.
At Danaum proceres Agamemnoniaeque phalanges
Ut videre virum fulgentiaque arma per umbras,
Ingenti trepidare metu; pars vertere terga,
Ceu quondam petiere rates; pars tollere vocem
Exiguam: inceptus clamor frustratur hiantis.
Atque hic Priamiden laniatum corpore toto
Deiphobum vidit, lacerum crudeliter ora,
Ora manusque ambas, populataque tempora raptis
Auribus et truncas inhonesto volnere naris.
Vix adeo adgnovit pavitantem ac dira tegentem
Supplicia, et notis compellat vocibus ultro:
'Deiphobe armipotens, genus alto a sanguine Teucri,
Quis tam crudelis optavit sumere poenas?
Cui tantum de te licuit? Mihi fama suprema
Nocte tulit fessum vasta te caede Pelasgum
Procubuisse super confusae stragis acervum.
Tunc egomet tumulum Rhoeteo in litore inanem
Constitui et magna manis ter voce vocavi.
Nomen et arma locum servant; te, amice, nequivi
Conspicere et patria decedens ponere terra.'
Ad quae Priamides: 'nihil o tibi, amice, relictum;
Omnia Deiphobo solvisti et funeris umbris.
Sed me fata mea et scelus exitiale Lacaenae
His mersere malis; illa haec monimenta reliquit.
Namque ut supremam falsa inter gaudia noctem
Egerimus, nosti; et nimium meminisse necessest.
Cum fatalis equus saltu super ardua venit
Pergama et armatum peditem gravis attulit alvo,
Illa chorum simulans euantis orgia circum
Ducebat Phrygias; flammam media ipsa tenebat
Ingentem et summa Danaos ex arce vocabat.
Tum me confectum curis somnoque gravatum
Infelix habuit thalamus pressitque iacentem

Dulcis et alta quies placidaeque similima morti.
Egregia interea coniunx arma omnia tectis
Amovet (et fidum capiti subduxerat ensem),
Intra tecta vocat Menelaum et limina pandit,
Scilicet id magnum sperans fore munus amanti
Et famam extingui veterum sic posse malorum.
Quid moror? inrumpunt thalamo, comes additus una
Hortator scelerum Aeolides. Di, talia Grais
Instaurate, pio si poenas ore reposco.
Sed te qui vivum casus, age fare vicissim,
Attulerint. Pelagine venis erroribus actus
An monitu divom? an quae te Fortuna fatigat,
Ut tristis sine sole domos, loca turbida, adires?'
Hac vice sermonum roseis Aurora quadrigis
Iam medium aetherio cursu traiecerat axem,
Et fors omne datum traherent per talia tempus,
Sed comes admonuit breviterque adfata Sibylla est:
'Nox ruit, Aenea; nos flendo ducimus horas.
Hic locus est, partis ubi se via findit in ambas:
Dextera quae Ditis magni sub moenia tendit,
Hac iter Elysium nobis; at laeva malorum
Exercet poenas et ad impia Tartara mittit.'
Deiphobus contra: 'ne saevi, magna sacerdos;
Discedam, explebo numerum reddarque tenebris.
I decus, i, nostrum; melioribus utere fatis.'
Tantum effatus, et in verbo vestigia torsit.
Respicit Aeneas, subito et sub rupe sinistra
Moenia lata videt, triplici circumdata muro,
Quae rapidus flammis ambit torrentibus amnis,
Tartareus Phlegethon, torquetque sonantia saxa.
Porta adversa ingens, solidoque adamante columnae,
Vis ut nulla virum, non ipsi exscindere bello
Caelicolae valeant; stat ferrea turris ad auras,
Tisiphoneque sedens, palla succincta cruenta,
Vestibulum exsomnis servat noctesque diesque.
Hinc exaudiri gemitus et saeva sonare
Verbera, tum stridor ferri tractaeque catenae.
Constitit Aeneas strepituque exterritus haesit.
'Quae scelerum facies? o virgo, effare; quibusve
Urgentur poenis? quis tantus plangor ad auris?'
Tum vates sic orsa loqui: 'dux inclute Teucrum,
Nulli fas casto sceleratum insistere limen;
Sed me cum lucis Hecate praefecit Avernis,
Ipsa deum poenas docuit perque omnia duxit.
Gnosius haec Rhadamanthus habet durissima regna
Castigatque auditque dolos subigitque fateri,
Quae quis apud superos, furto laetatus inani,
Distulit in seram commissa piacula mortem.

Continuo sontis ultrix accincta flagello
Tisiphone quatit insultans, torvosque sinistra
Intentans anguis vocat agmina saeva sororum.'
(Tum demum horrisono stridentes cardine sacrae
Panduntur portae). 'Cernis, custodia qualis
Vestibulo sedeat? facies quae limina servet?
Quinquaginta atris immanis hiatibus Hydra
Saevior intus habet sedem. Tum Tartarus ipse
Bis patet in praeceps tantum tenditque sub umbras,
Quantus ad aetherium caeli suspectus Olympum.
Hic genus antiquom Terrae, Titania pubes,
Fulmine deiecti fundo volvuntur in imo.
Hic et Aloidas geminos immania vidi
Corpora, qui manibus magnum rescindere caelum
Adgressi superisque Iovem detrudere regnis.
Vidi et crudelis dantem Salmonea poenas,
Dum flammas Iovis et sonitus imitatur Olympi.
Quattuor hic invectus equis et lampada quassans
Per Graium populos mediaeque per Elidis urbem
Ibat ovans divomque sibi poscebat honorem
Demens, qui nimbos et non imitabile fulmen
Aere et cornipedum pulsu simularet equorum.
At Pater omnipotens densa inter nubila telum
Contorsit, non ille faces nec fumea taedis
Lumina, praecipitemque immani turbine adegit.
Nec non et Tityon, Terrae omniparentis alumnum,
Cernere erat, per tota novem cui iugera corpus
Porrigitur, rostroque immanis voltur obunco
Immortale iecur tondens fecundaque poenis
Viscera rimaturque epulis habitatque sub alto
Pectore, nec fibris requies datur ulla renatis.
Quid memorem Lapithas, Ixiona Pirithoumque, et
Quo super atra silex iam iam lapsura cadentique
Imminet adsimilis? lucent genialibus altis
Aurea fulcra toris, epulaeque ante ora paratae
Regifico luxu; Furiarum maxima iuxta
Accubat et manibus prohibet contingere mensas
Exsurgitque facem attollens atque intonat ore.
Hic, quibus invisi fratres, dum vita manebat,
Pulsatusve parens et fraus innexa clienti,
Aut qui divitiis soli incubuere repertis
Nec partem posuere suis, quae maxima turba est,
Quique ob adulterium caesi, quique arma secuti
Impia nec veriti dominorum fallere dextras,
Inclusi poenam expectant. Ne quaere doceri
Quam poenam, aut quae forma viros fortunave mersit.
Saxum ingens volvunt alii, radiisque rotarum
Districti pendent; sedet aeternumque sedebit

Infelix Theseus; Phlegyasque miserrimus omnis
Admonet et magna testatur voce per umbras:
'Discite iustitiam moniti et non temnere divos.'
Vendidit hic auro patriam dominumque potentem
Imposuit, fixit leges pretio atque refixit;
Hic thalamum invasit natae vetitosque hymenaeos;
Ausi omnes immane nefas ausoque potiti.
Non, mihi si linguae centum sint oraque centum,
Ferrea vox, omnis scelerum comprendere formas,
Omnia poenarum percurrere nomina possim.'
Haec ubi dicta dedit Phoebi longaeva sacerdos,
'Sed iam age, carpe viam et susceptum perfice munus,
Adceleremus,' ait; 'Cyclopum educta caminis
Moenia conspicio atque adverso fornice portas,
Haec ubi nos praecepta iubent deponere dona.'
Dixerat, et pariter gressi per opaca viarum
Corripiunt spatium medium foribusque propinquant.
Occupat Aeneas aditum corpusque recenti
Spargit aqua ramumque adverso in limine figit.
His demum exactis, perfecto munere divae,
Devenere locos laetos et amoena virecta
Fortunatorum nemorum sedesque beatas.
Largior hic campos aether et lumine vestit
Purpureo, solemque suum, sua sidera norunt.
Pars in gramineis exercent membra palaestris,
Contendunt ludo et fulva luctantur harena;
Pars pedibus plaudunt choreas et carmina dicunt.
Nec non Thraecius longa cum veste sacerdos
Obloquitur numeris septem discrimina vocum,
Iamque eadem digitis, iam pectine pulsat eburno.
Hic genus antiquom Teucri, pulcherrima proles,
Magnanimi heroes nati melioribus annis,
Ilusque Assaracusque et Troiae Dardanus auctor.
Arma procul currusque virum miratur inanis:
Stant terra defixae hastae passimque soluti
Per campum pascuntur equi. Quae gratia currum
Armorumque fuit vivis, quae cura nitentis
Pascere equos, eadem sequitur tellure repostos.
Conspicit ecce alios dextra laevaque per herbam
Vescentis laetumque choro paeana canentis
Inter odoratum lauri nemus, unde superne
Plurimus Eridani per silvam volvitur amnis.
Hic manus ob patriam pugnando volnera passi,
Quique sacerdotes casti, dum vita manebat,
Quique pii vates et Phoebo digna locuti,
Inventas aut qui vitam excoluere per artis,
Quique sui memores aliquos fecere merendo;
Omnibus his nivea cinguntur tempora vitta.

Quos circumfusos sic est adfata Sibylla,
Musaeum ante omnis, medium nam plurima turba
Hunc habet atque umeris exstantem suspicit altis:
'Dicite, felices animae, tuque, optime vates,
Quae regio Anchisen, quis habet locus? illius ergo
Venimus et magnos Erebi tranavimus amnis.'
Atque huic responsum paucis ita reddidit heros:
'Nulli certa domus; lucis habitamus opacis
Riparumque toros et prata recentia rivis
Incolimus. Sed vos, si fert ita corde voluntas,
Hoc superate iugum, et facili iam tramite sistam.'
Dixit, et ante tulit gressum camposque nitentis
Desuper ostentat; dehinc summa cacumina linquunt.
At pater Anchises penitus convalle virenti
Inclusas animas superumque ad lumen ituras
Lustrabat studio recolens, omnemque suorum
Forte recensebat numerum carosque nepotes
Fataque fortunasque virum moresque manusque.
Isque ubi tendentem adversum per gramina vidit
Aenean, alacris palmas utrasque tetendit,
Effusaeque genis lacrimae, et vox excidit ore:
'Venisti tandem, tuaque expectata parenti
Vicit iter durum pietas? datur ora tueri,
Nate, tua et notas audire et reddere voces?
Sic equidem ducebam animo rebarque futurum
Tempora dinumerans, nec me mea cura fefellit.
Quas ego te terras et quanta per aequora vectum
Accipio, quantis iactatum, nate, periclis!
Quam metui, nequid Libyae tibi regna nocerent!'
Ille autem: 'tua me, genitor, tua tristis imago
Saepius occurrens haec limina tendere adegit:
Stant sale Tyrrheno classes. Da iungere dextram,
Da, genitor, teque amplexu ne subtrahe nostro.'
Sic memorans largo fletu simul ora rigabat.
Ter conatus ibi collo dare bracchia circum,
Ter frustra comprensa manus effugit imago
Par levibus ventis volucrique simillima somno.
Interea videt Aeneas in valle reducta
Seclusum nemus et virgulta sonantia silvis,
Lethaeumque domos placidas qui praenatat amnem.
Hunc circum innumerae gentes populique volabant;
Ac velut in pratis ubi apes aestate serena
Floribus insidunt variis et candida circum
Lilia funduntur, strepit omnis murmure campus.
Horrescit visu subito causasque requirit
Inscius Aeneas, quae sint ea flumina porro,
Quive viri tanto complerint agmine ripas.
Tum pater Anchises: 'animae, quibus altera fato

Corpora debentur, Lethaei ad fluminis undam
Securos latices et longa oblivia potant.
Has equidem memorare tibi atque ostendere coram,
Iampridem hanc prolem cupio enumerare meorum,
Quo magis Italia mecum laetere reperta.'
'O pater, anne aliquas ad caelum hinc ire putandum est
Sublimis animas iterumque ad tarda reverti
Corpora? quae lucis miseris tam dira cupido?'
'Dicam equidem, nec te suspensum, nate, tenebo'
Suscipit Anchises, atque ordine singula pandit.
'Principio caelum ac terras camposque liquentis
Lucentemque globum lunae Titaniaque astra
Spiritus intus alit, totamque infusa per artus
Mens agitat molem et magno se corpore miscet.
Inde hominum pecudumque genus vitaeque volantum
Et quae marmoreo fert monstra sub aequore pontus.
Igneus est ollis vigor et caelestis origo
Seminibus, quantum non noxia corpora tardant
Terrenique hebetant artus moribundaque membra.
Hinc metuunt cupiuntque, dolent gaudentque, neque auras
Dispiciunt clausae tenebris et carcere caeco.
Quin et supremo cum lumine vita reliquit,
Non tamen omne malum miseris nec funditus omnes
Corporeae excedunt pestes, penitusque necessest
Multa diu concreta modis inolescere miris.
Ergo exercentur poenis veterumque malorum
Supplicia expendunt: aliae panduntur inanes
Suspensae ad ventos; aliis sub gurgite vasto
Infectum eluitur scelus aut exuritur igni.
Quisque suos patimur manis; exinde per amplum
Mittimur Elysium et pauci laeta arva tenemus,
Donec longa dies, perfecto temporis orbe,
Concretam exemit labem purumque relinquit
Aetherium sensum atque aurai simplicis ignem.
Has omnis, ubi mille rotam volvere per annos,
Lethaeum ad fluvium deus evocat agmine magno,
Scilicet inmemores supera ut convexa revisant
Rursus et incipiant in corpora velle reverti.'
Dixerat Anchises, natumque unaque Sibyllam
Conventus trahit in medios turbamque sonantem,
Et tumulum capit, unde omnis longo ordine posset
Adversos legere et venientum discere voltus.
'Nunc age, Dardaniam prolem quae deinde sequatur
Gloria, qui maneant Itala de gente nepotes,
Inlustris animas nostrumque in nomen ituras
Expediam dictis et te tua fata docebo.
Ille, vides, pura iuvenis qui nititur hasta,
Proxima sorte tenet lucis loca, primus ad auras

Aetherias Italo commixtus sanguine surget,
Silvius, Albanum nomen, tua postuma proles,
Quem tibi longaevo serum Lavinia coniunx
Educet silvis regem regumque parentem,
Unde genus Longa nostrum dominabitur Alba.
Proximus ille Procas, Troianae gloria gentis,
Et Capys et Numitor et qui te nomine reddet
Silvius Aeneas, pariter pietate vel armis
Egregius, si umquam regnandam acceperit Albam.
Qui iuvenes, quantas ostentant, aspice, vires
Atque umbrata gerunt civili tempora quercu!
Hi tibi Nomentum et Gabios urbemque Fidenam,
Hi Collatinas inponent montibus arces,
Pometios Castrumque Inui Bolamque Coramque:
Haec tum nomina erunt, nunc sunt sine nomine terrae.
Quin et avo comitem sese Mavortius addet
Romulus, Assaraci quem sanguinis Ilia mater
Educet. Viden ut geminae stant vertice cristae,
Et Pater ipse suo superum iam signat honore?
En, huius, nate, auspiciis illa incluta Roma
Imperium terris, animos aequabit Olympo,
Septemque una sibi muro circumdabit arces,
Felix prole virum: qualis Berecyntia mater
Invehitur curru Phrygias turrita per urbes,
Laeta deum partu, centum complexa nepotes,
Omnis caelicolas, omnis supera alta tenentis.
Huc geminas nunc flecte acies, hanc aspice gentem
Romanosque tuos. Hic Caesar et omnis Iuli
Progenies, magnum caeli ventura sub axem.
Hic vir, hic est, tibi quem promitti saepius audis,
Augustus Caesar, Divi genus, aurea condet
Saecula qui rursus Latio regnata per arva
Saturno quondam, super et Garamantas et Indos
Proferet imperium (iacet extra sidera tellus,
Extra anni solisque vias, ubi caelifer Atlas
Axem humero torquet stellis ardentibus aptum).
Huius in adventum iam nunc et Caspia regna
Responsis horrent divom et Maeotia tellus
Et septemgemini turbant trepida ostia Nili.
Nec vero Alcides tantum telluris obivit,
Fixerit aeripedem cervam licet aut Erymanthi
Pacarit nemora et Lernam tremefecerit arcu;
Nec, qui pampineis victor iuga flectit habenis,
Liber, agens celso Nysae de vertice tigris.
Et dubitamus adhuc virtutem extendere factis,
Aut metus Ausonia prohibet consistere terra?
Quis procul ille autem ramis insignis olivae

807. Ita Cod. Med. et Servius. Virtute extendere viris, R. C. cum codd. iv.

Sacra ferens? Nosco crinis incanaque menta
Regis Romani, primam qui legibus urbem
Fundabit, Curibus parvis et paupere terra
Missus in imperium magnum. Quoi deinde subibit
Otia qui rumpet patriae residesque movebit
Tullus in arma viros et iam desueta triumphis
Agmina. Quem iuxta sequitur iactantior Ancus,
Nunc quoque iam nimium gaudens popularibus auris.
Vis et Tarquinios reges animamque superbam
Ultoris Bruti fascesque videre receptos?
Consulis imperium hic primus saevasque secures
Accipiet, natosque pater nova bella moventis
Ad poenam pulchra pro libertate vocabit,
Infelix: utcumque ferent ea facta minores,
Vincet amor patriae laudumque inmensa cupido.
Quin Decios Drusosque procul saevumque securi
Aspice Torquatum et referentem signa Camillum.
Illae autem, paribus quas fulgere cernis in armis,
Concordes animae nunc et dum nocte premuntur,
Heu quantum inter se bellum, si lumina vitae
Attigerint, quantas acies stragemque ciebunt,
Aggeribus socer Alpinis atque arce Monoeci
Descendens, gener adversis instructus Eois.
Ne, pueri, ne tanta animis adsuescite bella
Neu patriae validas in viscera vertite vires;
Tuque prior, tu parce, genus qui ducis Olympo,
Proice tela manu, sanguis meus.—
Ille triumphata Capitolia ad alta Corintho
Victor aget currum, caesis insignis Achivis.
Eruet ille Argos Agamemnoniasque Mycenas
Ipsumque Aeaciden, genus armipotentis Achilli,
Ultus avos Troiae templa et temerata Minervae.
Quis te, magne Cato, tacitum, aut te, Cosse, relinquat?
Quis Gracchi genus aut geminos, duo fulmina belli,
Scipiadas, cladem Libyae, parvoque potentem
Fabricium vel te sulco, Serrane, serentem?
Quo fessum rapitis, Fabii? tu Maximus ille es,
Unus qui nobis cunctando restituis rem.
Excudent alii spirantia mollius aera,
Credo equidem, vivos ducent de marmore voltus,
Orabunt causas melius, caelique meatus
Describent radio et surgentia sidera dicent:
Tu regere imperio populos, Romane, memento;
Hae tibi erunt artes, pacisque inponere morem,
Parcere subiectis et debellare superbos.'
Sic pater Anchises, atque haec mirantibus addit:
'Aspice, ut insignis spoliis Marcellus opimis
Ingreditur victorque viros supereminet omnis.

Hic rem Romanam magno turbante tumultu
Sistet, eques sternet Poenos Gallumque rebellem,
Tertiaque arma patri suspendet capta Quirino.'
Atque hic Aeneas, una namque ire videbat
Egregium forma iuvenem et fulgentibus armis,
Sed frons laeta parum et deiecto lumina voltu:
'Quis, pater, ille, virum qui sic comitatur euntem?
Filius anne aliquis magna de stirpe nepotum?
Quis strepitus circa comitum, quantum instar in ipso!
Sed nox atra caput tristi circumvolat umbra.'
Tum pater Anchises lacrimis ingressus obortis:
'O gnate, ingentem luctum ne quaere tuorum;
Ostendent terris hunc tantum fata neque ultra
Esse sinent. Nimium vobis Romana propago
Visa potens, superi, propria haec si dona fuissent.
Quantos ille virum magnam Mavortis ad urbem
Campus aget gemitus, vel quae, Tiberine, videbis
Funera, cum tumulum praeterlabere recentem!
Nec puer Iliaca quisquam de gente Latinos
In tantum spe tollet avos, nec Romula quondam
Ullo se tantum tellus iactabit alumno.
Heu pietas, heu prisca fides invictaque bello
Dextera! non illi se quisquam inpune tulisset
Obvius armato, seu cum pedes iret in hostem
Seu spumantis equi foderet calcaribus armos.
Heu miserande puer, siqua fata aspera rumpas,
Tu Marcellus eris. Manibus date lilia plenis
Purpureos spargam flores animamque nepotis
His saltem adcumulem donis et fungar inani
Munere.' Sic tota passim regione vagantur
Aëris in campis latis atque omnia lustrant.
Quae postquam Anchises natum per singula duxit
Incenditque animum famae venientis amore,
Exim bella viro memorat quae deinde gerenda
Laurentisque docet populos urbemque Latini
Et quo quemque modo fugiatque feratque laborem.
Sunt geminae Somni portae, quarum altera fertur
Cornea, qua veris facilis datur exitus Umbris,
Altera candenti perfecta nitens elephanto,
Sed falsa ad caelum mittunt insomnia Manes.
His ubi tum natum Anchises unaque Sibyllam
Prosequitur dictis portaque emittit eburna,
Ille viam secat ad navis sociosque revisit;
Tum se ad Caietae recto fert litore portum.
Ancora de prora iacitur; stant litore puppes.

In v. 664 codd. opt. omn. et Servii lectionem 'aliquos' restituimus.

LIBER SEPTIMUS.

Tu quoque litoribus nostris, Aeneia nutrix,
Aeternam moriens famam, Caieta, dedisti;
Et nunc servat honos sedem tuus ossaque nomen
Hesperia in magna, siqua est ea gloria, signat.
At pius exequiis Aeneas rite solutis,
Aggere composito tumuli, postquam alta quierunt
Aequora, tendit iter velis portumque relinquit:
Adspirant aurae in noctem nec candida cursus
Luna negat, splendet tremulo sub lumine pontus.
Proxima Circaeae raduntur litora terrae,
Dives inaccessos ubi Solis filia lucos
Adsiduo resonat cantu tectisque superbis
Urit odoratam nocturna in lumina cedrum,
Arguto tenuis percurrens pectine telas.
Hinc exaudiri gemitus iraeque leonum
Vincla recusantum et sera sub nocte rudentum,
Saetigerique sues atque in praesepibus ursi
Saevire ac formae magnorum ululare luporum,
Quos hominum ex facie dea saeva potentibus herbis
Induerat Circe in voltus ac terga ferarum.
Quae ne monstra pii paterentur talia Troes
Delati in portus neu litora dira subirent,
Neptunus ventis implevit vela secundis
Atque fugam dedit et praeter vada fervida vexit.
Iamque rubescebat radiis mare et aethere ab alto
Aurora in roseis fulgebat lutea bigis,
Cum venti posuere omnisque repente resedit
Flatus et in lento luctantur marmore tonsae.
Atque hic Aeneas ingentem ex aequore lucum
Prospicit: hunc inter fluvio Tiberinus amoeno
Verticibus rapidis et multa flavus harena
In mare prorumpit. Variae circumque supraque
Adsuetae ripis volucres et fluminis alveo
Aethera mulcebant cantu lucoque volabant.
Flectere iter sociis terraeque advertere proras
Imperat et laetus fluvio succedit opaco.
Nunc age, qui reges, Erato, quae tempora rerum,
Quis Latio antiquo fuerit status, advena classem
Cum primum Ausoniis exercitus appulit oris,
Expediam et primae revocabo exordia pugnae.

Tu vatem, tu, diva, mone. Dicam horrida bella,
Dicam acies actosque animis in funera reges
Tyrrhenamque manum totamque sub arma coactam
Hesperiam. Maior rerum mihi nascitur ordo,
Maius opus moveo. Rex arva Latinus et urbes
Iam senior longa placidas in pace regebat.
Hunc Fauno et Nympha genitum Laurente Marica
Accipimus, Fauno Picus pater, isque parentem
Te, Saturne, refert, tu sanguinis ultimus auctor.
Filius huic fato divom prolesque virilis
Nulla fuit primaque oriens erepta iuventa est.
Sola domum et tantas servabat filia sedes,
Iam matura viro, iam plenis nubilis annis.
Multi illam magno e Latio totaque petebant
Ausonia; petit ante alios pulcherrimus omnis
Turnus, avis atavisque potens, quem regia coniunx
Adiungi generum miro properabat amore;
Sed variis portenta deum terroribus obstant.
Laurus erat tecti medio in penetralibus altis,
Sacra comam multosque metu servata per annos,
Quam pater inventam, primas cum conderet arces,
Ipse ferebatur Phoebo sacrasse Latinus
Laurentisque ab ea nomen posuisse colonis.
Huius apes summum densae, mirabile dictu,
Stridore ingenti liquidum trans aethera vectae,
Obsedere apicem, et pedibus per mutua nexis
Examen subitum ramo frondente pependit.
Continuo vates, 'externum cernimus,' inquit,
'Adventare virum, et partes petere agmen easdem
Partibus ex isdem et summa dominarier arce.'
Praeterea, castis adolet dum altaria taedis
Et iuxta genitorem adstat Lavinia virgo,
Visa, nefas, longis comprendere crinibus ignem,
Atque omnem ornatum flamma crepitante cremari
Regalisque accensa comas, accensa coronam
Insignem gemmis, tum fumida lumine fulvo
Involvi ac totis Volcanum spargere tectis.
Id vere horrendum ac visu mirabile ferri:
Namque fore inlustrem fama fatisque canebant
Ipsam, sed populo magnum portendere bellum.
At rex sollicitus monstris oracula Fauni,
Fatidici genitoris, adit lucosque sub alta
Consulit Albunea, nemorum quae maxima sacro
Fonte sonat saevamque exhalat opaca mephitim.
Hinc Italae gentes omnisque Oenotria tellus
In dubiis responsa petunt; huc dona sacerdos
Cum tulit et caesarum ovium sub nocte silenti
Pellibus incubuit stratis somnosque petivit,

Multa modis simulacra videt volitantia miris
Et varias audit voces fruiturque deorum
Conloquio atque imis Acheronta adfatur Avernis.
Hic et tum pater ipse petens responsa Latinus
Centum lanigeras mactabat rite bidentis
Atque harum effultus tergo stratisque iacebat
Velleribus: subita ex alto vox reddita luco est:
'Ne pete conubiis natam sociare Latinis,
O mea progenies, thalamis neu crede paratis;
Externi venient generi, qui sanguine nostrum
Nomen in astra ferant quorumque ab stirpe nepotes
Omnia sub pedibus, qua Sol utrumque recurrens
Aspicit Oceanum, vertique regique videbunt.'
Haec responsa patris Fauni monitusque silenti
Nocte datos non ipse suo premit ore Latinus,
Sed circum late volitans iam Fama per urbes
Ausonias tulerat, cum Laomedontia pubes
Gramineo ripae religavit ab aggere classem.
Aeneas primique duces et pulcher Iulus
Corpora sub ramis deponunt arboris altae
Instituuntque dapes et adorea liba per herbam
Subiciunt epulis, sic Iuppiter ipse monebat,
Et Cereale solum pomis agrestibus augent.
Consumptis hic forte aliis, ut vertere morsus
Exiguam in Cererem penuria adegit edendi
Et violare manu malisque audacibus orbem
Fatalis crusti patulis nec parcere quadris:
'Heus, etiam mensas consumimus,' inquit Iulus,
Nec plura adludens. Ea vox audita laborum
Prima tulit finem, primamque loquentis ab ore
Eripuit pater ac stupefactus numine pressit.
Continuo, 'salve fatis mihi debita tellus,
'Vosque,' ait, 'o fidi Troiae salvete Penates:
Hic domus, haec patria est. Genitor mihi talia namque
(Nunc repeto) Anchises fatorum arcana reliquit:
"Cum te, nate, fames ignota ad litora vectum
Accisis coget dapibus consumere mensas,
Tum sperare domos defessus ibique memento
Prima locare manu molirique aggere tecta."
Haec erat illa fames; haec nos suprema manebat,
Exitiis positura modum.
Quare agite et primo laeti cum lumine solis
Quae loca, quive habeant homines, ubi moenia gentis,
Vestigemus, et a portu diversa petamus.
Nunc pateras libate Iovi precibusque vocate
Anchisen genitorem, et vina reponite mensis.'
Sic deinde effatus frondenti tempora ramo
Implicat et Geniumque loci primamque deorum

Tellurem Nymphasque et adhuc ignota precatur
Flumina, tum Noctem Noctisque orientia Signa
Idaeumque Iovem Phrygiamque ex ordine Matrem
Invocat et duplicis caeloque Ereboque parentes.
Hic Pater omnipotens ter caelo clarus ab alto
Intonuit radiisque ardentem lucis et auro
Ipse manu quatiens ostendit ab aethere nubem.
Diditur hic subito Troiana per agmina rumor
Advenisse diem, quo debita moenia condant.
Certatim instaurant epulas atque omine magno
Crateras laeti statuunt et vina coronant.
Postera cum prima lustrabat lampade terras
Orta dies, urbem et finis et litora gentis
Diversi explorant; haec fontis stagna Numici,
Hunc Thybrim fluvium, hic fortis habitare Latinos.
Tum satus Anchisa delectos ordine ab omni
Centum oratores augusta ad moenia regis
Ire iubet, ramis velatos Palladis omnis,
Donaque ferre viro pacemque exposcere Teucris.
Haut mora, festinant iussi rapidisque feruntur
Passibus. Ipse humili designat moenia fossa
Moliturque locum primasque in litore sedes
Castrorum in morem pinnis atque aggere cingit.
Iamque iter emensi turris ac tecta Latinorum
Ardua cernebant iuvenes muroque subibant:
Ante urbem pueri et primaevo flore iuventus
Exercentur equis domitantque in pulvere currus,
Aut acris tendunt arcus aut lenta lacertis
Spicula contorquent cursuque ictuque lacessunt:
Cum praevectus equo longaevi regis ad auris
Nuntius ingentis ignota in veste reportat
Advenisse viros. Ille intra tecta vocari
Imperat et solio medius consedit avito.
Tectum augustum ingens, centum sublime columnis,
Urbe fuit summa, Laurentis regia Pici,
Horrendum silvis et religione parentum.
Hic sceptra accipere et primos attollere fasces
Regibus omen erat, hoc illis curia templum,
Hae sacris sedes epulis, hic ariete caeso
Perpetuis soliti patres considere mensis.
Quin etiam veterum effigies ex ordine avorum
Antiqua e cedro, Italusque paterque Sabinus
Vitisator, curvam servans sub imagine falcem,
Saturnusque senex Ianique bifrontis imago
Vestibulo astabant, aliique ab origine reges
Martiaque ob patriam pugnando volnera passi.
Multaque praeterea sacris in postibus arma,
Captivi pendent currus curvaeque secures

Et cristae capitum et portarum ingentia claustra
Spiculaque clipeique ereptaque rostra carinis.
Ipse Quirinali lituo parvaque sedebat
Succinctus trabea laevaque ancile gerebat
Picus, equum domitor; quem capta cupidine coniunx
Aurea percussum virga versumque venenis
Fecit avem Circe sparsitque coloribus alas.
Tali intus templo divom patriaque Latinus
Sede sedens Teucros ad sese in tecta vocavit,
Atque haec ingressis placido prior edidit ore:
'Dicite, Dardanidae (neque enim nescimus et urbem
Et genus, auditique advertitis aequore cursum),
Quid petitis? quae causa rates aut cuius egentis
Litus ad Ausonium tot per vada caerula vexit?
Sive errore viae seu tempestatibus acti,
Qualia multa mari nautae patiuntur in alto,
Fluminis intrastis ripas portuque sedetis,
Ne fugite hospitium neve ignorate Latinos
Saturni gentem, haut vinclo nec legibus aequam,
Sponte sua veterisque dei se more tenentem.
Atque equidem memini (fama est obscurior annis)
Auruncos ita ferre senes, his ortus ut agris
Dardanus Idaeas Phrygiae penetrarit ad urbes
Thraeiciamque Samum, quae nunc Samothracia fertur.
Hinc illum, Corythi Tyrrhena ab sede profectum,
Aurea nunc solio stellantis regia caeli
Accipit et numerum divorum altaribus auget.'
Dixerat, et dicta Ilioneus sic voce secutus:
'Rex, genus egregium Fauni, nec fluctibus actos
Atra subegit hiemps vestris succedere terris
Nec sidus regione viae litusve fefellit:
Consilio hanc omnes animisque volentibus urbem
Adferimur, pulsi regnis, quae maxima quondam
Extremo veniens Sol aspiciebat Olympo.
Ab Iove principium generis, Iove Dardana pubes
Gaudet avo, rex ipse Iovis de gente suprema,
Troïus Aeneas, tua nos ad limina misit.
Quanta per Idaeos saevis effusa Mycenis
Tempestas ierit campos, quibus actus uterque
Europae atque Asiae fatis concurrerit orbis,
Audiit et siquem tellus extrema refuso
Summovet oceano et siquem extenta plagarum
Quattuor in medio dirimit plaga Solis iniqui.
Diluvio ex illo tot vasta per aequora vecti
Dis sedem exiguam patriis litusque rogamus
Innocuum et cunctis undamque auramque patentem.
Non erimus regno indecores, nec vestra feretur
Fama levis tantique abolescet gratia facti,

Nec Troiam Ausonios gremio excepisse pigebit.
Fata per Aeneae iuro dextramque potentem
Sive fide seu quis bello est expertus et armis:
Multi nos populi, multae (ne temne, quod ultro
Praeferimus manibus vittas ac verba precantia)
Et petiere sibi et voluere adiungere gentes;
Sed nos fata deum vestras exquirere terras
Imperiis egere suis. Hinc Dardanus ortus;
Huc repetit iussisque ingentibus urguet Apollo
Tyrrhenum ad Thybrim et fontis vada sacra Numici.
Dat tibi praeterea fortunae parva prioris
Munera, reliquias Troia ex ardente receptas.
Hoc pater Anchises auro libabat ad aras;
Hoc Priami gestamen erat, cum iura vocatis
More daret populis, sceptrumque sacerque tiaras
Iliadumque labor vestes.'
Talibus Ilionei dictis defixa Latinus
Obtutu tenet ora soloque inmobilis haeret
Intentos volvens oculos. Nec purpura regem
Picta movet nec sceptra movent Priameia tantum,
Quantum in conubio natae thalamoque moratur;
Et veteris Fauni volvit sub pectore sortem,
Hunc illum fatis externa ab sede profectum
Portendi generum paribusque in regna vocari
Auspiciis, huic progeniem virtute futuram
Egregiam et totum quae viribus occupet orbem.
Tandem laetus ait: 'di nostra incepta secundent
Auguriumque suum! Dabitur, Troiane, quod optas;
Munera nec sperno, non vobis rege Latino
Divitis uber agri Troiaeve opulentia derit.
Ipse modo Aeneas, nostri si tanta cupidost,
Si iungi hospitio properat sociusque vocari,
Adveniat, voltus neve exhorrescat amicos:
Pars mihi pacis erit dextram tetigisse tyranni.
Vos contra regi mea nunc mandata referte.
Est mihi nata, viro gentis quam iungere nostrae
Non patrio ex adyto sortes, non plurima caelo
Monstra sinunt: generos externis adfore ab oris,
Hoc Latio restare canunt, qui sanguine nostrum
Nomen in astra ferant. Hunc illum poscere fata
Et reor et, siquid veri mens augurat, opto.'
Haec effatus equos numero pater eligit omni:
Stabant ter centum nitidi in praesepibus altis:
Omnibus extemplo Teucris iubet ordine duci
Instratos ostro alipedes pictisque tapetis,
(Aurea pectoribus demissa monilia pendent,
Tecti auro fulvum mandunt sub dentibus aurum),
Absenti Aeneae currum geminosque iugalis

Semine ab aetherio, spirantis naribus ignem,
Illorum de gente, patri quos daedala Circe
Supposita de matre nothos furata creavit.
Talibus Aeneadae donis dictisque Latini
Sublimes in equis redeunt pacemque reportant.
Ecce autem Inachiis sese referebat ab Argis
Saeva Iovis coniunx aurasque invecta tenebat,
Et laetum Aenean classemque ex aethere longe
Dardaniam Siculo prospexit ab usque Pachyno.
Moliri iam tecta videt, iam fidere terrae,
Deseruisse rates. Stetit acri fixa dolore:
Tum quassans caput haec effundit pectore dicta:
'Heu stirpem invisam et fatis contraria nostris
Fata Phrygum! num Sigeis occumbere campis,
Num capti potuere capi? num incensa cremavit
Troia viros? medias acies mediosque per ignis
Invenere viam. At, credo, mea numina tandem
Fessa iacent, odiis aut exsaturata quievi.
Quin etiam patria excussos infesta per undas
Ausa sequi et profugis toto me opponere ponto.
Absumptae in Teucros vires caelique marisque.
Quid Syrtes aut Scylla mihi, quid vasta Charybdis
Profuit? optato conduntur Thybridis alveo,
Securi pelagi atque mei. Mars perdere gentem
Inmanem Lapithum valuit, concessit in iras
Ipse deum antiquam genitor Calydona Dianae,
Quod scelus aut Lapithas tantum aut Calydona merentem?
Ast ego, magna Iovis coniunx, nil linquere inausum
Quae potui infelix, quae memet in omnia verti,
Vincor ab Aenea. Quod si mea numina non sunt
Magna satis, dubitem haut equidem inplorare quod usquam est:
Flectere si nequeo Superos, Acheronta movebo.
Non dabitur regnis, esto, prohibere Latinis,
Atque immota manet fatis Lavinia coniunx.
At trahere atque moras tantis licet addere rebus,
At licet amborum populos exscindere regum.
Hac gener atque socer coeant mercede suorum:
Sanguine Troiano et Rutulo dotabere, virgo,
Et Bellona manet te pronuba. Nec face tantum
Cisseis praegnas ignis enixa iugalis;
Quin idem Veneri partus suus et Paris alter
Funestaeque iterum recidiva in Pergama taedae.'
Haec ubi dicta dedit, terras horrenda petivit:
Luctificam Allecto dirarum ab sede dearum
Infernisque ciet tenebris, cui tristia bella
Iraeque insidiaeque et crimina noxia cordi.
Odit et ipse pater Pluton, odere sorores

Tartareae monstrum: tot sese vertit in ora,
Tam saevae facies, tot pullulat atra colubris.
Quam Iuno his acuit verbis ac talia fatur:
'Hunc mihi da proprium, virgo sata Nocte, laborem,
Hanc operam, ne noster honos infractave cedat
Fama loco neu conubiis ambire Latinum
Aeneadae possint Italosve obsidere finis.
Tu potes unanimos armare in proelia fratres
Atque odiis versare domos, tu verbera tectis
Funereasque inferre faces, tibi nomina mille,
Mille nocendi artes. Fecundum concute pectus,
Dissice compositam pacem, sere crimina belli;
Arma velit poscatque simul rapiatque iuventus.'
Exim Gorgoneis Allecto infecta venenis
Principio Latium et Laurentis tecta tyranni
Celsa petit tacitumque obsedit limen Amatae,
Quam super adventu Teucrum Turnique hymenaeis
Femineae ardentem curaeque iraeque coquebant.
Huic dea caeruleis unum de crinibus anguem
Conicit inque sinum praecordia ad intima subdit,
Quo furibunda domum monstro permisceat omnem.
Ille inter vestes et levia pectora lapsus
Volvitur attactu nullo fallitque furentem
Vipeream inspirans animam; fit tortile collo
Aurum ingens coluber, fit longae taenia vittae
Innectitque comas, et membris lubricus errat.
Ac dum prima lues udo sublapsa veneno
Pertemptat sensus atque ossibus implicat ignem
Necdum animus toto percepit pectore flammam,
Mollius et solito matrum de more locuta est,
Multa super natae lacrimans Phrygiisque hymenaeis:
'Exulibusne datur ducenda Lavinia Teucris,
O genitor, nec te miseret gnataeque tuique?
Nec matris miseret, quam primo aquilone relinquet
Perfidus alta petens abducta virgine praedo?
An non sic Phrygius penetrat Lacedaemona pastor
Ledaeamque Helenam Troianas vexit ad urbes?
Quid tua sancta fides? quid cura antiqua tuorum
Et consanguineo totiens data dextera Turno?
Si gener externa petitur de gente Latinis
Idque sedet Faunique premunt te iussa parentis,
Omnem equidem sceptris terram quae libera nostris
Dissidet, externam reor et sic dicere divos.
Et Turno, si prima domus repetatur origo,
Inachus Acrisiusque patres mediaeque Mycenae.
His ubi nequiquam dictis experta Latinum
Contra stare videt penitusque in viscera lapsum
Serpentis furiale malum totamque pererrat,

Tum vero infelix, ingentibus excita monstris,
Immensam sine more furit lymphata per urbem.
Ceu quondam torto volitans sub verbere turbo,
Quem pueri magno in gyro vacua atria circum
Intenti ludo exercent, ille actus habena
Curvatis fertur spatiis; stupet inscia supra
Inpubesque manus, mirata volubile buxum;
Dant animos plagae: non cursu segnior illo
Per medias urbes agitur populosque feroces.
Quin etiam in silvas, simulato numine Bacchi,
Maius adorta nefas maioremque orsa furorem,
Evolat et natam frondosis montibus abdit,
Quo thalamum eripiat Teucris taedasque moretur,
'Euhoe Bacche,' fremens, solum te virgine dignum
Vociferans, etenim mollis tibi sumere thyrsos,
Te lustrare choro, sacrum tibi pascere crinem.
Fama volat, furiisque accensas pectore matres
Idem omnis simul ardor agit nova quaerere tecta;
Deseruere domos, ventis dant colla comasque:
Ast aliae tremulis ululatibus aethera complent
Pampineasque gerunt incinctae pellibus hastas.
Ipsa inter medias flagrantem fervida pinum
Sustinet ac natae Turnique canit hymenaeos,
Sanguineam torquens aciem, torvumque repente
Clamat: 'io matres, audite, ubi quaeque, Latinae:
Siqua piis animis manet infelicis Amatae
Gratia, si iuris materni cura remordet,
Solvite crinalis vittas, capite orgia mecum.'
Talem inter silvas, inter deserta ferarum,
Reginam Allecto stimulis agit undique Bacchi.
Postquam visa satis primos acuisse furores,
Consiliumque omnemque domum vertisse Latini,
Protinus hinc fuscis tristis dea tollitur alis
Audacis Rutuli ad muros, quam dicitur urbem
Acrisioneis Danae fundasse colonis,
Praecipiti delata Noto. Locus Ardea quondam
Dictus avis, et nunc magnum tenet Ardea nomen,
Sed fortuna fuit. Tectis hic Turnus in altis
Iam mediam nigra carpebat nocte quietem.
Allecto torvam faciem et furialia membra
Exuit, in voltus sese transformat anilis
Et frontem obscenam rugis arat, induit albos
Cum vitta crinis, tum ramum innectit olivae; ~ 5 ~
Fit Calybe Iunonis anus templique sacerdos,
Et iuveni ante oculos his se cum vocibus offert:
'Turne, tot incassum fusos patiere labores
Et tua Dardaniis transcribi sceptra colonis?
Rex tibi coniugium et quaesitas sanguine dotes

Abnegat, externusque in regnum quaeritur heres.
I nunc, ingratis offer te, inrise, periclis;
Tyrrhenas, i, sterne acies; tege pace Latinos.
Haec adeo tibi me, placida cum nocte iaceres,
Ipsa palam fari omnipotens Saturnia iussit.
Quare age et armari pubem portisque moveri
Laetus in arma para, et Phrygios qui flumine pulchro
Consedere duces pictasque exure carinas.
Caelestum vis magna iubet. Rex ipse Latinus,
Ni dare coniugium et dicto parere fatetur,
Sentiat et tandem Turnum experiatur in armis.'
Hic iuvenis vatem inridens sic orsa vicissim
Ore refert: 'classis invectas Thybridis undam
Non, ut rere, meas effugit nuntius auris:
Ne tantos mihi finge metus: nec regia Iuno
Inmemor est nostri.
Sed te victa situ verique effeta senectus,
O mater, curis nequiquam exercet et arma
Regum inter falsa vatem formidine ludit.
Cura tibi divom effigies et templa tueri;
Bella viri pacemque gerent, quis bella gerenda.'
Talibus Allecto dictis exarsit in iras.
At iuveni oranti subitus tremor occupat artus;
Deriguere oculi: tot Erinys sibilat hydris
Tantaque se facies aperit; tum flammea torquens
Lumina cunctantem et quaerentem dicere plura
Reppulit et geminos erexit crinibus anguis
Verberaque insonuit rabidoque haec addidit ore:
'En ego victa situ, quam veri effeta senectus
Arma inter regum falsa formidine ludit.
Respice ad haec: adsum dirarum ab sede sororum;
Bella manu letumque gero.'
Sic effata facem iuveni coniecit et atro
Lumine fumantis fixit sub pectore taedas.
Olli somnum ingens rumpit pavor, ossaque et artus
Perfundit toto proruptus corpore sudor.
Arma amens fremit, arma toro tectisque requirit;
Saevit amor ferri et scelerata insania belli,
Ira super: magno veluti cum flamma sonore
Virgea suggeritur costis undantis aëni
Exultantque aestu latices; furit intus aquai
Fumidus atque alte spumis exuberat amnis,
Nec iam se capit unda; volat vapor ater ad auras.
Ergo iter ad regem polluta pace Latinum
Indicit primis iuvenum et iubet arma parari,
Tutari Italiam, detrudere finibus hostem;
Se satis ambobus Teucrisque venire Latinisque.
Haec ubi dicta dedit divosque in vota vocavit,

Certatim sese Rutuli exhortantur in arma:
Hunc decus egregium formae movet atque iuventae,
Hunc atavi reges, hunc claris dextera factis.
Dum Turnus Rutulos animis audacibus implet,
Allecto in Teucros Stygiis se concitat alis.
Arte nova speculata locum, quo litore pulcher
Insidiis cursuque feras agitabat Iulus,
Hic subitam canibus rabiem Cocytia virgo
Obicit et noto naris contingit odore,
Ut cervum ardentes agerent; quae prima laborum
Causa fuit belloque animos accendit agrestis.
Cervus erat forma praestanti et cornibus ingens,
Tyrrhidae pueri quem matris ab ubere raptum
Nutribant Tyrrhusque pater, cui regia parent
Armenta et late custodia credita campi.
Adsuetum imperiis soror omni Silvia cura
Mollibus intexens ornabat cornua sertis
Pectebatque ferum puroque in fonte lavabat.
Ille manum patiens mensaeque adsuetus erili
Errabat silvis rursusque ad limina nota
Ipse domum sera quamvis se nocte ferebat.
Hunc procul errantem rabidae venantis Iuli
Commovere canes, fluvio cum forte secundo
Defluxeret ripaque aestus viridante levaret.
Ipse etiam, eximiae laudis succensus amore,
Ascanius curvo derexit spicula cornu;
Nec dextrae erranti deus afuit, actaque multo
Perque uterum sonitu perque ilia venit harundo.
Saucius at quadrupes nota intra tecta refugit,
Successitque gemens stabulis questuque cruentus
Atque imploranti similis tectum omne replebat.
Silvia prima soror, palmis percussa lacertos,
Auxilium vocat et duros conclamat agrestis.
Olli (pestis enim tacitis latet aspera silvis)
Inprovisi adsunt, hic torre armatus obusto,
Stipitis hic gravidi nodis; quod cuique repertum
Rimanti, telum ira facit. Vocat agmina Tyrrhus,
Quadrifidam quercum cuneis ut forte coactis
Scindebat, rapta spirans immane securi.
At saeva e speculis tempus dea nancta nocendi
Ardua tecta petit stabuli et de culmine summo
Pastorale canit signum cornuque recurvo
Tartaream intendit vocem, qua protinus omne
Contremuit nemus et silvae insonuere profundae;
Audiit et Triviae longe lacus, audiit amnis
Sulpurea Nar albus aqua fontesque Velini,
Et trepidae matres pressere ad pectora natos.
Tum vero ad vocem celeres, qua bucina signum

Dira dedit, raptis concurrunt undique telis
Indomiti agricolae; nec non et Troïa pubes
Ascanio auxilium castris effundit apertis.
Derexere acies. Non iam certamine agresti
Stipitibus duris agitur sudibusve praeustis,
Sed ferro ancipiti decernunt atraque late
Horrescit strictis seges ensibus aeraque fulgent
Sole lacessita et lucem sub nubila iactant:
Fluctus uti primo coepit cum albescere vento,
Paulatim sese tollit mare et altius undas
Erigit, inde imo consurgit ad aethera fundo.
Hic iuvenis primam ante aciem stridente sagitta,
Natorum Tyrrhi fuerat qui maximus, Almo,
Sternitur; haesit enim sub gutture volnus et udae
Vocis iter tenuemque inclusit sanguine vitam.
Corpora multa virum circa seniorque Galaesus,
Dum paci medium se offert, iustissimus unus
Qui fuit Ausoniisque olim ditissimus arvis:
Quinque greges illi balantum, quina redibant
Armenta, et terram centum vertebat aratris.
Atque ea per campos aequo dum Marte geruntur,
Promissi dea facta potens, ubi sanguine bellum
Imbuit et primae commisit funera pugnae,
Deserit Hesperiam et caeli conversa per auras
Iunonem victrix adfatur voce superba:
'En perfecta tibi bello discordia tristi!
Dic in amicitiam coeant et foedera iungant.
Quandoquidem Ausonio respersi sanguine Teucros,
Hoc etiam his addam, tua si mihi certa voluntas:
Finitimas in bella feram rumoribus urbes
Accendamque animos insani Martis amore,
Undique ut auxilio veniant; spargam arma per agros.'
Tum contra Iuno: 'terrorum et fraudis abundest:
Stant belli causae, pugnatur comminus armis,
Quae fors prima dedit, sanguis novus imbuit arma.
Talia coniugia et talis celebrent hymenaeos
Egregium Veneris genus et rex ipse Latinus.
Te super aetherias errare licentius auras
Haut Pater ille velit, summi regnator Olympi:
Cede locis: ego, siqua super fortuna laborum est,
Ipsa regam.' Talis dederat Saturnia voces.
Illa autem attollit stridentis anguibus alas
Cocytique petit sedem, supera ardua linquens.
Est locus Italiae medio sub montibus altis,
Nobilis et fama multis memoratus in oris,
Ampsancti valles; densis hunc frondibus atrum
Urguet utrimque latus nemoris, medioque fragosus
Dat sonitum saxis et torto vertice torrens.

Hic specus horrendum et saevi spiracula Ditis
Monstrantur, ruptoque ingens Acheronte vorago
Pestiferas aperit fauces, quis condita Erinys,
Invisum numen, terras caelumque levabat.
Nec minus interea extremam Saturnia bello
Imponit regina manum. Ruit omnis in urbem
Pastorum ex acie numerus, caesosque reportant
Almonem puerum foedatique ora Galaesi
Implorantque deos obtestanturque Latinum.
Turnus adest medioque in crimine caedis et igni
Terrorem ingeminat: Teucros in regna vocari,
Stirpem admisceri Phrygiam, se limine pelli.
Tum quorum attonitae Baccho nemora avia matres
Insultant thiasis (neque enim leve nomen Amatae)
Undique collecti coeunt Martemque fatigant.
Ilicet infandum cuncti contra omina bellum,
Contra fata deum perverso numine poscunt.
Certatim regis circumstant tecta Latini.
Ille velut pelagi rupes immota resistit,
Ut pelagi rupes magno veniente fragore,
Quae sese multis circum latrantibus undis
Mole tenet; scopuli nequiquam et spumea circum
Saxa fremunt laterique inlisa refunditur alga.
Verum ubi nulla datur caecum exsuperare potestas
Consilium et saevae nutu Iunonis eunt res,
Multa deos aurasque pater testatus inanis
'Frangimur heu fatis,' inquit, 'ferimurque procella;
Ipsi has sacrilego pendetis sanguine poenas,
O miseri. Te, Turne, nefas, te triste manebit
Supplicium, votisque deos venerabere seris.
Nam mihi parta quies, omnisque in limine portus
Funere felici spolior.' Nec plura locutus
Saepsit se tectis rerumque reliquit habenas.
Mos erat Hesperio in Latio, quem protenus urbes
Albanae coluere sacrum, nunc maxima rerum
Roma colit, cum prima movent in proelia Martem,
Sive Getis inferre manu lacrimabile bellum
Hyrcanisve Arabisve parant seu tendere ad Indos
Auroramque sequi Parthosque reposcere signa.
Sunt geminae belli portae, sic nomine dicunt,
Religione sacrae et saevi formidine Martis;
Centum aerei claudunt vectes aeternaque ferri
Robora, nec custos absistit limine Ianus:
Has, ubi certa sedet patribus sententia pugnae,
Ipse Quirinali trabea cinctuque Gabino
Insignis reserat stridentia limina consul,
Ipse vocat pugnas; sequitur tum cetera pubes,
Aereaque adsensu conspirant cornua rauco.

Hoc et tum Aeneadis indicere bella Latinus
More iubebatur tristisque recludere portas.
Abstinuit tactu pater aversusque refugit
Foeda ministeria et caecis se condidit umbris.
Tum regina deum caelo delapsa morantis
Impulit ipsa manu portas, et cardine verso
Belli ferratos rumpit Saturnia postes.
Ardet inexcita Ausonia atque immobilis ante;
Pars pedes ire parat campis, pars arduus altis
Pulverulentus equis furit; omnes arma requirunt:
Pars levis clipeos et spicula lucida tergent
Arvina pingui subiguntque in cote secures;
Signaque ferre iuvat sonitusque audire tubarum.
Quinque adeo magnae positis incudibus urbes
Tela novant, Atina potens Tiburque superbum,
Ardea Crustumerique et turrigerae Antemnae.
Tegmina tuta cavant capitum flectuntque salignas
Umbonum cratis; alii thoracas aënos
Aut levis ocreas lento ducunt argento;
Vomeris huc et falcis honos, huc omnis aratri
Cessit amor; recoquunt patrios fornacibus enses.
Classica iamque sonant; it bello tessera signum.
Hic galeam tectis trepidus rapit, ille frementis
Ad iuga cogit equos clipeumque auroque trilicem
Loricam induitur fidoque accingitur ense.
Pandite nunc Helicona, deae, cantusque movete,
Qui bello acciti reges, quae quemque secutae
Complerint campos acies, quibus Itala iam tum
Floruerit terra alma viris, quibus arserit armis.
Et meministis enim, divae, et memorare potestis;
Ad nos vix tenuis famae perlabitur aura.
Primus init bellum Tyrrhenis asper ab oris
Contemptor divom Mezentius agminaque armat.
Filius huic iuxta Lausus, quo pulchrior alter
Non fuit excepto Laurentis corpore Turni,
Lausus, equum domitor debellatorque ferarum,
Ducit Agyllina nequiquam ex urbe secutos
Mille viros, dignus, patriis qui laetior esset
Imperiis et cui pater haut Mezentius esset.
Post hos insignem palma per gramina currum
Victoresque ostentat equos satus Hercule pulchro
Pulcher Aventinus, clipeoque insigne paternum
Centum anguis cinctamque gerit serpentibus hydram;
Collis Aventini silva quem Rhea sacerdos
Furtivum partu sub luminis edidit oras,
Mixta deo mulier, postquam Laurentia victor
Geryone exstincto Tirynthius attigit arva
Tyrrhenoque boves in flumine lavit Hiberas.

Pila manu saevosque gerunt in bella dolones
Et tereti pugnant mucrone veruque Sabello.
Ipse pedes, tegumen torquens immane leonis,
Terribili inpexum saeta cum dentibus albis
Indutus capiti, sic regia tecta subibat,
Horridus, Herculeoque umeros innexus amictu.
Tum gemini fratres Tiburtia moenia linquunt,
Fratris Tiburti dictam cognomine gentem,
Catillusque acerque Coras, Argiva iuventus,
Et primam ante aciem densa inter tela feruntur:
Ceu duo nubigenae cum vertice montis ab alto
Descendunt Centauri, Homolen Othrymque nivalem
Linquentes cursu rapido; dat euntibus ingens
Silva locum et magno cedunt virgulta fragore.
Nec Praenestinae fundator defuit urbis,
Volcano genitum pecora inter agrestia regem
Inventumque focis omnis quem credidit aetas,
Caeculus. Hunc legio late comitatur agrestis:
Quique altum Praeneste viri, quique arva Gabinae
Iunonis gelidumque Anienem et roscida rivis
Hernica saxa colunt, quos dives Anagnia pascit,
Quos, Amasene pater. Non illis omnibus arma,
Nec clipei currusve sonant; pars maxima glandes
Liventis plumbi spargit, pars spicula gestat
Bina manu, fulvosque lupi de pelle galeros
Tegmen habent capiti, vestigia nuda sinistri
Instituere pedis, crudus tegit altera pero.
At Messapus equum domitor, Neptunia proles,
Quem neque fas igni cuiquam nec sternere ferro,
Iam pridem resides populos desuetaque bello
Agmina in arma vocat subito ferrumque retractat.
Hi Fescenninas acies aequosque Faliscos,
Hi Soractis habent arces Flaviniaque arva
Et Cimini cum monte lacum lucosque Capenos.
Ibant aequati numero regemque canebant:
Ceu quondam nivei liquida inter nubila cycni,
Cum sese e pastu referunt et longa canoros
Dant per colla modos, sonat amnis et Asia longe
Pulsa palus.
Nec quisquam aeratas acies ex agmine tanto
Misceri putet, aëriam sed gurgite ab alto
Urgueri volucrum raucarum ad litora nubem.
Ecce Sabinorum prisco de sanguine magnum
Agmen agens Clausus magnique ipse agminis instar,
Claudia nunc a quo diffunditur et tribus et gens
Per Latium, postquam in partem data Roma Sabinis.
Una ingens Amiterna cohors priscique Quirites,
Ereti manus omnis oliviferaeque Mutuscae;

Qui Nomentum urbem, qui Rosia rura Velini,
Qui Tetricae horrentis rupes montemque Severum
Casperiamque colunt Foruloseque et flumen Himellae;
Qui Tiberim Fabarimque bibunt, quos frigida misit
Nursia, et Hortinae classes populique Latini,
Quosque secans infaustum interluit Alia nomen:
Quam multi Libyco volvuntur marmore fluctus,
Saevus ubi Orion hibernis conditur undis;
Vel cum sole novo densae torrentur aristae
Aut Hermi campo aut Lyciae flaventibus arvis.
Scuta sonant pulsuque pedum conterrita tellus.
Hinc Agamemnonius, Troiani nominis hostis,
Curru iungit Halaesus equos Turnoque ferocis
Mille rapit populos, vertunt felicia Baccho
Massica qui rastris, et quos de collibus altis
Aurunci misere patres Sidicinaque iuxta
Aequora, quique Cales linquunt, amnisque vadosi
Accola Volturni, pariterque Saticulus asper
Oscorumque manus. Teretes sunt aclydes illis
Tela, sed haec lento mos est aptare flagello:
Laevas cetra tegit, falcati comminus enses.
Nec tu carminibus nostris indictus abibis,
Oebale, quem generasse Telon Sebethide nympha
Fertur, Teleboum Capreas cum regna teneret,
Iam senior; patriis sed non et filius arvis
Contentus late iam tum dicione premebat
Sarrastis populos et quae rigat aequora Sarnus,
Quique Rufras Batulumque tenent atque arva Celemnae,
Et quos maliferae despectant moenia Bellae,
Teutonico ritu soliti torquere cateias,
Tegmina quis capitum raptus de subere cortex,
Aerataeque micant peltae, micat aereus ensis.
Et te montosae misere in proelia Nersae,
Ufens, insignem fama et felicibus armis;
Horrida praecipue cui gens adsuetaque multo
Venatu nemorum, duris Aequicula glaebis.
Armati terram exercent, semperque recentis
Convectare iuvat praedas et vivere rapto.
Quin et Marruvia venit de gente sacerdos,
Fronde super galeam et felici comptus oliva,
Archippi regis missu, fortissimus Umbro,
Vipereo generi et graviter spirantibus hydris
Spargere qui somnos cantuque manuque solebat
Mulcebatque iras et morsus arte levabat.
Sed non Dardaniae medicari cuspidis ictum
Evaluit, neque eum iuvere in volnere cantus
Somniferi et Marsis quaesitae montibus herbae.
Te nemus Angitiae, vitrea te Fucinus unda,

Te liquidi flevere lacus.
Ibat et Hippolyti proles pulcherrima bello,
Virbius, insignem quem mater Aricia misit,
Eductum Egeriae lucis umentia circum
Litora, pinguis ubi et placabilis ara Dianae.
Namque ferunt fama Hippolytum, postquam arte novercae
Occiderit patriasque explerit sanguine poenas
Turbatis distractus equis, ad sidera rursus
Aetheria et superas caeli venisse sub auras,
Paeoniis revocatum herbis et amore Dianae.
Tum Pater omnipotens, aliquem indignatus ab umbris
Mortalem infernis ad lumina surgere vitae,
Ipse repertorem medicinae talis et artis
Fulmine Phoebigenam Stygias detrusit ad undas.
At Trivia Hippolytum secretis alma recondit
Sedibus et nymphae Egeriae nemorique relegat,
Solus ubi in silvis Italis ignobilis aevum
Exigeret versoque ubi nomine Virbius esset.
Unde etiam templo Triviae lucisque sacratis
Cornipedes arcentur equi, quod litore currum
Et iuvenem monstris pavidi effudere marinis.
Filius ardentis haut setius aequore campi
Exercebat equos curruque in bella ruebat.
Ipse inter primos praestanti corpore Turnus
Vertitur arma tenens et toto vertice supra est:
Cui triplici crinita iuba galea alta Chimaeram
Sustinet, Aetnaeos efflantem faucibus ignis,
Tam magis illa fremens et tristibus effera flammis,
Quam magis effuso crudescunt sanguine pugnae.
At levem clipeum sublatis cornibus Io
Auro insignibat, iam saetis obsita, iam bos,
Argumentum ingens, et custos virginis Argus
Caelataque amnem fundens pater Inachus urna.
Insequitur nimbus peditum clipeataque totis
Agmina densentur campis, Argivaque pubes
Auruncaeque manus, Rutuli veteresque Sicani
Et Sacranae acies et picti scuta Labici;
Qui saltus, Tiberine, tuos sacrumque Numici
Litus arant Rutulosque exercent vomere collis
Circaeumque iugum, quis Iuppiter Anxurus arvis
Praesidet et viridi gaudens Feronia luco;
Qua Saturae iacet atra palus gelidusque per imas
Quaerit iter vallis atque in mare conditur Ufens.
Hos super advenit Volsca de gente Camilla,
Agmen agens equitum et florentis aere catervas,
Bellatrix, non illa colo calathisve Minervae
Femineas adsueta manus, sed proelia virgo
Dura pati cursuque pedum praevertere ventos.

Illa vel intactae segetis per summa volaret
Gramina nec teneras cursu laesisset aristas
Vel mare per medium fluctu suspensa tumenti
Ferret iter celeris neque tingueret aequore plantas.
Illam omnis tectis agrisque effusa iuventus
Turbaque miratur matrum et prospectat euntem,
Attonitis inhians animis, ut regius ostro
Velet honos levis umeros, ut fibula crinem
Auro internectat, Lyciam ut gerat ipsa pharetram
Et pastoralem praefixa cuspide myrtum.

LIBER OCTAVUS.

Ut belli signum Laurenti Turnus ab arce
Extulit et rauco strepuerunt cornua cantu,
Utque acris concussit equos utque impulit arma,
Extemplo turbati animi, simul omne tumultu
Coniurat trepido Latium saevitque iuventus
Effera. Ductores primi Messapus et Ufens
Contemptorque deum Mezentius undique cogunt
Auxilia et latos vastant cultoribus agros.
Mittitur et magni Venulus Diomedis ad urbem,
Qui petat auxilium et Latio consistere Teucros,
Advectum Aenean classi victosque Penatis
Inferre et fatis regem se dicere posci
Edoceat multasque viro se adiungere gentis
Dardanio et late Latio increbrescere nomen.
Quid struat his coeptis, quem, si fortuna sequatur,
Eventum pugnae cupiat, manifestius ipsi
Quam Turno regi aut regi apparere Latino.
Talia per Latium. Quae Laomedontius heros
Cuncta videns magno curarum fluctuat aestu,
Atque animum nunc huc celerem, nunc dividit illuc,
In partisque rapit varias perque omnia versat:
Sicut aquae tremulum labris ubi lumen aënis
Sole repercussum aut radiantis imagine lunae
Omnia pervolitat late loca iamque sub auras
Erigitur summique ferit laquearia tecti.
Nox erat, et terras animalia fessa per omnis
Alituum pecudumque genus sopor altus habebat:
Cum pater in ripa gelidique sub aetheris axe
Aeneas, tristi turbatus pectora bello,
Procubuit seramque dedit per membra quietem.
Huic deus ipse loci fluvio Tiberinus amoeno
Populeas inter senior se attollere frondes
Visus (eum tenuis glauco velabat amictu
Carbasus, et crinis umbrosa tegebat harundo),
Tum sic adfari et curas his demere dictis:
'O sate gente deum, Troianam ex hostibus urbem
Qui revehis nobis aeternaque Pergama servas,
Expectate solo Laurenti arvisque Latinis,
Hic tibi certa domus, certi, ne absiste, penates;
Neu belli terrere minis; tumor omnis et irae
Concessere deum.

Iamque tibi, ne vana putes haec fingere somnum,
Litoreis ingens inventa sub ilicibus sus,
Triginta capitum fetus enixa, iacebit
Alba solo recubans, albi circum ubera nati:
Hic locus urbis erit, requies ea certa laborum,
Ex quo ter denis urbem redeuntibus annis
Ascanius clari condet cognominis Albam.
Haut incerta cano. Nunc qua ratione quod instat
Expedias victor, paucis, adverte, docebo.
Arcades his oris, genus a Pallante profectum,
Qui regem Euandrum comites, qui signa secuti,
Delegere locum et posuere in montibus urbem
Pallantis proavi de nomine Pallanteum.
Hi bellum adsidue ducunt cum gente Latina;
Hos castris adhibe socios et foedera iunge.
Ipse ego te ripis et recto flumine ducam,
Adversum remis superes subvectus ut amnem.
Surge age, nate dea, primisque cadentibus astris
Iunoni fer rite preces, iramque minasque
Supplicibus supera votis. Mihi victor honorem
Persolves. Ego sum, pleno quem flumine cernis
Stringentem ripas et pinguia culta secantem,
Caeruleus Thybris, caelo gratissimus amnis.
Hic mihi magna domus, celsis caput urbibus exit.'
Dixit, deinde lacu fluvius se condidit alto,
Ima petens; nox Aenean somnusque reliquit.
Surgit et aetherii spectans orientia Solis
Lumina rite cavis undam de flumine palmis
Sustinet ac talis effundit ad aethera voces:
'Nymphae, Laurentes Nymphae, genus amnibus undest,
Tuque, o Thybri tuo genitor cum flumine sancto,
Accipite Aenean et tandem arcete periclis.
Quo te cumque lacus miserantem incommoda nostra
Fonte tenet, quocumque solo pulcherrimus exis,
Semper honore meo, semper celebrabere donis,
Corniger Hesperidum fluvius regnator aquarum:
Adsis o tantum et propius tua numina firmes.'
Sic memorat, geminasque legit de classe biremis
Remigioque aptat; socios simul instruit armis.
Ecce autem subitum atque oculis mirabile monstrum,
Candida per silvam cum fetu concolor albo
Procubuit viridique in litore conspicitur sus.
Quam pius Aeneas tibi enim, tibi, maxuma Iuno,
Mactat sacra ferens et cum grege sistit ad aram.
Thybris ea fluvium, quam longa est, nocte tumentem
Leniit, et tacita refluens ita substitit unda,
Mitis ut in morem stagni placidaeque paludis
Sterneret aequor aquis, remo ut luctamen abesset.

Ergo iter inceptum celerant rumore secundo.
Labitur uncta vadis abies: mirantur et undae,
Miratur nemus insuetum fulgentia longe
Scuta virum fluvio pictasque innare carinas.
Olli remigio noctemque diemque fatigant
Et longos superant flexus variisque teguntur
Arboribus viridisque secant placido aequore silvas.
Sol medium caeli conscenderat igneus orbem,
Cum muros arcemque procul ac rara domorum
Tecta vident, quae nunc Romana potentia caelo
Aequavit; tum res inopes Euandrus habebat.
Ocius advertunt proras urbique propinquant.
Forte die sollemnem illo rex Arcas honorem
Amphitryoniadae magno divisque ferebat
Ante urbem in luco. Pallas huic filius una,
Una omnes iuvenum primi pauperque senatus
Tura dabant, tepidusque cruor fumabat ad aras.
Ut celsas videre rates atque inter opacum
Adlabi nemus et tacitis incumbere remis,
Terrentur visu subito cunctique relictis
Consurgunt mensis.. Audax quos rumpere Pallas
Sacra vetat raptoque volat telo obvius ipse
Et procul e tumulo: 'iuvenes, quae causa subegit
Ignotas temptare vias? quo tenditis?' inquit.
'Qui genus? unde domo? pacemne huc fertis an arma?'
Tum pater Aeneas puppi sic fatur ab alta
Paciferaeque manu ramum praetendit olivae:
'Troiugenas ac tela vides inimica Latinis,
Quos illi bello profugos egere superbo.
Euandrum petimus. Ferte haec et dicite lectos
Dardaniae venisse duces socia arma rogantis.'
Obstipuit tanto percussus nomine Pallas:
'Egredere o quicumque es,' ait, 'coramque parentem
Adloquere ac nostris succede penatibus hospes:'
Excepitque manu dextramque amplexus inhaesit.
Progressi subeunt luco fluviumque relinquunt.
Tum regem Aeneas dictis adfatur amicis:
'Optume Graiugenum, cui me Fortuna precari
Et vitta comptos voluit praetendere ramos,
Non equidem extimui, Danaum quod ductor et Arcas
Quodque ab stirpe fores geminis coniunctus Atridis;
Sed mea me virtus et sancta oracula divom
Cognatique patres, tua terris dicta fama,
Coniunxere tibi et fatis egere volentem.
Dardanus, Iliacae primus pater urbis et auctor,
Electra, ut Grai perhibent, Atlantide cretus,
Advehitur Teucros; Electram maxumus Atlas
Edidit, aetherios umero qui sustinet orbes.

Vobis Mercurius pater est, quem candida Maia
Cyllenae gelido conceptum vertice fudit;
At Maiam, auditis si quicquam credimus, Atlas,
Idem Atlas generat, caeli qui sidera tollit.
Sic genus amborum scindit se sanguine ab uno.
His fretus non legatos neque prima per artem
Temptamenta tui pepigi; me, me ipse meumque
Obieci caput et supplex ad limina veni.
Gens eadem, quae te, crudeli Daunia bello
Insequitur; nos si pellant, nihil afore credunt,
Quin omnem Hesperiam penitus sua sub iuga mittant
Et mare quod supra teneant quodque adluit infra.
Accipe daque fidem. Sunt nobis fortia bello
Pectora, sunt animi et rebus spectata iuventus.'
Dixerat Aeneas. Ille os oculosque loquentis
Iamdudum et totum lustrabat lumine corpus:
Tum sic pauca refert: 'ut te, fortissime Teucrum,
Accipio adgnoscoque libens! ut verba parentis
Et vocem Anchisae magni voltumque recordor!
Nam memini Hesionae visentem regna sororis
Laomedontiaden Priamum, Salamina petentem,
Protenus Arcadiae gelidos invisere finis.
Tum mihi prima genas vestibat flore iuventas,
Mirabarque duces Teucros, mirabar et ipsum
Laomedontiaden, sed cunctis altior ibat
Anchises. Mihi mens iuvenali ardebat amore
Compellare virum et dextrae coniungere dextram.
Accessi et cupidus Phenei sub moenia duxi.
Ille mihi insignem pharetram Lyciasque sagittas
Discedens chlamydemque auro dedit intertextam
Frenaque bina meus quae nunc habet aurea Pallas.
Ergo et quam petitis iuncta est mihi foedere dextra,
Et lux cum primum terris se crastina reddet,
Auxilio laetos dimittam opibusque iuvabo.
Interea sacra haec, quando huc venistis amici,
Annua, quae differre nefas, celebrate faventes
Nobiscum et iam nunc sociorum adsuescite mensis.'
Haec ubi dicta, dapes iubet et sublata reponi
Pocula gramineoque viros locat ipse sedili,
Praecipuumque toro et villosi pelle leonis
Accipit Aenean solioque invitat acerno.
Tum lecti iuvenes certatim araeque sacerdos
Viscera tosta ferunt taurorum onerantque canistris
Dona laboratae Cereris Bacchumque ministrant.
Vescitur Aeneas simul et Troiana iuventus
Perpetui tergo bovis et lustralibus extis.
Postquam exempta fames et amor compressus edendi,
Rex Euandrus ait: 'non haec sollemnia nobis,

Has ex more dapes, hanc tanti numinis aram
Vana superstitio veterumque ignara deorum
Inposuit: saevis, hospes Troiane, periclis
Servati facimus meritosque novamus honores.
Iam primum saxis suspensam hanc aspice rupem,
Disiectae procul ut moles desertaque montis
Stat domus et scopuli ingentem traxere ruinam.
Hic spelunca fuit, vasto summota recessu,
Semihominis Caci facies quam dira tenebat,
Solis inaccessam radiis; semperque recenti
Caede tepebat humus, foribusque adfixa superbis
Ora virum tristi pendebant squalida tabo.
Huic monstro Volcanus erat pater: illius atros
Ore vomens ignis magna se mole ferebat.
Attulit et nobis aliquando optantibus aetas
Auxilium adventumque dei. Nam maximus ultor,
Tergemini nece Geryonae spoliisque superbus,
Alcides aderat taurosque hac victor agebat
Ingentis, vallemque boves amnemque tenebant.
At furiis Caci mens effera, nequid inausum
Aut intractatum scelerisve dolive fuisset,
Quattuor a stabulis praestanti corpore tauros
Avertit, totidem forma superante iuvencas;
Atque hos, nequa forent pedibus vestigia rectis,
Cauda in speluncam tractos versisque viarum
Indiciis raptos saxo occultabat opaco:
Quaerenti nulla ad speluncam signa ferebant.
Interea, cum iam stabulis saturata moveret
Amphitryoniades armenta abitumque pararet,
Discessu mugire boves atque omne querellis
Impleri nemus et colles clamore relinqui.
Reddidit una boum vocem vastoque sub antro
Mugiit et Caci spem custodita fefellit.
Hic vero Alcidae furiis exarserat atro
Felle dolor; rapit arma manu nodisque gravatum
Robur et aërii cursu petit ardua montis.
Tum primum nostri Cacum videre timentem
Turbatumque oculis; fugit ilicet ocior Euro
Speluncamque petit; pedibus timor addidit alas.
Ut sese inclusit ruptisque inmane catenis
Deiecit saxum, ferro quod et arte paterna
Pendebat fultosque emuniit obice postis,
Ecce furens animis aderat Tirynthius omnemque
Accessum lustrans huc ora ferebat et illuc,
Dentibus infrendens. Ter totum fervidus ira
Lustrat Aventini montem, ter saxea temptat
Limina nequiquam, ter fessus valle resedit.
Stabat acuta silex, praecisis undique saxis

Speluncae dorso insurgens, altissima visu,
Dirarum nidis domus opportuna volucrum.
Hanc, ut prona iugo laevum incumbebat ad amnem,
Dexter in adversum nitens concussit et imis
Avolsam solvit radicibus; inde repente
Inpulit, inpulsu quo maximus intonat aether,
Dissultant ripae refluitque exterritus amnis.
At specus et Caci detecta adparuit ingens
Regia et umbrosae penitus patuere cavernae:
Non secus ac siqua penitus vi terra dehiscens
Infernas reseret sedes et regna recludat
Pallida, dis invisa, superque immane barathrum
Cernatur, trepident inmisso lumine Manes.
Ergo insperata deprensum luce repente
Inclusumque cavo saxo atque insueta rudentem
Desuper Alcides telis premit omniaque arma
Advocat et ramis vastisque molaribus instat.
Ille autem, neque enim fuga iam super ulla pericli,
Faucibus ingentem fumum, mirabile dictu,
Evomit involvitque domum caligine caeca,
Prospectum eripiens oculis, glomeratque sub antro
Fumiferam noctem commixtis igne tenebris.
Non tulit Alcides animis seque ipse per ignem
Praecipiti iecit saltu, qua plurimus undam
Fumus agit nebulaque ingens specus aestuat atra.
Hic Cacum in tenebris incendia vana vomentem
Corripit in nodum complexus et angit inhaerens
Elisos oculos et siccum sanguine guttur.
Panditur extemplo foribus domus atra revolsis,
Abstractaeque boves abiurataeque rapinae
Caelo ostenduntur, pedibusque informe cadaver
Protrahitur. Nequeunt expleri corda tuendo
Terribilis oculos, voltum villosaque saetis
Pectora semiferi atque exstinctos faucibus ignis.
Ex illo celebratus honos, laetique minores
Servavere diem, primusque Potitius auctor
Et domus Herculei custos Pinaria sacri
Hanc aram luco statuit, quae maxuma semper
Dicetur nobis et erit quae maxuma semper.
Quare agite, o iuvenes, tantarum in munere laudum
Cingite fronde comas et pocula porgite dextris
Communemque vocate deum et date vina volentes.'
Dixerat, Herculea bicolor cum populus umbra
Velavitque comas foliisque innexa pependit
Et sacer inplevit dextram scyphus. Ocius omnes
In mensam laeti libant divosque precantur.
Devexo interea propior fit Vesper Olympo.

Iamque sacerdotes primusque Potitius ibant,
Pellibus in morem cincti, flammasque ferebant.
Instaurant epulas et mensae grata secundae
Dona ferunt cumulantque oneratis lancibus aras.
Tum Salii ad cantus incensa altaria circum
Populeis adsunt evincti tempora ramis,
Hic iuvenum chorus, ille senum; qui carmine laudes
Herculeas et facta ferunt: ut prima novercae
Monstra manu geminosque premens eliserit angues;
Ut bello egregias idem disiecerit urbes,
Troiamque Oechaliamque, ut duros mille labores
Rege sub Eurystheo fatis Iunonis iniquae
Pertulerit. 'Tu nubigenas, invicte, bimembris,
Hylaeumque Pholumque manu, tu Cresia mactas
Prodigia et vastum Nemeae sub rupe leonem.
Te Stygii tremuere lacus, te ianitor Orci
Ossa super recubans antro semesa cruento;
Nec te ullae facies, non terruit ipse Typhoeus,
Arduus arma tenens; non te rationis egentem
Lernaeus turba capitum circumstetit anguis.
Salve, vera Iovis proles, decus addite divis,
Et nos et tua dexter adi pede sacra secundo.'
Talia carminibus celebrant; super omnia Caci
Speluncam adiciunt spirantemque ignibus ipsum.
Consonat omne nemus strepitu collesque resultant.
Exim se cuncti divinis rebus ad urbem
Perfectis referunt. Ibat rex obsitus aevo
Et comitem Aenean iuxta natumque tenebat
Ingrediens varioque viam sermone levabat.
Miratur facilisque oculos fert omnia circum
Aeneas capiturque locis et singula laetus
Exquiritque auditque virum monimenta priorum.
Tum rex Euandrus, Romanae conditor arcis:
'Haec nemora indigenae Fauni Nymphaeque tenebant
Gensque virum truncis et duro robore nata,
Quis neque mos neque cultus erat, nec iungere tauros
Aut componere opes norant aut parcere parto,
Sed rami atque asper victu venatus alebat.
Primus ab aetherio venit Saturnus Olympo,
Arma Iovis fugiens et regnis exul ademptis.
Is genus indocile ac dispersum montibus altis
Composuit legesque dedit Latiumque vocari
Maluit, his quoniam latuisset tutus in oris.
Aurea quae perhibent illo sub rege fuere
Saecula: sic placida populos in pace regebat,
Deterior donec paulatim ac decolor aetas
Et belli rabies et amor successit habendi.
Tum manus Ausonia et gentes venere Sicanae,

Saepius et nomen posuit Saturnia tellus;
Tum reges asperque inmani corpore Thybris,
A quo post Itali fluvium cognomine Thybrim
Diximus; amisit verum vetus Albula nomen.
Me pulsum patria pelagique extrema sequentem
Fortuna omnipotens et ineluctabile fatum
His posuere locis, matrisque egere tremenda
Carmentis Nymphae monita et deus auctor Apollo.'
Vix ea dicta: dehinc progressus monstrat et aram
Et Carmentalem Romani nomine portam
Quam memorant, Nymphae priscum Carmentis honorem,
Vatis fatidicae, cecinit quae prima futuros
Aeneadas magnos et nobile Pallanteum.
Hinc lucum ingentem, quem Romulus acer Asylum
Rettulit, et gelida monstrat sub rupe Lupercal,
Parrhasio dictum Panos de more Lycaei.
Nec non et sacri monstrat nemus Argileti
Testaturque locum et letum docet hospitis Argi.
Hinc ad Tarpeiam sedem et Capitolia ducit,
Aurea nunc, olim silvestribus horrida dumis.
Iam tum religio pavidos terrebat agrestis
Dira loci, iam tum silvam saxumque tremebant.
'Hoc nemus, hunc,' inquit, 'frondoso vertice collem,
Quis deus incertum est, habitat deus: Arcades ipsum
Credunt se vidisse Iovem, cum saepe nigrantem
Aegida concuteret dextra nimbosque cieret.
Haec duo praeterea disiectis oppida muris,
Reliquias veterumque vides monimenta virorum.
Hanc Ianus pater, hanc Saturnus condidit arcem:
Ianiculum huic, illi fuerat Saturnia nomen.'
Talibus inter se dictis ad tecta subibant
Pauperis Euandri passimque armenta videbant
Romanoque foro et lautis mugire Carinis.
Ut ventum ad sedes: 'haec,' inquit, 'limina victor
Alcides subiit, haec illum regia cepit.
Aude, hospes, contemnere opes et te quoque dignum
Finge deo rebusque veni non asper egenis.'
Dixit, et angusti subter fastigia tecti
Ingentem Aenean duxit stratisque locavit
Effultum foliis et pelle Libystidis ursae.
Nox ruit et fuscis tellurem amplectitur alis.
At Venus haut animo nequiquam exterrita mater,
Laurentumque minis et duro mota tumultu
Volcanum adloquitur thalamoque haec coniugis aureo
Incipit et dictis divinum adspirat amorem:
'Dum bello Argolici vastabant Pergama reges
Debita casurasque inimicis ignibus arces,
Non ullum auxilium miseris, non arma rogavi

Artis opisque tuae, nec te, carissime coniunx,
Incassumve tuos volui exercere labores,
Quamvis et Priami deberem plurima natis
Et durum Aeneae flevissem saepe laborem.
Nunc Iovis imperiis Rutulorum constitit oris:
Ergo eadem supplex venio et sanctum mihi numen
Arma rogo genetrix nato. Te filia Nerei,
Te potuit lacrimis Tithonia flectere coniunx.
Aspice qui coeant populi, quae moenia clausis
Ferrum acuant portis in me excidiumque meorum.'
Dixerat, et niveis hinc atque hinc diva lacertis
Cunctantem amplexu molli fovet. Ille repente
Accepit solitam flammam, notusque medullas
Intravit calor et labefacta per ossa cucurrit,
Non secus atque olim tonitru cum rupta corusco
Ignea rima micans percurrit lumine nimbos.
Sensit laeta dolis et formae conscia coniunx.
Tum pater aeterno fatur devinctus amore:
'Quid causas petis ex alto? fiducia cessit
Quo tibi, diva, mei? Similis si cura fuisset,
Tum quoque fas nobis Teucros armare fuisset;
Nec Pater omnipotens Troiam nec fata vetabant
Stare decemque alios Priamum superesse per annos.
Et nunc, si bellare paras atque haec tibi mens est,
Quidquid in arte mea possum promittere curae,
Quod fieri ferro liquidove potest electro,
Quantum ignes animaeque valent, absiste precando
Viribus indubitare tuis.' Ea verba locutus
Optatos dedit amplexus placidumque petivit
Coniugis infusus gremio per membra soporem.
Inde ubi prima quies medio iam noctis abactae
Curriculo expulerat somnum, cum femina primum,
Cui tolerare colo vitam tenuique Minerva
Impositum, cinerem et sopitos suscitat ignes,
Noctem addens operi, famulasque ad lumina longo
Exercet penso, castum ut servare cubile
Coniugis et possit parvos educere natos:
Haut secus Ignipotens nec tempore segnior illo
Mollibus e stratis opera ad fabrilia surgit.
Insula Sicanium iuxta latus Aeoliamque
Erigitur Liparen, fumantibus ardua saxis,
Quam subter specus et Cyclopum exesa caminis
Antra Aetnaea tonant validique incudibus ictus
Auditi referunt gemitum striduntque cavernis
Stricturae Chalybum et fornacibus ignis anhelat,
Volcani domus et Volcania nomine tellus.
Huc tunc Ignipotens caelo descendit ab alto.
Ferrum exercebant vasto Cyclopes in antro,

Brontesque Steropesque et nudus membra Pyracmon.
His informatum manibus iam parte polita
Fulmen erat, toto Genitor quae plurima caelo
Deicit in terras, pars inperfecta manebat:
Tris imbris torti radios, tris nubis aquosae
Addiderant, rutili tris ignis et alitis Austri:
Fulgores nunc terrificos sonitumque metumque
Miscebant operi flammisque sequacibus iras.
Parte alia Marti currumque rotasque volucris
Instabant, quibus ille viros, quibus excitat urbes;
Aegidaque horriferam, turbatae Palladis arma,
Certatim squamis serpentum auroque polibant
Conexosque anguis ipsamque in pectore divae
Gorgona, desecto vertentem lumina collo.
'Tollite cuncta,' inquit, 'coeptosque auferte labores,
Aetnaei Cyclopes, et huc advertite mentem:
Arma acri facienda viro: nunc viribus usus,
Nunc manibus rapidis, omni nunc arte magistra:
Praecipitate moras.' Nec plura effatus; at illi
Ocius incubuere omnes pariterque laborem
Sortiti: fluit aes rivis aurique metallum,
Volnificusque chalybs vasta fornace liquescit.
Ingentem clipeum informant, unum omnia contra
Tela Latinorum, septenosque orbibus orbes
Impediunt. Alii ventosis follibus auras
Accipiunt redduntque, alii stridentia tingunt
Aera lacu: gemit impositis incudibus antrum.
Illi inter sese multa vi bracchia tollunt
In numerum versantque tenaci forcipe massam.
Haec pater Aeoliis properat dum Lemnius oris,
Euandrum ex humili tecto lux suscitat alma
Et matutini volucrum sub culmine cantus.
Consurgit senior tunicaque inducitur artus
Et Tyrrhena pedum circumdat vincula plantis;
Tum lateri atque umeris Tegeaeum subligat ensem,
Demissa ab laeva pantherae terga retorquens.
Nec non et gemini custodes limine ab alto
Praecedunt gressumque canes comitantur erilem.
Hospitis Aeneae sedem et secreta petebat
Sermonum memor et promissi muneris heros.
Nec minus Aeneas se matutinus agebat.
Filius huic Pallas, illi comes ibat Achates.
Congressi iungunt dextras mediisque residunt
Aedibus et licito tandem sermone fruuntur.
Rex prior haec:
'Maxume Teucrorum ductor, quo sospite numquam
Res equidem Troiae victas aut regna fatebor,
Nobis ad belli auxilium pro nomine tanto

Exiguae vires: hinc Tusco claudimur amni,
Hinc Rutulus premit, et murum circumsonat armis.
Sed tibi ego ingentis populos opulentaque regnis
Iungere castra paro, quam fors inopina salutem
Ostentat: fatis huc te poscentibus adfers.
Haut procul hinc saxo incolitur fundata vetusto
Urbis Agyllinae sedes, ubi Lydia quondam
Gens, bello praeclara, iugis insedit Etruscis.
Hanc multos florentem annos rex deinde superbo
Imperio et saevis tenuit Mezentius armis.
Quid memorem infandas caedes, quid facta tyranni
Effera? di capiti ipsius generique reservent!
Mortua quin etiam iungebat corpora vivis,
Componens manibusque manus atque oribus ora,
Tormenti genus, et sanie taboque fluentis
Complexu in misero longa sic morte necabat.
At fessi tandem cives infanda furentem
Armati circumsistunt ipsumque domumque,
Obtruncant socios, ignem ad fastigia iactant.
Ille inter caedem Rutulorum elapsus in agros
Confugere et Turni defendier hospitis armis.
Ergo omnis furiis surrexit Etruria iustis;
Regem ad supplicium praesenti Marte reposcunt.
His ego te, Aenea, ductorem milibus addam:
Toto namque fremunt condensae litore puppes
Signaque ferre iubent; retinet longaevus haruspex
Fata canens: "o Maeoniae delecta iuventus,
Flos veterum virtusque virum, quos iustus in hostem
Fert dolor et merita accendit Mezentius ira,
Nulli fas Italo tantam subiungere gentem;
Externos optate duces:" tum Etrusca resedit
Hoc acies campo, monitis exterrita divom.
Ipse oratores ad me regnique coronam
Cum sceptro misit mandatque insignia Tarchon,
Succedam castris Tyrrhenaque regna capessam.
Sed mihi tarda gelu saeclisque effeta senectus
Invidet imperium seraeque ad fortia vires.
Gnatum exhortarer, ni mixtus matre Sabella
Hinc partem patriae traheret. Tu, cuius et annis
Et generi fata indulgent, quem numina poscunt,
Ingredere, o Teucrum atque Italum fortissime ductor.
Hunc tibi praeterea, spes et solacia nostri,
Pallanta adiungam; sub te tolerare magistro
Militiam et grave Martis opus, tua cernere facta
Adsuescat primis et te miretur ab annis.
Arcadas huic equites bis centum, robora pubis
Lecta dabo totidemque suo tibi munere Pallas.
Vix ea fatus erat, defixique ora tenebant

Aeneas Anchisiades et fidus Achates
Multaque dura suo tristi cum corde putabant,
Ni signum caelo Cytherea dedisset aperto.
Namque inproviso vibratus ab aethere fulgor
Cum sonitu venit, et ruere omnia visa repente
Tyrrhenusque tubae mugire per aethera clangor.
Suspiciunt, iterum atque iterum fragor increpat ingens:
Arma inter nubem caeli regione serena
Per sudum rutilare vident et pulsa tonare.
Obstipuere animis alii, sed Troius heros
Adgnovit sonitum et divae promissa parentis.
Tum memorat: 'ne vero, hospes, ne quaere [profecto]
Quem casum portenta ferant: ego poscor Olympo.
Hoc signum cecinit missuram diva creatrix,
Si bellum ingrueret, Volcaniaque arma per auras
Laturam auxilio.
Heu quantae miseris caedes Laurentibus instant!
Quas poenas mihi, Turne, dabis! quam multa sub undas
Scuta virum galeasque et fortia corpora volves,
Thybri pater! poscant acies et foedera rumpant.'
Haec ubi dicta dedit, solio se tollit ab alto
Et primum Herculeis sopitas ignibus aras
Excitat, hesternumque larem parvosque penatis
Laetus adit; mactant lectas de more bidentis
Euandrus pariter, pariter Troiana iuventus.
Post hinc ad navis graditur sociosque revisit:
Quorum de numero qui sese in bella sequantur
Praestantis virtute legit; pars cetera prona
Fertur aqua segnisque secundo defluit amni,
Nuntia ventura Ascanio rerumque patrisque.
Dantur equi Teucris Tyrrhena petentibus arva;
Ducunt exsortem Aeneae, quem fulva leonis
Pellis obit totum, praefulgens unguibus aureis.
Fama volat parvam subito volgata per urbem,
Ocius ire equites Tyrrheni ad litora regis.
Vota metu duplicant matres, propiusque periclo
It timor, et maior Martis iam apparet imago.
Tum pater Euandrus dextram complexus euntis
Haeret, inexpletus lacrimans, ac talia fatur:
'O mihi praeteritos referat si Iuppiter annos,
Qualis eram, cum primam aciem Praeneste sub ipsa
Stravi scutorumque incendi victor acervos,
Et regem hac Erulum dextra sub Tartara misi,
Nascenti cui tris animas Feronia mater,
Horrendum dictu, dederat, terna arma movenda,
Ter Leto sternendus erat; cui tum tamen omnis
Abstulit haec animas dextra et totidem exuit armis:
Non ego nunc dulci amplexu divellerer usquam,

Nate, tuo; neque finitimo Mezentius umquam
Huic capiti insultans tot ferro saeva dedisset
Funera, tam multis viduasset civibus urbem.
At vos, o superi, et divom tu maxume rector
Iuppiter, Arcadii, quaeso, miserescite regis
Et patrias audite preces. Si numina vestra
Incolumem Pallanta mihi, si fata reservant,
Si visurus eum vivo et venturus in unum,
Vitam oro, patior quemvis durare laborem.
Sin aliquem infandum casum, Fortuna, minaris,
Nunc, nunc o liceat crudelem abrumpere vitam,
Dum curae ambiguae, dum spes incerta futuri,
Dum te, care puer, mea sola et sera voluptas,
Complexu teneo, gravior neu nuntius auris
Volneret.' Haec genitor digressu dicta supremo
Fundebat: famuli conlapsum in tecta ferebant.
Iamque adeo exierat portis equitatus apertis,
Aeneas inter primos et fidus Achates,
Inde alii Troiae proceres, ipse agmine Pallas
In medio, chlamyde et pictis conspectus in armis:
Qualis ubi Oceani perfusus Lucifer unda,
Quem Venus ante alios astrorum diligit ignis,
Extulit os sacrum caelo tenebrasque resolvit.
Stant pavidae in muris matres oculisque sequuntur
Pulveream nubem et fulgentis aere catervas.
Olli per dumos, qua proxuma meta viarum,
Armati tendunt; it clamor, et agmine facto
Quadrupedante putrem sonitu quatit ungula campum.
Est ingens gelidum lucus prope Caeritis amnem,
Religione patrum late sacer; undique colles
Inclusere cavi et nigra nemus abiete cingunt.
Silvano fama est veteres sacrasse Pelasgos,
Arvorum pecorisque deo, lucumque diemque,
Qui primi finis aliquando habuere Latinos.
Haut procul hinc Tarcho et Tyrrheni tuta tenebant
Castra locis, celsoque omnis de colle videri
Iam poterat legio et latis tendebat in arvis.
Huc pater Aeneas et bello lecta iuventus
Succedunt fessique et equos et corpora curant.
At Venus aetherios inter dea candida nimbos
Dona ferens aderat; natumque in valle reducta
Ut procul et gelido secretum flumine vidit,
Talibus adfata est dictis seque obtulit ultro:
'En perfecta mei promissa coniugis arte
Munera, ne mox aut Laurentis, nate, superbos
Aut acrem dubites in proelia poscere Turnum.'
Dixit, et amplexus nati Cytherea petivit,
Arma sub adversa posuit radiantia quercu.

Ille, deae donis et tanto laetus honore,
Expleri nequit atque oculos per singula volvit
Miraturque interque manus et bracchia versat
Terribilem cristis galeam flammasque vomentem
Fatiferumque ensem, loricam ex aere rigentem
Sanguineam ingentem, qualis cum caerula nubes
Solis inardescit radiis longeque refulget;
Tum levis ocreas electro auroque recocto
Hastamque et clipei non enarrabile textum.
Illic res Italas Romanorumque triumphos
Haut vatum ignarus venturique inscius aevi
Fecerat Ignipotens; illic genus omne futurae
Stirpis ab Ascanio pugnataque in ordine bella.
Fecerat et viridi fetam Mavortis in antro
Procubuisse lupam, geminos huic ubera circum
Ludere pendentis pueros et lambere matrem
Inpavidos, illam tereti cervice reflexam
Mulcere alternos et corpora fingere lingua.
Nec procul hinc Romam et raptas sine more Sabinas
Consessu caveae magnis Circensibus actis
Addiderat subitoque novum consurgere bellum
Romulidis Tatioque seni Curibusque severis.
Post idem inter se posito certamine reges
Armati Iovis ante aram paterasque tenentes
Stabant et caesa iungebant foedera porca.
Haut procul inde citae Mettum in diversa quadrigae
Distulerant (at tu dictis, Albane, maneres)
Raptabatque viri mendacis viscera Tullus
Per silvam, et sparsi rorabant sanguine vepres.
Nec non Tarquinium eiectum Porsenna iubebat
Accipere ingentique urbem obsidione premebat:
Aeneadae in ferrum pro libertate ruebant.
Illum indignanti similem similemque minanti
Aspiceres, pontem auderet quia vellere Cocles
Et fluvium vinclis innaret Cloelia ruptis.
In summo custos Tarpeiae Manlius arcis
Stabat pro templo et Capitolia celsa tenebat,
Romuleoque recens horrebat regia culmo.
Atque hic auratis volitans argenteus anser
Porticibus Gallos in limine adesse canebat.
Galli per dumos aderant arcemque tenebant,
Defensi tenebris et dono noctis opacae;
Aurea caesaries ollis atque aurea vestis;
Virgatis lucent sagulis, tum lactea colla
Auro innectuntur; duo quisque Alpina coruscant
Gaesa manu, scutis protecti corpora longis.
Hic exultantis Salios nudosque Lupercos
Lanigerosque apices et lapsa ancilia caelo

Extuderat; castae ducebant sacra per urbem
Pilentis matres in mollibus. Hinc procul addit
Tartareas etiam sedes, alta ostia Ditis,
Et scelerum poenas et te, Catilina, minaci
Pendentem scopulo Furiarumque ora trementem,
Secretosque pios, his dantem iura Catonem.
Haec inter tumidi late maris ibat imago
Aurea, sed fluctu spumabant caerula cano;
Et circum argento clari delphines in orbem
Aequora verrebant caudis aestumque secabant.
In medio classis aeratas, Actia bella,
Cernere erat totumque instructo Marte videres
Fervere Leucaten auroque effulgere fluctus.
Hinc Augustus agens Italos in proelia Caesar
Cum patribus populoque, penatibus et magnis dis,
Stans celsa in puppi; geminas cui tempora flammas
Laeta vomunt patriumque aperitur vertice sidus.
Parte alia ventis et dis Agrippa secundis
Arduus agmen agens; cui, belli insigne superbum,
Tempora navali fulgent rostrata corona.
Hinc ope barbarica variisque Antonius armis,
Victor ab Aurorae populis et litore rubro,
Aegyptum viresque Orientis et ultima secum
Bactra vehit, sequiturque, nefas, Aegyptia coniunx.
Una omnes ruere, ac totum spumare reductis
Convolsum remis rostrisque tridentibus aequor.
Alta petunt: pelago credas innare revolsas
Cycladas aut montis concurrere montibus altos,
Tanta mole viri turritis puppibus instant.
Stuppea flamma manu telisque volatile ferrum
Spargitur, arva nova Neptunia caede rubescunt.
Regina in mediis patrio vocat agmina sistro
Necdum etiam geminos a tergo respicit anguis.
Omnigenumque deum monstra et latrator Anubis
Contra Neptunum et Venerem contraque Minervam
Tela tenent. Saevit medio in certamine Mavors
Caelatus ferro tristesque ex aethere Dirae,
Et scissa gaudens vadit Discordia palla,
Quam cum sanguineo sequitur Bellona flagello.
Actius haec cernens arcum intendebat Apollo
Desuper: omnis eo terrore Aegyptus et Indi,
Omnis Arabs, omnes vertebant terga Sabaei.
Ipsa videbatur ventis regina vocatis
Vela dare et laxos iam iamque inmittere funis.
Illam inter caedes pallentem morte futura
Fecerat Ignipotens undis et Iapyge ferri,
Contra autem magno maerentem corpore Nilum
Pandentemque sinus et tota veste vocantem

Caeruleum in gremium latebrosaque flumina victos.
At Caesar, triplici invectus Romana triumpho
Moenia, dis Italis votum immortale sacrabat,
Maxuma ter centum totam delubra per Urbem.
Laetitia ludisque viae plausuque fremebant;
Omnibus in templis matrum chorus, omnibus arae;
Ante aras terram caesi stravere iuvenci.
Ipse, sedens niveo candentis limine Phoebi,
Dona recognoscit populorum aptatque superbis
Postibus; incedunt victae longo ordine gentes,
Quam variae linguis, habitu tam vestis et armis.
Hic Nomadum genus et discinctos Mulciber Afros,
Hic Lelegas Carasque sagittiferosque Gelonos
Finxerat; Euphrates ibat iam mollior undis,
Extremique hominum Morini Rhenusque bicornis
Indomitique Dahae et pontem indignatus Araxes.
Talia per clipeum Volcani, dona parentis,
Miratur rerumque ignarus imagine gaudet,
Attollens umero famamque et fata nepotum.

532. In hoc v. latet corruptio. Nam 'profecto' cum imperativo ferri non potest, nec particulae 'vero,' quae in xi. 278 recte se habet, iustus hic locus est. Nos coniecimus, 'me vera, hospes, ne quaere profato:' etenim quae vera profaturus est Aeneas illa sunt 'ego poscor Olympo' et quae sequuntur.

LIBER NONUS.

Atque ea diversa penitus dum parte geruntur,
Irim de caelo misit Saturnia Iuno
Audacem ad Turnum. Luco tum forte parentis
Pilumni Turnus sacrata valle sedebat.
Ad quem sic roseo Thaumantias ore locuta est:
'Turne, quod optanti divom promittere nemo
Auderet, volvenda dies en attulit ultro.
Aeneas urbe et sociis et classe relicta
Sceptra Palatini sedemque petit Euandri.
Nec satis: extremas Corythi penetravit ad urbes
Lydorumque manum collectos armat agrestis.
Quid dubitas? nunc tempus equos, nunc poscere currus:
Rumpe moras omnis et turbata arripe castra.'
Dixit, et in caelum paribus se sustulit alis
Ingentemque fuga secuit sub nubibus arcum.
Adgnovit iuvenis duplicisque ad sidera palmas
Sustulit, et tali fugientem est voce secutus:
'Iri, decus caeli, quis te mihi nubibus actam
Detulit in terras? unde haec tam clara repente
Tempestas? medium video discedere caelum
Palantisque polo stellas. Sequor omina tanta,
Quisquis in arma vocas.' Et sic effatus ad undam
Processit summoque hausit de gurgite lymphas,
Multa deos orans, oneravitque aethera votis.
Iamque omnis campis exercitus ibat apertis,
Dives equum, dives pictai vestis et auri
(Messapus primas acies, postrema coercent
Tyrrhidae iuvenes, medio dux agmine Turnus),
Ceu septem surgens sedatis amnibus altus
Per tacitum Ganges aut pingui flumine Nilus
Cum refluit campis et iam se condidit alveo.
Hic subitam nigro glomerari pulvere nubem
Prospiciunt Teucri ac tenebras insurgere campis.
Primus ab adversa conclamat mole Caicus:
'Quis globus, o cives, caligine volvitur atra?
Ferte citi ferrum, date tela, ascendite muros,
Hostis adest, heia!' Ingenti clamore per omnis
Condunt se Teucri portas et moenia complent.
Namque ita discedens praeceperat optumus armis
Aeneas: siqua interea fortuna fuisset,

29. 'Vertitur arma tenens et toto vertice supra est.' Vid. vii. 784.

Neu struere auderent aciem neu credere campo,
Castra modo et tutos servarent aggere muros.
Ergo etsi conferre manum pudor iraque monstrat,
Obiciunt portas tamen et praecepta facessunt
Armatique cavis expectant turribus hostem.
Turnus, ut ante volans tardum praecesserat agmen
Viginti lectis equitum comitatus et urbi
Inprovisus adest (maculis quem Thracius albis
Portat equus cristaque tegit galea aurea rubra),
'Ecquis erit mecum, iuvenes, qui primus in hostem?—
En' ait, et iaculum attorquens emittit in auras,
Principium pugnae, et campo sese arduus infert.
Clamore excipiunt socii fremituque sequuntur
Horrisono; Teucrum mirantur inertia corda,
Non aequo dare se campo, non obvia ferre
Arma viros, sed castra fovere. Huc turbidus atque huc
Lustrat equo muros aditumque per avia quaerit.
Ac veluti pleno lupus insidiatus ovili
Cum fremit ad caulas, ventos perpessus et imbris,
Nocte super media, tuti sub matribus agni
Balatum exercent, ille asper et improbus ira
Saevit in absentis, collecta fatigat edendi
Ex longo rabies et siccae sanguine fauces:
Haud aliter Rutulo muros et castra tuenti
Ignescunt irae, duris dolor ossibus ardet,
Qua temptet ratione aditus et quae via clausos
Excutiat Teucros vallo atque effundat in aequum?
Classem, quae lateri castrorum adiuncta latebat,
Aggeribus saeptam circum et fluvialibus undis,
Invadit sociosque incendia poscit ovantis
Atque manum pinu flagranti fervidus implet.
Tum vero incumbunt, urget praesentia Turni,
Atque omnis facibus pubes accingitur atris.
Diripuere focos; piceum fert fumida lumen
Taeda et commixtam Volcanus ad astra favillam.
Quis Deus, o Musae, tam saeva incendia Teucris
Avertit? tantos ratibus quis depulit ignes?
Dicite. Prisca fides facto, sed fama perennis.
Tempore quo primum Phrygia formabat in Ida
Aeneas classem et pelagi petere alta parabat,
Ipsa deum fertur Genetrix Berecyntia magnum
Vocibus his adfata Iovem: 'da, gnate, petenti,
Quod tua cara parens domito te poscit Olympo.
Pinea silva mihi, multos dilecta per annos,
Lucus in arce fuit summa, quo sacra ferebant,
Nigranti picea trabibusque obscurus acernis:
Has ego Dardanio iuveni, cum classis egeret,
Laeta dedi; nunc sollicitam timor anxius angit.

Solve metus atque hoc precibus sine posse parentem,
Ne cursu quassatae ullo neu turbine venti
Vincantur, prosit nostris in montibus ortus.'
Filius huic contra, torquet qui sidera mundi:
'O Genetrix, quo fata vocas? aut quid petis istis?
Mortaline manu factae inmortale carinae
Fas habeant certusque incerta pericula lustret
Aeneas? cui tanta deo permissa potestas?
Immo ubi defunctae finem portusque tenebunt
Ausonios olim, quaecumque evaserit undis
Dardaniumque ducem Laurentia vexerit arva,
Mortalem eripiam formam magnique iubebo
Aequoris esse deas, qualis Nereia Doto
Et Galatea secant spumantem pectore pontum.'
Dixerat, idque ratum Stygii per fluminа fratris,
Per pice torrentis atraque voragine ripas
Adnuit et totum nutu tremefecit Olympum.
Ergo aderat promissa dies et tempora Parcae
Debita complerant, cum Turni iniuria Matrem
Admonuit ratibus sacris depellere taedas.
Hic primum nova lux oculis offulsit et ingens
Visus ab Aurora caelum transcurrere nimbus
Idaeique chori; tum vox horrenda per auras
Excidit et Troum Rutulorumque agmina complet:
'Ne trepidate meas, Teucri, defendere navis,
Neve armate manus; maria ante exurere Turno
Quam sacras dabitur pinus. Vos ite solutae,
Ite deae pelagi; Genetrix iubet.' Et sua quaeque
Continuo puppes abrumpunt vincula ripis
Delphinumque modo demersis aequora rostris
Ima petunt. Hinc virgineae, mirabile monstrum,
Reddunt se totidem facies pontoque feruntur.
Obstipuere animi Rutulis, conterritus ipse
Turbatis Messapus equis, cunctatur et amnis
Rauca sonans revocatque pedem Tiberinus ab alto.
At non audaci Turno fiducia cessit:
Ultro animos tollit dictis atque increpat ultro:
'Troianos haec monstra petunt, his Iuppiter ipse
Auxilium solitum eripuit, non tela neque ignes
Expectans Rutulos. Ergo maria invia Teucris
Nec spes ulla fugae, rerum pars altera adempta est.
Terra autem in nostris manibus, tot milia gentes
Arma ferunt Italae. Nil me fatalia terrent,
Siqua Phryges prae se iactant, responsa deorum:
Sat fatis Venerique datum, tetigere quod arva
Fertilis Ausoniae Troes. Sunt et mea contra
Fata mihi, ferro sceleratam exscindere gentem

121. 'Quot prius aeratae steterant ad litora prorae.' Abest a codd. vet. v. x. 223.

Coniuge praerepta : nec solos tangit Atridas
Iste dolor solisque licet capere arma Mycenis.
" Sed periisse semel satis est :" peccare fuisset
Ante satis, penitus modo non genus omne perosos
Femineum : quibus haec medii fiducia valli
Fossarumque morae, leti discrimina parva,
Dant animos ! At non viderunt moenia Troiae
Neptuni fabricata manu considere in ignis ?
Sed vos, o lecti, ferro quis scindere vallum
Apparat et mecum invadit trepidantia castra ?
Non armis mihi Volcani, non mille carinis
Est opus in Teucros, addant se protiuus omnes
Etrusci socios : tenebras et inertia furta
Palladii caesis summae custodibus arcis
Ne timeant, nec equi caeca condemur in alvo ;
Luce palam certum est igni circumdare muros.
Haut sibi cum Danais rem faxo et pube Pelasga
Esse putent, decumum quos distulit Hector in annum.
Nunc adeo, melior quoniam pars acta diei,
Quod superest, laeti bene gestis corpora rebus
Procurate, viri, et pugnam sperate parari."
Interea vigilum excubiis obsidere portas
Cura datur Messapo et moenia cingere flammis.
Bis septem Rutuli, muros qui milite servent,
Delecti ; ast illos centeni quemque sequuntur
Purpurei cristis iuvenes auroque corusci.
Discurrunt variantque vices fusique per herbam
Indulgent vino et vertunt crateras aënos.
Conlucent ignes, noctem custodia ducit
Insomnem ludo.
Haec super e vallo prospectant Troes et armis
Alta tenent ; nec non trepidi formidine portas
Explorant pontisque et propugnacula iungunt,
Tela gerunt. Instant Mnestheus acerque Serestus,
Quos pater Aeneas, siquando adversa vocarent,
Rectores iuvenum et rerum dedit esse magistros.
Omnis per muros legio, sortita periclum,
Excubat exercetque vices, quod cuique tuendum est.
Nisus erat portae custos, acerrimus armis,
Hyrtacides, comitem Aeneae quem miserat Ida
Venatrix iaculo celerem levibusque sagittis ;
Et iuxta comes Euryalus, quo pulchrior alter
Non fuit Aeneadum Troiana neque induit arma,
Ora puer prima signans intonsa iuventa.
His amor unus erat, pariterque in bella ruebant ;
Tum quoque communi portam statione tenebant.
Nisus ait: ' dine hunc ardorem mentibus addunt,
Euryale, an sua cuique deus fit dira cupido ?

Aut pugnam aut aliquid iamdudum invadere magnum
Mens agitat mihi nec placida contenta quiete est.
Cernis, quae Rutulos habeat fiducia rerum:
Lumina rara micant; somno vinoque soluti
Procubuere; silent late loca. Percipe porro,
Quid dubitem et quae nunc animo sententia surgat.
Aenean acciri omnes, populusque patresque,
Exposcunt mittique viros, qui certa reportent.
Si tibi quae posco promittunt, nam mihi facti
Fama sat est, tumulo videor reperire sub illo
Posse viam ad muros et moenia Pallantea.'
Obstipuit magno laudum percussus amore
Euryalus; simul his ardentem adfatur amicum:
'Mene igitur socium summis adiungere rebus,
Nise, fugis? solum te in tanta pericula mittam?
Non ita me genitor, bellis adsuetus Opheltes,
Argolicum terrorem inter Troiaeque labores
Sublatum erudiit, nec tecum talia gessi,
Magnanimum Aenean et fata extrema secutus:
Est hic, est animus lucis contemptor et istum
Qui vita bene credat emi, quo tendis, honorem.'
Nisus ad haec: 'equidem de te nil tale verebar,
Nec fas, non, ita me referat tibi magnus ovantem
Iuppiter aut quicumque oculis haec aspicit aequis.
Sed siquis, quae multa vides discrimine tali,
Siquis in adversum rapiat casusve deusve,
Te superesse velim; tua vita dignior aetas:
Sit qui me raptum pugna pretiove redemptum
Mandet humo, solita aut siqua id Fortuna vetabit,
Absenti ferat inferias decoretque sepulchro:
Neu matri miserae tanti sim caussa doloris,
Quae te sola, puer, multis e matribus ausa
Persequitur, magni nec moenia curat Acestae.'
Ille autem: 'causas nequiquam nectis inanis,
Nec mea iam mutata loco sententia cedit:
Adceleremus,' ait. Vigiles simul excitat: illi
Succedunt servantque vices; statione relicta
Ipse comes Niso graditur, regemque requirunt.
Cetera per terras omnis animalia somno
Laxabant curas et corda oblita laborum:
Ductores Teucrum primi, delecta iuventus,
Consilium summis regni de rebus habebant,
Quid facerent quisve Aeneae iam nuntius esset.
Stant longis ădnixi hastis et scuta tenentes
Castrorum et campi medio. Tum Nisus et una
Euryalus confestim alacres admittier orant;
Rem magnam, pretiumque morae fore. Primus Iulus
Accepit trepidos ac Nisum dicere iussit.

Tum sic Hyrtacides: 'audite o mentibus aequis,
Aeneadae, neve haec nostris spectentur ab annis,
Quae ferimus. Rutuli somno vinoque soluti
Conticuere; locum insidiis conspeximus ipsi,
Qui patet in bivio portae, quae proxuma ponto;
Interrupti ignes, aterque ad sidera fumus
Erigitur; si fortuna permittitis uti
Quaesitum Aenean et moenia Pallantea,
Mox hic cum spoliis ingenti caede peracta
Adfore cernetis. Nec nos via fallet euntis:
Vidimus obscuris primam sub vallibus urbem
Venatu adsiduo et totum cognovimus amnem.'
Hic annis gravis atque animi maturus Aletes:
'Di patrii, quorum semper sub numine Troia est,
Non tamen omnino Teucros delere paratis,
Cum talis animos iuvenum et tam certa tulistis
Pectora.' Sic memorans umeros dextrasque tenebat
Amborum et voltum lacrimis atque ora rigabat.
'Quae vobis, quae digna, viri, pro laudibus istis
Praemia posse rear solvi? pulcherrima primum
Di moresque dabunt vestri; tum cetera reddet
Actutum pius Aeneas atque integer aevi
Ascanius, meriti tanti non inmemor umquam.'
'Immo ego vos, cui sola salus genitore reducto,'
Excipit Ascanius, 'per magnos, Nise, Penatis
Assaracique Larem et canae penetralia Vestae
Obtestor, quaecumque mihi fortuna fidesque est,
In vestris pono gremiis: revocate parentem,
Reddite conspectum; nihil illo triste recepto.
Bina dabo argento perfecta atque aspera signis
Pocula, devicta genitor quae cepit Arisba,
Et tripodas geminos, auri duo magna talenta,
Cratera antiquum, quem dat Sidonia Dido.
Si vero capere Italiam sceptrisque potiri
Contigerit victori et praedae dicere sortem,
Vidisti, quo Turnus equo, quibus ibat in armis
Aureus; ipsum illum, clipeum cristasque rubentis
Excipiam sorti, iam nunc tua praemia, Nise.
Praeterea bis sex genitor lectissima matrum
Corpora captivosque dabit suaque omnibus arma;
Insuper his campi quod rex habet ipse Latinus.
Te vero, mea quem spatiis propioribus aetas
Insequitur, venerande puer, iam pectore toto
Accipio et comitem casus complector in omnis.
Nulla meis sine te quaeretur gloria rebus;
Seu pacem seu bella geram, tibi maxima rerum
Verborumque fides.' Contra quem talia fatur
Euryalus: 'me nulla dies tam fortibus ausis

Dissimilem arguerit, tantum fortuna secunda,
Haut adversa, cadat. Sed te super omnia dona
Unum oro: genetrix Priami de gente vetusta
Est mihi, quam miseram tenuit non Ilia tellus
Mecum excedentem, non moenia regis Acestae.
Hanc ego nunc ignaram huius quodcumque pericli est
Inque salutatam linquo, Nox et tua testis
Dextera, quod nequeam lacrimas perferre parentis.
At tu, oro, solare inopem et succurre relictae:
Hanc sine me spem ferre tui: audentior ibo
In casus omnis.' Percussa mente dedere
Dardanidae lacrimas; ante omnis pulcher Iulus,
Atque animum patriae strinxit pietatis imago.
Tum sic effatur:
'Sponde digna tuis ingentibus omnia coeptis.
Namque erit ista mihi genetrix nomenque Creusae
Solum defuerit, nec partum gratia talem
Parva manet: casus factum quicumque sequentur,
Per caput hoc iuro, per quod pater ante solebat:
Quae tibi polliceor reduci rebusque secundis,
Haec eadem matrique tuae generique manebunt.'
Sic ait inlacrimans; umero simul exuit ensem
Auratum, mira quem fecerat arte Lycaon
Gnosius atque habilem vagina aptarat eburna.
Dat Niso Mnestheus pellem horrentisque leonis
Exuvias; galeam fidus permutat Aletes.
Protinus armati incedunt; quos omnis euntis
Primorum manus ad portas iuvenumque senumque
Prosequitur votis. Nec non et pulcher Iulus,
Ante annos animumque gerens curamque virilem,
Multa patri mandata dabat portanda: sed aurae
Omnia discerpunt et nubibus inrita donant.
Egressi superant fossas noctisque per umbram
Castra inimica petunt, multis tamen ante futuri
Exitio. Passim somno vinoque per herbam
Corpora fusa vident, arrectos litore currus,
Inter lora rotasque viros, simul arma iacere,
Vina simul. Prior Hyrtacides sic ore locutus:
'Euryale, audendum dextra; nunc ipsa vocat res:
Hac iter est. Tu, nequa manus se attollere nobis
A tergo possit, custodi et consule longe;
Haec ego vasta dabo et lato te limite ducam.'
Sic memorat vocemque premit; simul ense superbum
Rhamnetem adgreditur, qui forte tapetibus altis
Exstructus toto proflabat pectore somnum,
Rex idem et regi Turno gratissimus augur,
Sed non augurio potuit depellere pestem.
Tris iuxta famulos temere inter tela iacentis

Armigerumque Remi premit aurigamque sub ipsis
Nanctus equis ferroque secat pendentia colla;
Tum caput ipsi aufert domino truncumque relinquit
Sanguine singultantem; atro tepefacta cruore
Terra torique madent. Nec non Lamyrumque Lamumque
Et iuvenem Serranum, illa qui plurima nocte
Luserat, insignis facie, multoque iacebat
Membra deo victus; felix, si protenus illum
Aequasset nocti ludum in lucemque tulisset.
Inpastus ceu plena leo per ovilia turbans,
Suadet enim vesana fames, manditque trahitque
Molle pecus mutumque metu; fremit ore cruento.
Nec minor Euryali caedes; incensus et ipse
Perfurit ac multam in medio sine nomine plebem,
Fadumque Herbesumque subit Rhoetumque Abarimque,
Ignaros, Rhoetum vigilantem et cuncta videntem,
Sed magnum metuens se post cratera tegebat:
Pectore in adverso totum cui comminus ensem
Condidit adsurgenti et multa morte recepit:
Purpuream vomit ille animam et cum sanguine mixta
Vina refert moriens; hic furto fervidus instat.
Iamque ad Messapi socios tendebat; ibi ignem
Deficere extremum et religatos rite videbat
Carpere gramen equos: breviter cum talia Nisus
(Sensit enim nimia caede atque cupidine ferri)
'Absistamus,' ait; 'nam lux inimica propinquat:
Poenarum exhaustum satis est, via facta per hostis.'
Multa virum solido argento perfecta relinquunt
Armaque craterasque simul pulchrosque tapetas.
Euryalus phaleras Rhamnetis et aurea bullis
Cingula, Tiburti Remulo ditissimus olim
Quae mittit dona, hospitio cum iungeret absens.
Caedicus (ille suo moriens dat habere nepoti,
Post mortem bello Rutuli pugnaque potiti),
Haec rapit atque umeris nequiquam fortibus aptat.
Tum galeam Messapi habilem cristisque decoram
Induit. Excedunt castris et tuta capessunt.
Interea praemissi equites ex urbe Latina,
Cetera dum legio campis instructa moratur,
Ibant et Turno regi responsa ferebant,
Tercentum, scutati omnes, Volcente magistro.
Iamque propinquabant castris muroque subibant,
Cum procul hos laevo flectentis limite cernunt
Et galea Euryalum sublustri noctis in umbra
Prodidit inmemorem radiisque adversa refulsit.
Haut temere est visum. Conclamat ab agmine Volcens:
'State, viri; quae causa viae? quive estis in armis?
Quove tenetis iter?' Nihil illi tendere contra,

Sed celerare fugam in silvas et fidere nocti.
Obiciunt equites sese ad divortia nota
Hinc atque hinc omnemque abitum custode coronant.
Silva fuit late dumis atque ilice nigra
Horrida, quam densi complerant undique sentes;
Rara per occultos lucebat semita calles.
Euryalum tenebrae ramorum onerosaque praeda
Impediunt fallitque timor regione viarum.
Nisus abit; iamque inprudens evaserat hostis
Atque locos, qui post Albae de nomine dicti
Albani, tum rex stabula alta Latinus habebat,
Ut stetit et frustra absentem respexit amicum:
'Euryale infelix, qua te regione reliqui?
Quave sequar, rursus perplexum iter omne revolvens
Fallacis silvae?' Simul et vestigia retro
Observata legit dumisque silentibus errat.
Audit equos, audit strepitus et signa sequentum.
Nec longum in medio tempus, cum clamor ad auris
Pervenit ac videt Euryalum, quem iam manus omnis
Fraude loci et noctis, subito turbante tumultu,
Oppressum rapit et conantem plurima frustra.
Quid faciat? qua vi iuvenem, quibus audeat armis
Eripere? an sese medios moriturus in enses
Inferat et pulchram properet per volnera mortem?
Ocius adducto *torquet* hastile lacerto,
Suspiciens altam Lunam, et sic voce precatur:
Tu, dea, tu praesens nostro succurre labori,
Astrorum decus et nemorum Latonia custos.
Siqua tuis umquam pro me pater Hyrtacus aris
Dona tulit, siqua ipse meis venatibus auxi
Suspendive tholo aut sacra ad fastigia fixi,
Hunc sine me turbare globum et rege tela per auras.
Dixerat, et toto conixus corpore ferrum
Conicit. Hasta volans noctis diverberat umbras,
Et venit aversi in tergum Sulmonis ibique
Frangitur ac fisso transit praecordia ligno.
Volvitur ille vomens calidum de pectore flumen
Frigidus et longis singultibus ilia pulsat.
Diversi circumspiciunt. Hoc acrior idem
Ecce aliud summa telum librabat ab aure.
Dum trepidant, iit hasta Tago per tempus utrumque
Stridens traiectoque haesit tepefacta cerebro.
Saevit atrox Volcens nec teli conspicit usquam
Auctorem, nec quo se ardens inmittere possit.
'Tu tamen interea calido mihi sanguine poenas
Persolves amborum,' inquit; simul ense recluso
Ibat in Euryalum. Tum vero exterritus, amens
Conclamat Nisus, nec se celare tenebris

Amplius aut tantum potuit perferre dolorem.
'Me me, adsum qui feci, in me convertite ferrum,
O Rutuli: mea fraus omnis; nihil iste nec ausus
Nec potuit, caelum hoc et conscia sidera testor,
Tantum infelicem nimium dilexit amicum.'
Talia dicta dabat; sed viribus ensis adactus
Transabiit costas et candida pectora rumpit.
Volvitur Euryalus leto, pulchrosque per artus
It cruor, inque umeros cervix conlapsa recumbit:
Purpureus veluti cum flos succisus aratro
Languescit moriens lassove papavera collo
Demisere caput, pluvia cum forte gravantur.
At Nisus ruit in medios solumque per omnis
Volcentem petit, in solo Volcente moratur.
Quem circum glomerati hostes hinc comminus atque hinc
Proturbant. Instat non setius ac rotat ensem
Fulmineum, donec Rutuli clamantis in ore
Condidit advorso et moriens animam abstulit hosti.
Tum super exanimum sese proiecit amicum
Confossus placidaque ibi demum morte quievit.
Fortunati ambo! siquid mea carmina possunt,
Nulla dies umquam memori vos eximet aevo,
Dum domus Aeneae Capitoli inmobile saxum
Accolet imperiumque pater Romanus habebit.
Victores praeda Rutuli spoliisque potiti
Volcentem exanimum flentes in castra ferebant.
Nec minor in castris luctus Rhamnete reperto
Exsangui et primis una tot caede peremptis,
Serranoque Numaque. Ingens concursus ad ipsa
Corpora seminecisque viros tepidaque recentem
Caede locum et plenos spumanti sanguine rivos.
Adgnoscunt spolia inter se galeamque nitentem
Messapi et multo phaleras sudore receptas.
Et iam prima novo spargebat lumine terras
Tithoni croceum linquens Aurora cubile:
Iam sole infuso, iam rebus luce retectis
Turnus in arma viros, armis circumdatus ipse,
Suscitat, aeratasque acies in proelia cogit
Quisque suas variisque acuunt rumoribus iras.
Quin ipsa arrectis, visu miserabile, in hastis
Praefigunt capita et multo clamore sequuntur
Euryali et Nisi.
Aeneadae duri murorum in parte sinistra
Opposuere aciem, nam dextera cingitur amni,
Ingentisque tenent fossas et turribus altis
Stant maesti; simul ora virum praefixa movebant,
Nota nimis miseris atroque fluentia tabo.
Interea pavidam volitans pinnata per urbem

Nuntia Fama ruit matrisque adlabitur auris
Euryali. At subitus miserae calor ossa reliquit,
Excussi manibus radii revolutaque pensa.
Evolat infelix et femineo ululatu,
Scissa comam, muros amens atque agmina cursu
Prima petit, non illa virum, non illa pericli
Telorumque memor: caelum dehinc questibus implet:
'Hunc ego te, Euryale, aspicio? tune ille senectae
Sera meae requies potuisti linquere solam,
Crudelis? nec te, sub tanta pericula missum,
Adfari extremum miserae data copia matri?
Heu, terra ignota canibus data praeda Latinis
Alitibusque iaces, nec te tua funere mater
Produxi pressive oculos aut volnera lavi,
Veste tegens, tibi quam noctes festina diesque
Urgebam et tela curas solabar anilis.
Quo sequar? aut quae nunc artus avolsaque membra
Et funus lacerum tellus habet? Hoc mihi de te,
Nate, refers? hoc sum terraque marique secuta?
Figite me, siqua est pietas, in me omnia tela
Conicite, o Rutuli, me primam absumite ferro;
Aut tu, magne Pater divom, miserere, tuoque
Invisum hoc detrude caput sub Tartara telo,
Quando aliter nequeo crudelem abrumpere vitam.'
Hoc fletu concussi animi, maestusque per omnis
It gemitus; torpent infractae ad proelia vires.
Illam incendentem luctus Idaeus et Actor
Ilionei monitu et multum lacrimantis Iuli
Corripiunt interque manus sub tecta reponunt.
At tuba terribilem sonitum procul aere canoro
Increpuit: sequitur clamor, caelumque remugit.
Adcelerant acta pariter testudine Volsci
Et fossas implere parant ac vellere vallum.
Quaerunt pars aditum et scalis ascendere muros,
Qua rara est acies interlucetque corona
Non tam spissa viris. Telorum effundere contra
Omne genus Teucri ac duris detrudere contis,
Adsueti longo muros defendere bello.
Saxa quoque infesto volvebant pondere, siqua
Possent tectam aciem perrumpere, cum tamen omnis
Ferre iuvat subter densa testudine casus.
Nec iam sufficiunt: nam qua globus imminet ingens,
Immanem Teucri molem volvontque ruuntque,
Quae stravit Rutulos late armorumque resolvit
Tegmina. Nec curant caeco contendere Marte
Amplius audaces Rutuli, sed pellere vallo
Missilibus certant.
Parte alia horrendus visu quassabat Etruscam

Pinum et fumiferos infert Mezentius ignis;
At Messapus equum domitor, Neptunia proles,
Rescindit vallum et scalas in moenia poscit.
Vos, o Calliope, precor, adspirate canenti,
Quas ibi tum ferro strages, quae funera Turnus
Ediderit, quem quisque virum demiserit Orco;
Et mecum ingentis oras evolvite belli.
Turris erat vasto suspectu et pontibus altis,
Opportuna loco, summis quam viribus omnes
Expugnare Itali summaque evertere opum vi
Certabant, Troes contra defendere saxis
Perque cavas densi tela intorquere fenestras.
Princeps ardentem coniecit lampada Turnus
Et flammam adfixit lateri, quae plurima vento
Corripuit tabulas et postibus haesit adesis.
Turbati trepidare intus frustraque malorum
Velle fugam. Dum se glomerant retroque residunt
In partem, quae peste caret, tum pondere turris
Procubuit subito et caelum tonat omne fragore.
Semineces ad terram, inmani mole secuta,
Confixique suis telis et pectora duro
Transfossi ligno veniunt. Vix unus Helenor
Et Lycus elapsi. Quorum primaevus Helenor,
Maeonio regi quem serva Licymnia furtim
Sustulerat vetitisque ad Troiam miserat armis,
Ense levis nudo parmaque inglorius alba:
Isque ubi se Turni media inter milia vidit,
Hinc acies atque hinc acies adstare Latinas,
Ut fera, quae densa venantum saepta corona
Contra tela furit seseque haut nescia morti
Inicit et saltu supra venabula fertur,
Haut aliter iuvenis medios moriturus in hostis
Inruit et, qua tela videt densissima, tendit.
At pedibus longe melior Lycus inter et hostis
Inter et arma fuga muros tenet altaque certat
Prendere tecta manu sociumque attingere dextras.
Quem Turnus, pariter cursu teloque secutus,
Increpat his victor: 'nostrasne evadere, demens,
Sperasti te posse manus?' simul arripit ipsum
Pendentem et magna muri cum parte revellit:
Qualis ubi aut leporem aut candenti corpore cycnum
Sustulit alta petens pedibus Iovis armiger uncis,
Quaesitum aut matri multis balatibus agnum
Martius a stabulis rapuit lupus. Undique clamor
Tollitur; invadunt et fossas aggere complent,
Ardentis taedas alii ad fastigia iactant.
Ilioneus saxo atque ingenti fragmine montis

529. 'Et meministis enim, divae, et memorare potestis.' Abest a codd. nec a Servio agnoscitur.

Lucetium portae subeuntem ignisque ferentem,
Emathiona Liger, Corynaeum sternit Asilas,
Hic iaculo bonus, hic longe fallente sagitta;
Ortygium Caeneus, victorem Caenea Turnus,
Turnus Ityn Cloniumque, Dioxippum Promolumque
Et Sagarim et summis stantem pro turribus Idan,
Privernum Capys. Hunc primo levis hasta Themillae
Strinxerat: ille manum proiecto tegmine demens
Ad volnus tulit; ergo alis adlapsa sagitta
Et laevo infixa est lateri manus abditaque intus
Spiramenta animae letali volnere rupit.
Stabat in egregiis Arcentis filius armis,
Pictus acu chlamydem et ferrugine clarus Hibera,
Insignis facie, genitor quem miserat Arcens,
Eductum matris luco Symaethia circum
Flumina, pinguis ubi et placabilis ara Palici:
Stridentem fundam positis Mezentius hastis
Ipse ter adducta circum caput egit habena
Et media adversi liquefacto tempora plumbo
Diffidit ac multa porrectum extendit harena.
Tum primum bello celerem intendisse sagittam
Dicitur, ante feras solitus terrere fugaces,
Ascanius fortemque manu fudisse Numanum,
Cui Remulo cognomen erat, Turnique minorem
Germanam nuper thalamo sociatus habebat.
Is primam ante aciem digna atque indigna relatu
Vociferans tumidusque novo praecordia regno
Ibat et ingentem sese clamore ferebat:
'Non pudet obsidione iterum valloque teneri,
Bis capti Phryges, et morti praetendere muros?
En qui nostra sibi bello conubia poscunt!
Quis deus Italiam, quae vos dementia adegit?
Non hic Atridae nec fandi fictor Ulixes:
Durum ab stirpe genus natos ad flumina primum
Deferimus saevoque gelu duramus et undis;
Venatu invigilant pueri silvasque fatigant,
Flectere ludus equos et spicula tendere cornu.
At patiens operum parvoque adsueta iuventus
Aut rastris terram domat aut quatit oppida bello.
Omne aevum ferro teritur, versaque iuvencum
Terga fatigamus hasta; nec tarda senectus
Debilitat vires animi mutatque vigorem:
Canitiem galea premimus, semperque recentis
Comportare iuvat praedas et vivere rapto.
Vobis picta croco et fulgenti murice vestis,
Desidiae cordi, iuvat indulgere choreis,
Et tunicae manicas et habent redimicula mitrae.
O vere Phrygiae, neque enim Phryges, ite per alta

Dindyma, ubi adsuetis biforem dat tibia cantum.
Tympana vos buxusque vocat Berecyntia Matris
Idaeae: sinite arma viris et cedite ferro.'
Talia iactantem dictis ac dira canentem
Non tulit Ascanius, nervoque obversus equino
Contendit telum diversaque bracchia ducens
Constitit, ante Iovem supplex per vota precatus:
'Iuppiter omnipotens, audacibus adnue coeptis.
Ipse tibi ad tua templa feram sollemnia dona
Et statuam ante aras aurata fronte iuvencum
Candentem pariterque caput cum matre ferentem,
Iam cornu petat et pedibus qui spargat harenam.'
Audiit et caeli Genitor de parte serena
Intonuit laevum, sonat una fatifer arcus.
Effugit horrendum stridens adducta sagitta
Perque caput Remuli venit et cava tempora ferro
Traicit. 'I, verbis virtutem inlude superbis:
Bis capti Phryges haec Rutulis responsa remittunt.'
Hoc tantum Ascanius. Teucri clamore sequuntur
Laetitiaque fremunt animosque ad sidera tollunt.
Aetheria tum forte plaga crinitus Apollo
Desuper Ausonias acies urbemque videbat,
Nube sedens, atque his victorem adfatur Iulum:
'Macte nova virtute, puer (sic itur ad astra),
Dis genite et geniture deos: iure omnia bella
Gente sub Assaraci fato ventura resident,
Nec te Troia capit.' Simul haec effatus ab alto
Aethere se mittit, spirantis dimovet auras
Ascaniumque petit. Forma tum vertitur oris
Antiquum in Buten: hic Dardanio Anchisae
Armiger ante fuit fidusque ad limina custos,
Tum comitem Ascanio pater addidit. Ibat Apollo
Omnia longaevo similis, vocemque coloremque
Et crinis albos et saeva sonoribus arma,
Atque his ardentem dictis adfatur Iulum:
'Sit satis, Aenide, telis inpune Numanum
Oppetiisse tuis; primam hanc tibi magnus Apollo
Concedit laudem et paribus non invidet armis:
Cetera parce, puer, bello.' Sic orsus Apollo
Mortalis medio aspectus sermone reliquit
Et procul in tenuem ex oculis evanuit auram.
Adgnovere deum proceres divinaque tela
Dardanidae pharetramque fuga sensere sonantem.
Ergo avidum pugnae dictis ac numine Phoebi
Ascanium prohibent, ipsi in certamina rursus
Succedunt animasque in aperta pericula mittunt.
It clamor totis per propugnacula muris,
Intendunt acris arcus ammentaque torquent.

Sternitur omne solum telis, tum scuta cavaeque
Dant sonitum flictu galeae, pugna aspera surgit:
Quantus ab occasu veniens pluvialibus Haedis
Verberat imber humum, quam multa grandine nimbi
In vada praecipitant, cum Iuppiter horridus austris
Torquet aquosam hiemem et caelo cava nubila rumpit.
Pandarus et Bitias, Idaeo Alcanore creti,
Quos Iovis eduxit luco silvestris Iaera,
Abietibus iuvenes patriis et montibus aequos,
Portam, quae ducis inperio commissa, recludunt,
Freti animis, ultroque invitant moenibus hostem.
Ipsi intus dextra ac laeva pro turribus adstant,
Armati ferro et cristis capita alta corusci:
Quales aëriae liquentia flumina circum,
Sive Padi ripis Athesim seu propter amoenum,
Consurgunt geminae quercus intonsaque caelo
Attollunt capita et sublimi vertice nutant.
Inrumpunt aditus Rutuli ut videre patentis
Continuo Quercens et pulcher Aquiculus armis
Et praeceps animi Tmarus et Mavortius Haemon
Agminibus totis; at versi terga dedere
Aut ipso portae posuere in limine vitam.
Tum magis increscunt animis discordibus irae;
Et iam collecti Troes glomerantur eodem
Et conferre manum et procurrere longius audent.
Ductori Turno diversa in parte furenti
Turbantique viros perfertur nuntius, hostem
Fervere caede nova et portas praebere patentis.
Deserit inceptum atque immani concitus ira
Dardaniam ruit ad portam fratresque superbos.
Et primum Antiphaten, is enim se primus agebat,
Thebana de matre nothum Sarpedonis alti,
Coniecto sternit iaculo; volat Itala cornus
Aëra per tenerum stomachoque infixa sub altum
Pectus abit; reddit specus atri volneris undam
Spumantem, et fixo ferrum in pulmone tepescit.
Tum Meropem atque Erymanta manu, tum sternit Aphidnum,
Tum Bitian ardentem oculis animisque frementem
Non iaculo, neque enim iaculo vitam ille dedisset,
Sed magnum stridens contorta phalarica venit,
Fulminis acta modo, quam nec duo taurea terga
Nec duplici squama lorica fidelis et auro
Sustinuit: conlapsa ruunt immania membra:
Dat tellus gemitum, et clipeum super intonat ingens.
Talis in Euboico Baiarum litore quondam
Saxea pila cadit, magnis quam molibus ante
Constructam ponto iaciunt; sic illa ruinam
Prona trahit penitusque vadis inlisa recumbit:

Miscent se maria, et nigrae attolluntur harenae:
Tum sonitu Prochyta alta tremit durumque cubile
Inarime Iovis imperiis inposta Typhoeo.
Hic Mars armipotens animum viresque Latinis
Addidit et stimulos acris sub pectore vertit
Inmisitque Fugam Teucris atrumque Timorem.
Undique conveniunt, quoniam data copia pugnae
Bellatorque animo deus incidit.
Pandarus, ut fuso germanum corpore cernit
Et quo sit fortuna loco, qui casus agat res,
Portam vi magna converso cardine torquet,
Obnixus latis umeris, multosque suorum
Moenibus exclusos duro in certamine linquit;
Ast alios secum includit recipitque ruentis,
Demens, qui Rutulum in medio non agmine regem
Viderit inrumpentem ultroque incluserit urbi,
Immanem veluti pecora inter inertia tigrim.
Continuo nova lux oculis effulsit, et arma
Horrendum sonuere; tremunt in vertice cristae
Sanguineae, clipeoque micantia fulmina mittit.
Adgnoscunt faciem invisam atque immania membra
Turbati subito Aeneadae. Tum Pandarus ingens
Emicat et mortis fraternae fervidus ira
Effatur: 'non haec dotalis regia Amatae,
Nec muris cohibet patriis media Ardea Turnum.
Castra inimica vides; nulla hinc exire potestas.'
Olli subridens sedato pectore Turnus:
'Incipe, siqua animo virtus, et consere dextram;
Hic etiam inventum Priamo narrabis Achillen.'
Dixerat. Ille rudem nodis et cortice crudo
Intorquet summis adnixus viribus hastam;
Excepere aurae; volnus Saturnia Iuno
Detorsit veniens, portaeque infigitur hasta.
'At non hoc telum, mea quod vi dextera versat,
Effugies; neque enim is teli nec volneris auctor.'
Sic ait et sublatum alte consurgit in ensem
Et mediam ferro gemina inter tempora frontem
Dividit inpubesque immani volnere malas.
Fit sonus, ingenti concussa est pondere tellus:
Conlapsos artus atque arma cruenta cerebro
Sternit humi moriens, atque illi partibus aequis
Huc caput atque illuc umero ex utroque pependit.
Diffugiunt versi trepida formidine Troes;
Et si continuo victorem ea cura subisset,
Rumpere claustra manu sociosque inmittere portis,
Ultimus ille dies bello gentique fuisset:
Sed furor ardentem caedisque insana cupido
Egit in adversos.

Principio Phalerim et succiso poplite Gygen
Excipit; hinc raptas fugientibus ingerit hastas
In tergum, Iuno vires animumque ministrat.
Addit Halym comitem et confixa Phegea parma,
Ignaros deinde in muris Martemque cientis
Alcandrumque Haliumque Noemonaque Prytanimque.
Lyncea tendentem contra sociosque vocantem
Vibranti gladio conixus ab aggere dexter
Occupat, huic uno deiectum comminus ictu
Cum galea longe iacuit caput. Inde ferarum
Vastatorem Amycum, quo non felicior alter
Ungere tela manu ferrumque armare veneno,
Et Clytium Aeoliden et amicum Crethea Musis,
Crethea Musarum comitem, cui carmina semper
Et citharae cordi numerosque intendere nervis;
Semper equos atque arma virum pugnasque canebat.
Tandem ductores audita caede suorum
Conveniunt Teucri, Mnestheus acerque Serestus,
Palantisque vident socios hostemque receptum.
Et Mnestheus: 'quo deinde fugam, quo tenditis?' inquit,
Quos alios muros, quae iam ultra moenia habetis?
Unus homo et vestris, o cives, undique saeptus
Aggeribus tantas strages inpune per urbem
Ediderit? iuvenum primos tot miserit Orco?
Non infelicis patriae veterumque deorum
Et magni Aeneae, segnes, miseretque pudetque?'
Talibus accensi firmantur et agmine denso
Consistunt. Turnus paulatim excedere pugna
Et fluvium petere ac partem, quae cingitur unda.
Acrius hoc Teucri clamore incumbere magno
Et glomerare manum: ceu saevum turba leonem
Cum telis premit infensis, at territus ille,
Asper, acerba tuens, retro redit, et neque terga
Ira dare aut virtus patitur, nec tendere contra
Ille quidem hoc cupiens potis est per tela virosque:
Haut aliter retro dubius vestigia Turnus
Inproperata refert, et mens exaestuat ira.
Quin etiam bis tum medios invaserat hostis,
Bis confusa fuga per muros agmina vertit;
Sed manus e castris propere coit omnis in unum,
Nec contra vires audet Saturnia Iuno
Sufficere, aëriam caelo nam Iuppiter Irim
Demisit germanae haut mollia iussa ferentem,
Ni Turnus cedat Teucrorum moenibus altis.
Ergo nec clipeo iuvenis subsistere tantum
Nec dextra valet; iniectis sic undique telis
Obruitur. Strepit adsiduo cava tempora circum
Tinnitu galea et saxis solida aera fatiscunt,

Discussaeque iubae capiti, nec sufficit umbo
Ictibus; ingeminant hastis et Troes et ipse
Fulmineus Mnestheus. Tum toto corpore sudor
Liquitur et piceum (nec respirare potestas)
Flumen agit, fessos quatit aeger anhelitus artus.
Tum demum praeceps saltu sese omnibus armis
In fluvium dedit. Ille suo cum gurgite flavo
Accepit venientem ac mollibus extulit undis
Et laetum sociis abluta caede remisit.

402. In loco vexato minimum malorum nobis visum est recipere 'torquet,' quae Ribbeckii coniectura est; Wagneri 'torquetque.' Mallet autem Mayor noster, ceteris relictis, transferre particulam *et* ad finem versus 402.

In v. 486 coniecturam P. Bembi *funere* pro volg. l. *funera* contra mss. consensum parum dubitanter recepimus. In hoc enim loco non multum valet is consensus, quia librarius, cum *tua* scripsisset, in proxima voce *a* pro *e* negligentia perfacili scripturus erat. Iam vero *funus*, cum significat 'exequias,' rarissime, vel apud poetas, in pluralem transit. Cf. Aen. iii. 62. Qui a volg. s. discedere nolit, necesse esse videtur *tua funera* is ita explicet, quasi scriptum esset *ad tua funera*.

LIBER DECIMUS.

Panditur interea domus omnipotentis Olympi,
Conciliumque vocat divom pater atque hominum rex
Sideream in sedem, terras unde arduus omnis
Castraque Dardanidum aspectat populosque Latinos.
Considunt tectis bipatentibus, incipit ipse:
'Caelicolae magni, quiânam sententia vobis
Versa retro tantumque animis certatis iniquis?
Abnueram bello Italiam concurrere Teucris:
Quae contra vetitum discordia? quis metus aut hos
Aut hos arma sequi ferrumque lacessere suasit?
Adveniet iustum pugnae, ne arcessite, tempus,
Cum fera Karthago Romanis arcibus olim
Exitium magnum atque Alpes inmittet apertas:
Tum certare odiis, tum res rapuisse licebit:
Nunc sinite et placitum laeti componite foedus.'.
Iuppiter haec paucis; at non Venus aurea contra
Pauca refert:
'O Pater, o hominum rerumque aeterna potestas,
Namque aliud quid sit quod iam inplorare queamus?
Cernis ut insultent Rutuli Turnusque feratur
Per medios insignis equis tumidusque secundo
Marte ruat? Non clausa tegunt iam moenia Teucros:
Quin intra portas atque ipsis proelia miscent
Aggeribus moerórum et inundant sanguine fossae.
Aeneas ignarus abest. Numquamne levari
Obsidione sines? muris iterum imminet hostis
Nascentis Troiae, nec non exercitus alter
Atque iterum in Teucros Aetolis surgit ab Arpis
Tydides. Equidem credo, mea volnera restant
Et tua progenies mortalia demoror arma.
Si sine pace tua atque invito numine Troes
Italiam petiere, luant peccata neque illos
Iuveris auxilio; sin tot responsa secuti,
Quae Superi Manesque dabant, cur nunc tua quisquam
Vertere iussa potest aut cur nova condere fata?
Quid repetam exustas Erycino in litore classes?
Quid tempestatum regem ventosque furentis
Aeolia excitos aut actam nubibus Irim?
Nunc etiam Manis (haec intemptata manebat
Sors rerum) movet, et superis inmissa repente
Allecto medias Italum bacchata per urbes.

Nil super imperio moveor: speravimus ista,
Dum fortuna fuit; vincant quos vincere mavis.
Si nulla est regio, Teucris quam det tua coniunx
Dura, per eversae, Genitor, fumantia Troiae
Excidia obtestor, liceat dimittere ab armis
Incolumem Ascanium, liceat superesse nepotem.
Aeneas saue ignotis iactetur in undis
Et, quamcumque viam dederit Fortuna, sequatur:
Hunc tegere et dirae valeam subducere pugnae.
Est Amathus, est celsa mihi Paphus atque Cythera
Idaliaeque domus: positis inglorius armis
Exigat hic aevum. Magna dicione iubeto
Karthago premat Ausoniam; nihil urbibus inde
Obstabit Tyriis. Quid pestem evadere belli
Iuvit et Argolicos medium fugisse per ignes
Totque maris vastaeque exhausta pericula terrae,
Dum Latium Teucri recidivaque Pergama quaerunt?
Non satius cineres patriae insedisse supremos
Atque solum, quo Troia fuit? Xanthum et Simoenta
Redde, oro, miseris iterumque revolvere casus
Da, pater, Iliacos Teucris! Tum regia Iuno
Acta furore gravi: 'quid me alta silentia cogis
Rumpere et obductum verbis volgare dolorem?
Aenean hominum quisquam divomque subegit
Bella sequi aut hostem regi se inferre Latino?
Italiam petiit fatis auctoribus, esto,
Cassandrae inpulsus furiis: num linquere castra
Hortati sumus aut vitam committere ventis?
Num puero summam belli, num credere muros,
Tyrrhenamque fidem aut gentis agitare quietas?
Quis deus in fraudem, quae dura potentia nostra
Egit? ubi hic Iuno demissave nubibus Iris?
Indignum est Italos Troiam circumdare flammis
Nascentem et patria Turnum consistere terra,
Cui Pilumnus avus, cui diva Venilia mater:
Quid face Troianos atra vim ferre Latinis,
Arva aliena iugo premere atque avertere praedas?
Quid soceros legere et gremiis abducere pactas,
Pacem orare manu, praefigere puppibus arma?
Tu potes Aenean manibus subducere Graium
Proque viro nebulam et ventos obtendere inanis,
Et potes in totidem classem convertere Nymphas:
Nos aliquid Rutulos contra iuvisse nefandum est?
"Aeneas ignarus abest:" ignarus et absit;
Est Paphus Idaliumque tibi, sunt alta Cythera;
Quid gravidam bellis urbem et corda aspera temptas?
Nosne tibi fluxas Phrygiae res vertere fundo
Conamur? nos, an miseros qui Troas Achivis

Obiecit? Quae causa fuit, consurgere in arma
Europamque Asiamque et foedera solvere furto?
Me duce Dardanius Spartam expugnavit adulter,
Aut ego tela dedi fovive Cupidine bella?
Tum decuit metuisse tuis; nunc sera querellis
Haut iustis adsurgis et inrita iurgia iactas.'
Talibus orabat Iuno, cunctique fremebant
Caelicolae adsensu vario, ceu flamina prima
Cum deprensa fremunt silvis et caeca volutant
Murmura, venturos nautis prodentia ventos.
Tum Pater omnipotens, rerum cui prima potestas,
Infit, eo dicente deum domus alta silescit
Et tremefacta solo tellus, silet arduus aether,
Tum zephyri posuere, premit placida aequora pontus.
'Accipite ergo animis atque haec mea figite dicta.
Quandoquidem Ausonios coniungi foedere Teucris
Haut licitum, nec vestra capit discordia finem:
Quae cuique est fortuna hodie, quam quisque secat spem,
Tros Rutulusve fuat, nullo discrimine habebo,
Seu fatis Italum castra obsidione tenentur,
Sive errore malo Troiae monitisque sinistris.
Nec Rutulos solvo. Sua cuique exorsa laborem
Fortunamque ferent: rex Iuppiter omnibus idem:
Fata viam invenient.' Stygii per flumina fratris,
Per pice torrentis atraque voragine ripas
Adnuit et totum nutu tremefecit Olympum.
Hic finis fandi. Solio tum Iuppiter aureo
Surgit, caelicolae medium quem ad limina ducunt.
Interea Rutuli portis circum omnibus instant
Sternere caede viros et moenia cingere flammis.
At legio Aeneadum vallis obsessa tenetur,
Nec spes ulla fugae. Miseri stant turribus altis
Nequiquam et rara muros cinxere corona
Asius Imbrasides Hicetaoniusque Thymoetes
Assaracique duo et senior cum Castore Thymbris,
Prima acies; hos germani Sarpedonis ambo
Et Clarus et Themon Lycia comitantur ab alta.
Fert ingens toto cenixus corpore saxum,
Haut partem exiguam montis, Lyrnesius Acmon,
Nec Clytio genitore minor nec fratre Menestheo.
Hi iaculis, illi certant defendere saxis
Molirique ignem nervoque aptare sagittas.
Ipse inter medios, Veneris iustissima cura,
Dardanius caput ecce puer detectus honestum,
Qualis gemma micat, fulvum quae dividit aurum,
Aut collo decus aut capiti; vel quale per artem
Inclusum buxo aut Oricia terebintho
Lucet ebur; fusos cervix cui lactea crinis

Accipit et molli subnectit circulus auro.
Te quoque magnanimae viderunt, Ismare, gentes
Volnera derigere et calamos armare veneno,
Maeonia generose domo, ubi pinguia culta
Exercentque viri Pactolusque inrigat auro.
Adfuit et Mnestheus, quem pulsi pristina Turni
Aggere moerorum sublimem gloria tollit,
Et Capys: hinc nomen Campanae ducitur urbi.
Illi inter sese duri certamina belli
Contulerant: media Aeneas freta nocte secabat.
Namque ut ab Euandro castris ingressus Etruscis,
Regem adit et regi memorat nomenque genusque,
Quidve petat quidve ipse ferat, Mezentius arma
Quae sibi conciliet, violentaque pectora Turni
Edocet, humanis quae sit fiducia rebus
Admonet inmiscetque preces: haut fit mora, Tarchon
Iungit opes foedusque ferit. Tum libera fati
Classem conscendit iussis gens Lydia divom,
Externo commissa duci. Aeneia puppis
Prima tenet, rostro Phrygios subiuncta leones,
Imminet Ida super, profugis gratissima Teucris.
Hic magnus sedet Aeneas secumque volutat
Eventus belli varios, Pallasque sinistro
Adfixus lateri iam quaerit sidera, opacae
Noctis iter, iam quae passus terraque marique.
Pandite nunc Helicona, deae, cantusque movete,
Quae manus interea Tuscis comitetur ab oris
Aenean armetque rates pelagoque vehatur.
Massicus aerata princeps secat aequora Tigri;
Sub quo mille manus iuvenum, qui moenia Clusi
Quique urbem liquere Cosas, quis tela sagittae
Gorytique leves umeris et letifer arcus.
Una torvus Abas; huic totum insignibus armis
Agmen et aurato fulgebat Apolline puppis.
Sescentos illi dederat Populonia mater
Expertos belli iuvenes, ast Ilva trecentos
Insula inexhaustis Chalybum generosa metallis.
Tertius ille hominum divomque interpres Asilas,
Cui pecudum fibrae, caeli cui sidera parent
Et linguae volucrum et praesagi fulminis ignes,
Mille rapit densos acie atque horrentibus hastis.
Hos parere iubent Alpheae ab origine Pisae,
Urbs Etrusca solo. Sequitur pulcherrimus Astur,
Astur equo fidens et versicoloribus armis.
Ter centum adiciunt (mens omnibus una sequendi)
Qui Caerete domo, qui sunt Minionis in arvis,
Et Pyrgi veteres intempestaeque Graviscae.
Non ego te, Ligurum ductor fortissime bello,

Transierim, Cinyre, et paucis comitato Cupavo,
Cuius olorinae surgunt de vertice pinnae,
Crimen, Amor, vestrum, formaeque insigne paternae.
Namque ferunt luctu Cycnum Phaethontis amati,
Populeas inter frondes umbramque sororum
Dum canit et maestum Musa solatur amorem,
Canentem molli pluma duxisse senectam,
Linquentem terras et sidera voce sequentem.
Filius, aequalis comitatus classe catervas,
Ingentem remis Centaurum promovet: ille
Instat aquae saxumque undis immane minatur
Arduus et longa sulcat maria alta carina.
Ille etiam patriis agmen ciet Ocnus ab oris,
Fatidicae Mantus et Tusci filius amnis,
Qui muros matrisque dedit tibi, Mantua, nomen,
Mantua, dives avis; sed non genus omnibus unum:
Gens illi triplex, populi sub gente quaterni,
Ipsa caput populis, Tusco de sanguine vires.
Hinc quoque quingentos in se Mezentius armat,
Quos patre Benaco velatus harundine glauca
Mincius infesta ducebat in aequora pinu.
It gravis Aulestes centenaque arbore fluctum
Verberat adsurgens, spumant vada marmore verso.
Hunc vehit immanis Triton et caerula concha
Exterrens freta, cui laterum tenus hispida nanti
Frons hominem praefert, in pristim desinit alvus:
Spumea semifero sub pectore murmurat unda.
Tot lecti proceres ter denis navibus ibant
Subsidio Troiae et campos salis aere secabant.
Iamque dies caelo concesserat almaque curru
Noctivago Phoebe medium pulsabat Olympum:
Aeneas, neque enim membris dat cura quietem,
Ipse sedens clavumque regit velisque ministrat.
Atque illi medio in spatio chorus ecce suarum
Occurrit comitum: Nymphae, quas alma Cybebe
Numen habere maris Nymphasque e navibus esse
Iusserat, innabant pariter fluctusque secabant,
Quot prius aeratae steterant ad litora prorae.
Adgnoscunt longe regem lustrantque choreis.
Quarum quae fandi doctissima Cymodocea
Pone sequens dextra puppim tenet ipsaque dorso
Eminet ac laeva tacitis subremigat undis,
Tum sic ignarum adloquitur: "vigilasne, deum gens,
Aenea? Vigila et velis inmitte rudentis.
Nos sumus, Idaeae sacro de vertice pinus,
Nunc pelagi Nymphae, classis tua. Perfidus ut nos
Praecipitis ferro Rutulus flammaque premebat,
Rupimus invitae tua vincula teque per aequor

Quaerimus. Hanc Genetrix faciem miserata refecit
Et dedit esse deas aevumque agitare sub undis.
At puer Ascanius muro fossisque tenetur
Tela inter media atque ardentis Marte Latinos.
Iam loca iussa tenet forti permixtus Etrusco
Arcas eques; medias illis opponere turmas,
Ne castris iungant, certa est sententia Turno.
Surge age et Aurora socios veniente vocari
Primus in arma iube et clipeum cape, quem dedit ipse
Invictum Ignipotens atque oras ambiit auro.
Crastina lux, mea si non inrita dicta putaris,
Ingentis Rutulae spectabit caedis acervos.'
Dixerat: et dextra discedens inpulit altam
Haut ignara modi puppim: fugit illa per undas
Ocior et iaculo et ventos aequante sagitta.
Inde aliae celerant cursus. Stupet inscius ipse
Tros Anchisiades; animos tamen omine tollit.
Tum breviter supera adspectans convexa precatur:
'Alma parens Idaea deum, cui Dindyma cordi
Turrigeraeque urbes biiugique ad frena leones,
Tu mihi nunc pugnae princeps, tu rite propinques
Augurium Phrygibusque adsis pede, diva, secundo.'
Tantum effatus. Et interea revoluta ruebat
Matura iam luce dies noctemque fugarat:
Principio sociis edicit signa sequantur
Atque animos aptent armis pugnaeque parent se.
Iamque in conspectu Teucros habet et sua castra,
Stans celsa in puppi. Clipeum cum deinde sinistra
Extulit ardentem, clamorem ad sidera tollunt
Dardanidae e muris, spes addita suscitat iras,
Tela manu iaciunt; quales sub nubibus atris
Strymoniae dant signa grues atque aethera tranant
Cum sonitu fugiuntque notos clamore secundo.
At Rutulo regi ducibusque ea mira videri
Ausoniis, donec versas ad litora puppes
Respiciunt totumque adlabi classibus aequor.
Ardet apex capiti cristisque a vertice flamma
Funditur et vastos umbo vomit aureus ignis:
Non secus ac liquida siquando nocte cometae
Sanguinei lugubre rubent aut Sirius ardor,
Ille sitim morbosque ferens mortalibus aegris,
Nascitur et laevo contristat lumine caelum.
Haut tamen audaci Turno fiducia cessit
Litora praecipere et venientis pellere terra.
* Ultro animos tollit dictis atque increpat ultro: *
'Quod votis optastis, adest, perfringere dextra:
In manibus Mars ipse viris. Nunc coniugis esto
Quisque suae tectique memor, nunc magna referte

Facta, patrum laudes. Ultro occurramus ad undam,
Dum trepidi egressisque labant vestigia prima.
Audentis Fortuna iuvat.'
Haec ait, et secum versat, quos ducere contra
Vel quibus obsessos possit concredere muros.
Interea Aeneas socios de puppibus altis
Pontibus exponit. Multi servare recursus
Languentis pelagi et brevibus se credere saltu,
Per remos alii. Speculatus litora Tarchon,
Qua vada non spirant nec fracta remurmurat unda,
Sed mare inoffensum crescenti adlabitur aestu,
Advertit subito proras sociosque precatur:
'Nunc, o lecta manus, validis incumbite remis:
Tollite, ferte rates; inimicam findite rostris
Hanc terram, sulcumque sibi premat ipsa carina.
Frangere nec tali puppim statione recuso
Arrepta tellure semel.' Quae talia postquam
Effatus Tarchon, socii consurgere tonsis
Spumantisque rates arvis inferre Latinis,
Donec rostra tenent siccum, et sedere carinae
Omnes innocuae; sed non puppis tua, Tarchon.
Namque inflicta vadis dorso dum pendet iniquo,
Anceps sustentata diu, fluctusque fatigat,
Solvitur atque viros mediis exponit in undis,
Fragmina remorum quos et fluitantia transtra
Impediunt, retrahitque pedem simul unda relabens.
Nec Turnum segnis retinet mora, sed rapit acer
Totam aciem in Teucros et contra in litore sistit.
Signa canunt. Primus turmas invasit agrestis
Aeneas, omen pugnae, stravitque Latinos
Occiso Therone, virum qui maximus ultro
Aenean petit: huic gladio perque aerea suta
Per tunicam squalentem auro latus haurit apertum.
Inde Lichan ferit, exsectum iam matre perempta
Et tibi, Phoebe, sacrum, casus evadere ferri
Quod licuit parvo. Nec longe Cissea durum
Immanemque Gyan, sternentis agmina clava,
Deiecit Leto; nihil illos Herculis arma
Nec validae iuvere manus genitorque Melampus,
Alcidae comes usque gravis dum terra labores
Praebuit. Ecce Pharo, voces dum iactat inertis,
Intorquens iaculum clamanti sistit in ore.
Tu quoque, flaventem prima lanugine malas
Dum sequeris Clytium infelix, nova gaudia, Cydon,
Dardania stratus dextra, securus amorum,
Qui iuvenum tibi semper erant, miserande, iaceres,
Ni fratrum stipata cohors foret obvia, Phorci
Progenies, septem numero, septenaque tela

Coniciunt; partim galea clipeoque resultant
Inrita, deflexit partim stringentia corpus
Alma Venus. Fidum Aeneas adfatur Achaten:
'Suggere tela mihi; non ullum dextera frustra
Torserit in Rutulos, steterunt quae in corpore Graium
Iliacis campis.' Tum magnam corripit hastam
Et iacit; illa volans clipei transverberat aera
Maeonis et thoraca simul cum pectore rumpit.
Huic frater subit Alcanor fratremque ruentem
Sustentat dextra: traiecto missa lacerto
Protinus hasta fugit servatque cruenta tenorem,
Dexteraque ex umero nervis moribunda pependit.
Tum Numitor iaculo fratris de corpore rapto
Aenean petiit; sed non et figere contra
Est licitum, magnique femur perstrinxit Achatae.
Hic Curibus fidens primaevo corpore Clausus
Advenit et rigida Dryopem ferit eminus hasta
Sub mentum graviter pressa pariterque loquentis
Vocem animamque rapit traiecto gutture; at ille
Fronte ferit terram et crassum vomit ore cruorem.
Tris quoque Thraeicios Boreae de gente suprema
Et tris, quos Idas pater et patria Ismara mittit,
Per varios sternit casus. Accurrit Halaesus
Auruncaeque manus, subit et Neptunia proles,
Insignis Messapus equis. Expellere tendunt
Nunc hi, nunc illi; certatur limine in ipso
Ausoniae. Magno discordes aethere venti
Proelia ceu tollunt animis et viribus aequis,
Non ipsi inter se, non nubila, non mare cedit;
Anceps pugna diu, stant obnixa omnia contra:
Haut aliter Troianae acies aciesque Latinae
Concurrunt; haeret pede pes densusque viro vir.
At parte ex alia, qua saxa rotantia late
Inpulerat torrens arbustaque diruta ripis,
Arcadas insuetos acies inferre pedestris
(Aspera quis natura loci dimittere quando
Suasit equos, unum quod rebus restat egenis)
Ut vidit Pallas Latio dare terga sequaci,
Nunc prece, nunc dictis virtutem accendit amaris:
'Quo fugitis, socii? per vos et fortia facta,
Per ducis Euandri nomen devictaque bella
Spemque meam, patriae quae nunc subit aemula laudi,
Fidite ne pedibus. Ferro rumpenda per hostis
Est via: qua globus ille virum densissimus urget,
Hac vos et Pallanta ducem patria alta reposcit.
Numina nulla premunt, mortali urgemur ab hoste
Mortales, totidem nobis animaeque manusque.
Ecce, maris magna claudit nos obice pontus;

Dest iam terra fugae: pelagus Troiamne petemus?'
Haec ait et medius densos prorumpit in hostis.
Obvius huic primum, fatis adductus iniquis,
Fit Lagus. Hunc, magno vellit dum pondere saxum,
Intorto figit telo, discrimina costis
Per medium qua spina dabat, hastamque receptat
Ossibus haerentem. Quem non super occupat Hisbo,
Ille quidem hoc sperans: nam Pallas ante ruentem,
Dum furit, incautum crudeli morte sodalis
Excipit atque ensem tumido in pulmone recondit.
Hinc Sthenelum petit et Rhoeti de gente vetusta
Anchemolum, thalamos ausum incestare novercae.
Vos etiam, gemini, Rutulis cecidistis in arvis,
Daucia, Laride Thymberque, simillima proles,
Indiscreta suis gratusque parentibus error;
At nunc dura dedit vobis discrimina Pallas:
Nam tibi, Thymbre, caput Euandrius abstulit ensis,
Te decisa suum, Laride, dextera quaerit
Semianimesque micant digiti ferrumque retractant.
Arcadas accensos monitu et praeclara tuentis
Facta viri mixtus dolor et pudor armat in hostis.
Tum Pallas biiugis fugientem Rhoetea praeter
Traicit. Hoc spatium tantumque morae fuit Ilo;
Ilo namque procul validam derexerat hastam:
Quam medius Rhoeteus intercipit, optime Teuthra,
Te fugiens fratremque Tyren, curruque volutus
Caedit semianimis Rutulorum calcibus arva.
Ac velut optato ventis aestate coortis
Dispersa inmittit silvis incendia pastor;
Correptis subito mediis extenditur una
Horrida per latos acies Volcania campos;
Ille sedens victor flammas despectat ovantis:
Non aliter socium virtus coit omnis in unum
Teque iuvat, Palla. Sed bellis acer Halaesus
Tendit in adversos seque in sua colligit arma.
Hic mactat Ladona Pheretaque Demodocumque,
Strymonio dextram fulgenti deripit ense
Elatam in iugulum, saxo ferit ora Thoantis
Ossaque dispersit cerebro permixta cruento.
Fata canens silvis genitor celarat Halaesum:
Ut senior leto canentia lumina solvit,
Iniecere manum Parcae telisque sacrarunt
Euandri. Quem sic Pallas petit ante precatus:
'Da nunc, Thybri pater, ferro, quod missile libro,
Fortunam atque viam duri per pectus Halaesi.
Haec arma exuviasque viri tua quercus habebit.'
Audiit illa deus; dum texit Imaona Halaesus,
Arcadio infelix telo dat pectus inermum.

At non caede viri tanta perterrita Lausus,
Pars ingens belli, sinit agmina: primus Abantem
Oppositum interemit, pugnae nodumque moramque.
Sternitur Arcadiae proles, sternuntur Etrusci
Et vos, o Grais inperdita corpora, Teucri.
Agmina concurrunt ducibusque et viribus aequis.
Extremi addensent acies nec turba moveri
Tela manusque sinit. Hinc Pallas instat et urget,
Hinc contra Lausus, nec multum discrepat aetas:
Egregii forma, sed quis Fortuna negarat
In patriam reditus. Ipsos concurrere passus
Haut tamen inter se magni regnator Olympi:
Mox illos sua fata manent maiore sub hoste.
Interea soror alma monet succedere Lauso
Turnum, qui volucri curru medium secat agmen.
Ut vidit socios: 'tempus desistere pugnae;
Solus ego in Pallanta feror, soli mihi Pallas
Debetur; cuperem ipse parens spectator adesset.'
Haec ait, et socii cesserunt aequore iusso.
At Rutulum abcessu iuvenis tum iussa superba
Miratus stupet in Turno corpusque per ingens
Lumina volvit obitque truci procul omnia visu,
Talibus et dictis it contra dicta tyranni:
'Aut spoliis ego iam raptis laudabor opimis
Aut leto insigni; sorti pater aequus utriquest.
Tolle minas.' Fatus medium procedit in aequor.
Frigidus Arcadibus coit in praecordia sanguis.
Desiluit Turnus biiugis, pedes apparat ire
Comminus: utque leo, specula cum vidit ab alta
Stare procul campis meditantem in proelia taurum,
Advolat, haut alia est Turni venientis imago.
Hunc ubi contiguum missae fore credidit hastae,
Ire prior Pallas, siqua fors adiuvet ausum
Viribus inparibus, magnumque ita ad aethera fatur:
'Per patris hospitium et mensas, quas advena adisti,
Te precor, Alcide, coeptis ingentibus adsis:
Cernat semineci sibi me rapere arma cruenta,
Victoremque ferant morientia lumina Turni.'
Audiit Alcides iuvenem magnumque sub imo
Corde premit gemitum lacrimasque effundit inanis.
Tum Genitor natum dictis adfatur amicis:
'Stat sua cuique dies, breve et inreparabile tempus
Omnibus est vitae; sed famam extendere factis,
Hoc virtutis opus. Troiae sub moenibus altis
Tot gnati cecidere deum; quin occidit una
Sarpedon, mea progenies. Etiam sua Turnum
Fata vocant, metasque dati pervenit ad aevi.'
Sic ait, atque oculos Rutulorum reicit arvis.

At Pallas magnis emittit viribus hastam
Vaginaque cava fulgentem deripit ensem.
Illa volans, umeri surgunt qua tegmina summa,
Incidit atque viam clipei molita per oras
Tandem etiam magno strinxit de corpore Turni.
Hic Turnus ferro praefixum robur acuto
In Pallanta diu librans iacit atque ita fatur:
'Aspice, num mage sit nostrum penetrabile telum.'
Dixerat; at clipeum, tot ferri terga, tot aeris,
Quem pellis totiens obeat circumdata tauri,
Vibranti cuspis medium transverberat ictu
Loricaeque moras et pectus perforat ingens.
Ille rapit calidum frustra de volnere telum:
Una eademque via sanguis animusque sequuntur.
Corruit in volnus, sonitum super arma dedere,
Et terram hostilem moriens petit ore cruento.
Quem Turnus super adsistens
'Arcades, haec,' inquit, 'memores mea dicta referte
Euandro: qualem meruit, Pallanta remitto.
Quisquis honos tumuli, quidquid solamen humandi est,
Largior. Haut illi stabunt Aeneia parvo
Hospitia.' Et laevo pressit pede talia fatus
Exanimem, rapiens inmania pondera baltei
Inpressumque nefas (una sub nocte iugali
Caesa manus iuvenum foede thalamique cruenti),
Quae Clonus Eurytides multo caelaverat auro;
Quo nunc Turnus ovat spolio gaudetque potitus.
Nescia mens hominum fati sortisque futurae
Et servare modum, rebus sublata secundis!
Turno tempus erit, magno cum optaverit emptum
Intactum Pallanta et cum spolia ista diemque
Oderit. At socii multo gemitu lacrimisque
Inpositum scuto referunt Pallanta frequentes.
'O dolor atque decus magnum redituro parenti,
Haec te prima dies bello dedit, haec eadem aufert,
Cum tamen ingentis Rutulorum linquis acervos.'
Nec iam fama mali tanti, sed certior auctor
Advolat Aeneae, tenui discrimine leti
Esse suos, versis tempus succurrere Teucris.
Proxima quaeque metit gladio latumque per agmen
Ardens limitem agit ferro, te, Turne, superbum
Caede nova quaerens. Pallas, Euander, in ipsis
Omnia sunt oculis, mensae, quas advena primas
Tunc adiit, dextraeque datae. Sulmone creatos
Quattuor hic iuvenes, totidem, quos educat Ufens,
Viventis rapit, inferias quos immolet umbris
Captivoque rogi perfundat sanguine flammas.
Inde Mago procul infensam contenderat hastam.

Ille astu subit ac tremibunda supervolat hasta,
Et genua amplectens effatur talia supplex:
'Per patrios manis et spes surgentis Iuli
Te precor hanc animam serves gnatoque patrique.
Est domus alta, iacent penitus defossa talenta
Caelati argenti, sunt auri pondera facti
Infectique mihi. Non hic victoria Teucrum
Vertitur aut anima una dabit discrimina tanta.'
Dixerat. Aeneas contra cui talia reddit:
'Argenti atque auri memoras quae multa talenta,
Gnatis parce tuis: belli commercia Turnus
Sustulit ista prior iam tum Pallante perempto.
Hoc patris Anchisae manes, hoc sentit Iulus.'
Sic fatus galeam laeva tenet atque reflexa
Cervice orantis capulo tenus applicat ensem.
Nec procul Haemonides, Phoebi Triviaeque sacerdos,
Infula cui sacra redimibat tempora vitta,
Totus conlucens veste atque insignibus armis:
Quem congressus agit campo lapsumque superstans
Immolat ingentique umbra tegit; arma Serestus
Lecta refert umeris, tibi, rex Gradive, tropaeum.
Instaurant acies Volcani stirpe creatus
Caeculus et veniens Marsorum montibus Umbro.
Dardanides contra furit. Anxuris ense sinistram
Et totum clipei ferro deiecerat orbem
(Dixerat ille aliquid magnum vimque adfore verbo
Crediderat caeloque animum fortasse ferebat
Canitiemque sibi et longos promiserat annos):
Tarquitus exsultans contra fulgentibus armis,
Silvicolae Fauno Dryope quem nympha crearat,
Obvius ardenti sese obtulit. Ille reducta
Loricam clipeique ingens onus impedit hasta;
Tum caput orantis nequiquam et multa parantis
Dicere deturbat terrae truncumque tepentem
Provolvens super haec inimico pectore fatur:
'Istic nunc, metuende, iace: non te optima mater
Condet humo patrioque onerabit membra sepulchro:
Alitibus linquere feris aut gurgite mersum
Unda feret piscesque inpasti volnera lambent.'
Protenus Antaeum et Lucam, prima agmina Turni,
Persequitur fortemque Numam fulvumque Camertem,
Magnanimo Volcente satum, ditissimus agri
Qui fuit Ausonidum et tacitis regnavit Amyclis.
Aegaeon qualis, centum quoi bracchia dicunt
Centenasque manus, quinquaginta oribus ignem
Pectoribusque arsisse, Iovis cum fulmina contra
Tot paribus streperet clipeis, tot stringeret enses:
Sic toto Aeneas desaevit in aequore victor,

Ut semel intepuit mucro. Quin ecce Niphaei
Quadriiugis in equos adversaque pectora tendit.
Atque illi longe gradientem et dira frementem
Ut videre, metu versi retroque ruentes
Effunduntque ducem rapiuntque ad litora currus.
Interea biiugis infert se Lucagus albis
In medios fraterque Liger; sed frater habenis
Flectit equos, strictum rotat acer Lucagus ensem.
Haut tulit Aeneas tanto fervore furentis:
Inruit adversaque ingens apparuit hasta.
Cui Liger
'Non Diomedis equos nec currum cernis Achilli
Aut Phrygiae campos: nunc belli finis et aevi
His dabitur terris.' Vaesano talia late
Dicta volant Ligeri. Sed non et Troïus heros
Dicta parat contra; iaculum nam torquet in hostem.
Lucagus ut pronus pendens in verbera telo
Admonuit biiugos, proiecto dum pede laevo
Aptat se pugnae, subit oras hasta per imas
Fulgentis clipei, tum laevum perforat inguen;
Excussus curru moribundus volvitur arvis.
Quem pius Aeneas dictis adfatur amaris:
'Lucage, nulla tuos currus fuga segnis equorum
Prodidit aut vanae vertere ex hostibus umbrae;
Ipse rotis saliens iuga deseris.' Haec ita fatus
Arripuit biiugos; frater tendebat inertis
Infelix palmas, curru delapsus eodem:
'Per te, per qui te talem genuere parentes,
Vir Troiane, sine hanc animam et miserere precantis.'
Pluribus oranti Aeneas: 'haut talia dudum
Dicta dabas: morere et fratrem ne desere frater.'
Tum latebras animae pectus mucrone recludit.
Talia per campos edebat funera ductor
Dardanius, torrentis aquae vel turbinis atri
More furens. Tandem erumpunt et castra relinquunt
Ascanius puer et nequiquam obsessa iuventus.
Iunonem interea compellat Iuppiter ultro:
'O germana mihi atque eadem gratissima coniunx,
Ut rebare, Venus (nec te sententia fallit),
Troianas sustentat opes, non vivida bello
Dextra viris animusque ferox patiensque pericli.'
Cui Iuno summissa: 'quid, o pulcherrime coniunx,
Sollicitas aegram et tua tristia iussa timentem?
Si mihi, quae quondam fuerat quamque esse decebat,
Vis in amore foret, non hoc mihi namque negares,
Omnipotens, quin et pugnae subducere Turnum
Et Dauno possem incolumem servare parenti.
Nunc pereat Teucrisque pio det sanguine poenas.

Ille tamen nostra deducit origine nomen,
Pilumnusque illi quartus pater, et tua larga
Saepe manu multisque oneravit limina donis.
Cui rex aetherii breviter sic fatus Olympi:
'Si mora praesentis leti tempusque caduco
Oratur iuveni meque hoc ita ponere sentis,
Tolle fuga Turnum atque instantibus eripe fatis:
Hactenus indulsisse vacat. Sin altior istis
Sub precibus venia ulla latet totumque moveri
Mutarive putas bellum, spes pascis inanis.'
Et Iuno adlacrimans: 'quid si, quae voce gravaris,
Mente dares atque haec Turno rata vita maneret?
Nunc manet insontem gravis exitus, aut ego veri
Vana feror. Quod ut o potius formidine falsa
Ludar et in melius tua, qui potes, orsa reflectas!'
Haec ubi dicta dedit, caelo se protinus alto
Misit, agens hiemem nimbo succincta per auras,
Iliacamque aciem et Laurentia castra petivit.
Tum dea nube cava tenuem sine viribus umbram
In faciem Aeneae, visu mirabile monstrum,
Dardaniis ornat telis clipeumque iubasque
Divini adsimulat capitis, dat inania verba,
Dat sine mente sonum gressusque effingit euntis,
Morte obita qualis fama est volitare figuras
Aut quae sopitos deludunt somnia sensus.
At primas laeta ante acies exultat imago
Inritatque virum telis et voce lacessit.
Instat cui Turnus stridentemque eminus hastam
Conicit; illa dato vertit vestigia tergo.
Tum vero Aenean aversum ut cedere Turnus
Credidit atque animo spem turbidus hausit inanem,
'Quo fugis, Aenea? thalamos ne desere pactos:
Hac dabitur dextra tellus quaesita per undas,'
Talia vociferans sequitur strictumque coruscat
Mucronem nec ferre videt sua gaudia ventos.
Forte ratis celsi coniuncta crepidine saxi
Expositis stabat scalis et ponte parato,
Qua rex Clusinis advectus Osinius oris.
Huc sese trepida Aeneae fugientis imago
Conicit in latebras; nec Turnus segnior instat
Exsuperatque moras et pontis transilit altos.
Vix proram attigerat: rumpit Saturnia funem
Avolsamque rapit revoluta per aequora navem.
Tum levis haut ultra latebras iam quaerit imago,
Sed sublime volans nubi se inmiscuit atrae.
Illum autem Aeneas absentem in proelia poscit,
Obvia multa virum demittit corpora Morti;
Cum Turnum medio interea fert aequore turbo.

Respicit ignarus rerum ingratusque salutis
Et duplicis cum voce manus ad sidera tendit:
'Omnipotens Genitor, tanton me crimine dignum
Duxisti et talis voluisti expendere poenas?
Quo feror? unde abii? quae me fuga quemve reducit? |
Laurentisne iterum muros aut castra videbo?
Quid manus illa virum, qui me meaque arma secuti?
Quosne, nefas, omnis infanda in morte reliqui
Et nunc palantis video gemitumque cadentum
Accipio? Quid ago? aut quae iam satis ima dehiscat
Terra mihi? Vos o potius miserescite, venti;
In rupes, in saxa (volens vos Turnus adoro)
Ferte ratem saevisque vadis inmittite syrtis,
Quo neque me Rutuli nec conscia fama sequatur.'
Haec memorans animo nunc huc, nunc fluctuat illuc,
An sese mucrone ob tantum dedecus amens
Induat et crudum per costas exigat ensem,
Fluctibus an iaciat mediis et litora nando
Curva petat Teucrumque iterum se reddat in arma.
Ter conatus utramque viam; ter maxima Iuno
Continuit iuvenemque animi miserata repressit.
Labitur alta secans fluctuque aestuque secundo
Et patris antiquam Dauni defertur ad urbem.
At Iovis interea monitis Mezentius ardens
Succedit pugnae Teucrosque invadit ovantis.
Concurrunt Tyrrhenae acies atque omnibus uni,
Uni odiisque viro telisque frequentibus instant.
Ille, velut rupes, vastum quae prodit in aequor,
Obvia ventorum furiis expostaque ponto,
Vim cunctam atque minas perfert caelique marisque,
Ipsa immota manens, prolem Dolichaonis Hebrum
Sternit humi, cum quo Latagum Palmumque fugacem,
Sed Latagum saxo atque ingenti fragmine montis
Occupat os faciemque adversam, poplite Palmum
Succiso volvi segnem sinit, armaque Lauso
Donat habere umeris et vertice figere cristas.
Nec non Euanthen Phrygium Paridisque Mimanta
Aequalem comitemque, una quem nocte Theano
In lucem genitori Amyco dedit et face praegnas
Cisseis regina Parim: Paris urbe paterna
Occubat, ignarum Laurens habet ora Mimanta.
Ac velut ille canum morsu de montibus altis
Actus aper, multos Vesulus quem pinifer annos
Defendit multosque palus Laurentia, silva
Pastus harundinea, postquam inter retia ventum est,
Substitit infremuitque ferox et inhorruit armos:
Nec cuiquam irasci propiusve accedere virtus,
Sed iaculis tutisque procul clamoribus instant;

Ille autem inpavidus partis cunctatur in omnis,
Dentibus infrendens, et tergo decutit hastas:
Haut aliter, iustae quibus est Mezentius irae,
Non ulli est animus stricto concurrere ferro;
Missilibus longe et vasto clamore lacessunt.
Venerat antiquis Corythi de finibus Acron,
Graius homo, infectos linquens profugus hymenaeos.
Hunc ubi miscentem longe media agmina vidit,
Purpureum pinnis et pactae coniugis ostro:
Inpastus stabula alta leo ceu saepe peragrans,
Suadet enim vaesana fames, si forte fugacem
Conspexit capream aut surgentem in cornua cervum,
Gaudet, hians immane, comasque arrexit et haeret
Visceribus super incumbens, lavit inproba taeter
Ora cruor,
Sic ruit in densos alacer Mezentius hostis.
Sternitur infelix Acron et calcibus atram
Tundit humum expirans infractaque tela cruentat.
Atque idem fugientem haut est dignatus Oroden
Sternere nec iacta caecum dare cuspide volnus;
Obvius adversoque occurrit seque viro vir
Contulit, haut furto melior, sed fortibus armis.
Tum super abiectum posito pede nixus et hasta:
'Pars belli haut tenuenda, viri, iacet altus Orodes.'
Conclamant socii laetum paeana secuti.
Ille autem expirans: 'non me, quicumque es, inulto,
Victor, nec longum laetabere; te quoque fata
Prospectant paria atque eadem mox arva tenebis.
Ad quae subridens mixta Mezentius ira:
'Nunc morere: ast de me divom pater atque hominum rex
Viderit.' Hoc dicens eduxit corpore telum.
Olli dura quies oculos et ferreus urget
Somnus; in aeternam clauduntur lumina noctem.
Caedicus Alcathoum obtruncat, Sacrator Hydaspen
Partheniumque Rapo et praedurum viribus Orsen,
Messapus Cloniumque Lycaoniumque Erichaeten,
Illum infrenis equi lapsu tellure iacentem,
Hunc peditem. Pedes et Lycius processerat Agis;
Quem tamen haut expers Valerus virtutis avitae
Deicit; at Thronium Salius Saliumque Nealces
Insidiis, iaculo et longe fallente sagitta.
Iam gravis aequabat luctus et mutua Mavors
Funera; caedebant pariter pariterque ruebant
Victores victique; neque his fuga nota neque illis.
Di Iovis in tectis iram miserantur inanem
Amborum et tantos mortalibus esse labores;
Hinc Venus, hinc contra spectat Saturnia Iuno,
Pallida Tisiphone media inter milia saevit.

At vero ingentem quatiens Mezentius hastam
Turbidus ingreditur campo. Quam magnus Orion,
Cum pedes incedit medii per maxima Nerei
Stagna viam scindens, umero supereminet undas,
Aut summis referens annosam montibus ornum
Ingrediturque solo et caput inter nubila condit:
Talis se vastis infert Mezentius armis.
Huic contra Aeneas, speculatus in agmine longo,
Obvius ire parat. Manet inperterritus ille,
Hostem magnanimum opperiens, et mole sua stat;
Atque oculis spatium emensus, quantum satis hastae:
'Dextra mihi deus et telum, quod missile libro,
Nunc adsint: voveo praedonis corpore raptis
Indutum spoliis ipsum te, Lause, tropaeum
Aeneae.' Dixit stridentemque eminus hastam
Iecit; at illa volans clipeo est excussa proculque
Egregium Antoren latus inter et ilia figit,
Herculis Antoren comitem, qui missus ab Argis
Haeserat Euandro atque Itala consederat urbe.
Sternitur infelix alieno volnere caelumque
Aspicit et dulcis moriens reminiscitur Argos.
Tum pius Aeneas hastam iacit; illa per orbem
Aere cavum triplici, per linea terga tribusque
Transiit intextum tauris opus imaque sedit
Inguine, sed viris haut pertulit. Ocius ensem
Aeneas, viso Tyrrheni sanguine laetus,
Eripit a femine et trepidanti fervidus instat.
Ingemuit cari graviter genitoris amore,
Ut vidit, Lausus, lacrimaeque per ora volutae.
Hic mortis durae casum tuaque optima facta,
Siqua fidem tanto est operi latura vetustas,
Non equidem nec te, iuvenis memorande, silebo.
Ille pedem referens et inutilis inque ligatus
Cedebat clipeoque inimicum hastile trahebat.
Prorupit iuvenis seseque inmiscuit armis
Iamque adsurgentis dextra plagamque ferentis
Aeneae subiit mucronem ipsumque morando
Sustinuit; socii magno clamore sequuntur,
Dum genitor nati parma protectus abiret,
Telaque coniciunt proturbantque eminus hostem
Missilibus. Furit Aeneas tectusque tenet se.
Ac velut effusa siquando grandine nimbi
Praecipitant, omnis campis diffugit arator
Omnis et agricola et tuta latet arce viator,
Aut amnis ripis aut alti fornice saxi,
Dum pluit in terris, ut possint sole reducto
Exercere diem: sic obrutus undique telis

Aeneas nubem belli, dum detonet omnis,
Sustinet et Lausum increpitat Lausoque minatur:
'Quo moriture ruis maiorasque viribus audes?
Fallit te incautum pietas tua.' Nec minus ille
Exultat demens; saevae iamque altius irae
Dardanio surgunt ductori, extremaque Lauso
Parcae fila legunt: validum namque exigit ensem
Per medium Aeneas iuvenem totumque recondit.
Transiit et parmam mucro, levia arma minacis,
Et tunicam, molli mater quam nevërat auro,
Implevitque sinum sanguis; tum vita per auras
Concessit maesta ad manis corpusque reliquit.
At vero ut voltum vidit morientis et ora,
Ora modis Anchisiades pallentia miris,
Ingemuit miserans graviter dextramque tetendit,
Et mentem patriae subiit pietatis imago.
'Quid tibi nunc, miserande puer, pro laudibus istis,
Quid pius Aeneas tanta dabit indole dignum?
Arma, quibus laetatu's, habe tua; teque parentum
Manibus et cineri, siqua est ea cura, remitto.
Hoc tamen infelix miseram solabere mortem:
Aeneae magni dextra cadis.' Increpat ultro
Cunctantis socios et terra sublevat ipsum,
Sanguine turpantem comptos de more capillos.
Interea genitor Tiberini ad fluminis undam
Volnera siccabat lymphis corpusque levabat
Arboris adclinis trunco: procul aerea ramis
Dependet galea et prato gravia arma quiescunt.
Stant lecti circum iuvenes; ipse aeger anhelans
Colla fovet, fusus propexam in pectore barbam;
Multa super Lauso rogitat multumque remittit
Qui revocent maestique ferant mandata parentis.
At Lausum socii exanimem super arma ferebant
Flentes, ingentem atque ingenti volnere victum.
Adgnovit longe gemitum praesaga mali mens:
Canitiem multo deformat pulvere et ambas
Ad caelum tendit palmas et corpore inhaeret.
'Tantane me tenuit vivendi, nate, voluptas,
Ut pro me hostili paterer succedere dextrae
Quem genui? Tuane haec genitor per volnera servor,
Morte tua vivens? Heu, nunc misero mihi demum
Exitium infelix, nunc alte volnus adactum.
Idem ego, nate, tuum maculavi crimine nomen,
Pulsus ob invidiam solio sceptrisque paternis.
Debueram patriae poenas odiisque meorum:
Omnis per mortis animam sontem ipse dedissem.
Nunc vivo neque adhuc homines lucemque relinquo:

Sed linquam.' Simul hoc dicens attollit in aegrum
Se femur et, quamquam vis alto volnere tardat,
Haut deiectus equum duci iubet. Hoc decus illi,
Hoc solamen erat; bellis hoc victor abibat
Omnibus. Adloquitur maerentem et talibus infit:
'Rhaebe, diu, res siqua diu mortalibus ulla est,
Viximus. Aut hodie victor spolia illa cruenta
Et caput Aeneae referes Lausique dolorum
Ultor eris mecum aut, aperit si nulla viam vis,
Occumbes pariter; neque enim, fortissime, credo,
Iussa aliena pati et dominos dignabere Teucros.'
Dixit, et exceptus tergo consueta locavit
Membra manusque ambas iaculis oneravit acutis,
Aere caput fulgens cristaque hirsutus equina.
Sic cursum in medios rapidus dedit: aestuat ingens
Uno in corde pudor mixtoque insania luctu,
Atque hic Aenean magna ter voce vocavit.
Aeneas agnovit enim laetusque precatur:
'Sic Pater ille deum faciat, sic altus Apollo,
Incipias conferre manum!'
Tantum effatus et infesta subit obvius hasta.
Ille autem: 'quid me erepto, saevissime, nato
Terres? haec via sola fuit, qua perdere posses:
Nec mortem horremus nec divom parcimus ulli.
Desine: nam venio moriturus et haec tibi porto
Dona prius.' Dixit telumque intorsit in hostem;
Inde aliud super atque aliud figitque volatque
Ingenti gyro; sed sustinet aureus umbo.
Ter circum astantem laevos equitavit in orbes
Tela manu iaciens; ter secum Troïus heros
Inmanem aerato circumfert tegmine silvam.
Inde ubi tot traxisse moras, tot spicula taedet
Vellere et urgetur pugna congressus iniqua,
Multa movens animo iam tandem erumpit et inter
Bellatoris equi cava tempora conicit hastam.
Tollit se arrectum quadrupes et calcibus auras
Verberat effusumque equitem super ipse secutus
Implicat eiectoque incumbit cernuus armo.
Clamore incendunt caelum Troesque Latinique.
Advolat Aeneas vaginaque eripit ensem
Et super haec: 'ubi nunc Mezentius acer et illa
Effera vis animi?' Contra Tyrrhenus, ut auras
Suspiciens hausit caelum mentemque recepit:
'Hostis amare, quid increpitas mortemque minaris?
Nullum in caede nefas; nec sic ad proelia veni
Nec tecum meus haec pepigit mihi foedera Lausus.

872. 'Et furiis agitatus amor et conscia virtus,' dest codd.

Unum hoc per siqua est victis venia hostibus oro,
Corpus humo patiare tegi. Scio acerba meorum
Circumstare odia: hunc, oro, defende furorem
Et me consortem nati concede sepulchro.'
Haec loquitur, iuguloque haut inscius accipit ensem
Undantique animam diffundit in arma cruore.

865–867. Transposuimus v. 865 ut sequeretur v. 867, illud autem 'unum quod rebus restat egenis' ad equorum dimissionem rettulimus. Num ferri possit indefinita particula 'quando' (=aliquando) post relativum videant grammatici. Eam nondum movimus; neque enim coniectura nostra 'nando' satis certa esse videtur. Ingeniose Madvigius 'aquis' legit pro 'quis,' sed non ut nobis persuadeat.

In v. 754, *insidiis*, lectionem libri. omnium excepta Med. prima manu (ubi scribitur *insignis*) cum Ribbeckio recepimus, dubitanter quidem, sed nescimus an sensu praestantem. Fortassis enim dicere voluit posta, victorem utrumque victo insidiatum esse, alterum iaculo (ut xi. 783), alterum sagitta (ut ix. 632).

LIBER UNDECIMUS.

Oceanum interea surgens Aurora reliquit:
Aeneas, quamquam et sociis dare tempus humandis
Praecipitant curae turbataque funere mens est,
Vota deum primo victor solvebat Eoo.
Ingentem quercum decisis undique ramis
Constituit tumulo fulgentiaque induit arma,
Mezenti ducis exuvias, tibi, magne, tropaeum,
Bellipotens; aptat rorantis sanguine cristas
Telaque trunca viri et bis sex thoraca petitum
Perfossumque locis, clipeumque ex aere sinistrae
Subligat atque ensem collo suspendit eburnum.
Tum socios (namque omnis eum stipata tegebat
Turba ducum) sic incipiens hortatur ovantis:
'Maxima res effecta, viri; timor omnis abesto,
Quod superest; haec sunt spolia et de rege superbo
Primitiae, manibusque meis Mezentius hic est.
Nunc iter ad regem nobis murosque Latinos.
Arma parate animis et spe praesumite bellum,
Nequa mora ignaros, ubi primum vellere signa
Adnuerint superi pubemque educere castris,
Impediat segnisve metu sententia tardet.
Interea socios inhumataque corpora terrae
Mandemus, qui solus honos Acheronte sub imost.
Ite,' ait, 'egregias animas, quae sanguine nobis
Hanc patriam peperere suo, decorate supremis
Muneribus, maestamque Euandri primus ad urbem
Mittatur Pallas, quem non virtutis egentem
Abstulit atra dies et funere mersit acerbo.'
Sic ait inlacrimans recipitque ad limina gressum,
Corpus ubi exanimi positum Pallantis Acoetes
Servabat senior, qui Parrhasio Euandro
Armiger ante fuit, sed non felicibus aeque
Tum comes auspiciis caro datus ibat alumno.
Circum omnis famulumque manus Troianaque turba
Et maestum Iliades crinem de more solutae.
Ut vero Aeneas foribus sese intulit altis,
Ingentem gemitum tunsis ad sidera tollunt
Pectoribus, maestoque inmugit regia luctu.
Ipse caput nivei fultum Pallantis et ora

Ut vidit levique patens in pectore volnus
Cuspidis Ausoniae, lacrimis ita fatur obortis:
'Tene,' inquit, 'miserande puer, cum laeta veniret,
Invidit Fortuna mihi, ne regna videres
Nostra neque ad sedes victor veherere paternas?
Non haec Euandro de te promissa parenti
Discedens dederam, cum me complexus euntem
Mitteret in magnum imperium metuensque moneret
Acris esse viros, cum dura proelia gente.
Et nunc ille quidem spe multum captus inani
Fors et vota facit cumulatque altaria donis;
Nos iuvenem exanimum et nil iam caelestibus ullis
Debentem vano maesti comitamur honore.
Infelix, nati funus crudele videbis:
Hi nostri reditus exspectatique triumphi?
Haec mea magna fides? At non, Euandre, pudendis
Volneribus pulsum aspicies nec sospite dirum
Optabis nato funus pater. Ei mihi, quantum
Praesidium Ausonia et quantum tu perdis, Iule!'
Haec ubi deflevit, tolli miserabile corpus
Imperat et toto lectos ex agmine mittit
Mille viros, qui supremum comitentur honorem
Intersintque patris lacrimis, solacia luctus
Exigua ingentis, misero sed debita patri.
Haut segnes alii crates et molle feretrum
Arbuteis texunt virgis et vimine querno
Exstructosque toros obtentu frondis inumbrant.
Hic iuvenem agresti sublimem stramine ponunt,
Qualem virgineo demessum pollice florem
Seu mollis violae seu languentis hyacinthi,
Cui neque fulgor adhuc nec dum sua forma recessit,
Non iam mater alit tellus viresque ministrat.
Tum geminas vestes auroque ostroque rigentis
Extulit Aeneas, quas illi laeta laborum
Ipsa suis quondam manibus Sidonia Dido
Fecerat et tenui telas discreverat auro.
Harum unam iuveni supremum maestus honorem
Induit arsurasque comas obnubit amictu,
Multaque praeterea Laurentis praemia pugnae
Aggerat et longo praedam iubet ordine duci:
Addit equos et tela, quibus spoliaverat hostem.
Vinxerat et post terga manus, quos mitteret umbris
Inferias, caeso sparsurus sanguine flammas,
Indutosque iubet truncos hostilibus armis
Ipsos ferre duces inimicaque nomina figi.
Ducitur infelix aevo confectus Acoetes
Pectora nunc foedans pugnis, nunc unguibus ora;
Sternitur et toto proiectus corpore terrae.

Ducunt et Rutulo perfusos sanguine currus:
Post bellator equus positis insignibus Aethon
It lacrimans guttisque umectat grandibus ora.
Hastam alii galeamque ferunt, nam cetera Turnus
Victor habet. Tum maesta phalanx Teucrique sequuntur
Tyrrhenique omnes et versis Arcades armis.
Postquam omnis longe comitum processerat ordo,
Substitit Aeneas gemituque haec addidit alto:
'Nos alias hinc ad lacrimas eadem horrida belli
Fata vocant: salve aeternum mihi, maxime Palla,
Aeternumque vale.' Nec plura effatus ad altos
Tendebat muros gressumque in castra ferebat.
Iamque oratores aderant ex urbe Latina,
Velati ramis oleae veniamque rogantes,
Corpora, per campos ferro quae fusa iacebant,
Redderet ac tumulo sineret succedere terrae;
Nullum cum victis certamen et aethere cassis;
Parceret hospitibus quondam socerisque vocatis.
Quos bonus Aeneas haut aspernanda precantis
Prosequitur venia et verbis haec insuper addit:
'Quaenam vos tanto fortuna indigna, Latini,
Inplicuit bello, qui nos fugiatis amicos?
Pacem me exanimis et Martis sorte peremptis
Oratis? equidem et vivis concedere vellem.
Nec veni, nisi fata locum sedemque dedissent,
Nec bellum cum gente gero: rex nostra reliquit
Hospitia et Turni potius se credidit armis.
Aequius huic Turnum fuerat se opponere morti;
Si bellum finire manu, si pellere Teucros
Apparat, his mecum decuit concurrere telis;
Vixet, cui vitam deus aut sua dextra dedisset.
Nunc ite et miseris supponite civibus ignem.'
Dixerat Aeneas. Illi obstipuere silentes
Conversique oculos inter se atque ora tenebant.
Tum senior semperque odiis et crimine Drances
Infensus iuveni Turno sic ore vicissim
Orsa refert: 'o fama ingens, ingentior armis
Vir Troiane, quibus caelo te laudibus aequem?
Iustitiaene prius mirer belline laborum?
Nos vero haec patriam grati referemus ad urbem
Et te, siqua viam dederit fortuna, Latino
Iungemus regi: quaerat sibi foedera Turnus.
Quin et fatalis murorum attollere moles
Saxaque subvectare umeris Troiana iuvabit.'
Dixerat haec, unoque omnes eadem ore fremebant.
Bis senos pepigere dies et pace sequestra
Per silvas Teucri mixtique inpune Latini
Erravere iugis. Ferro sonat alta bipenni

Fraxinus; evertunt actas ad sidera pinos;
Robora nec cuneis et olentem scindere cedrum
Nec plaustris cessant vectare gementibus ornos.
Et iam Fama volans, tanti praenuntia luctus,
Euandrum Euandrique domos et moenia replet,
Quae modo victorem Latio Pallanta ferebat.
Arcades ad portas ruere et de more vetusto
Funereas rapuere faces; lucet via longo
Ordine flammarum et late discriminat agros.
Contra turba Phrygum veniens plangentia iungit
Agmina. Quae postquam matres succedere tectis
Viderunt, maestam incendunt clamoribus urbem.
At non Euandrum potis est vis ulla tenere,
Sed venit in medios. Feretro Pallanta reposto
Procubuit super atque haeret lacrimansque gemensque,
Et via vix tandem voci laxata dolore est:
'Non haec, o Palla, dederas promissa parenti
Cautius ut saevo velles te credere Marti.
Haud ignarus eram, quantum nova gloria in armis
Et praedulce decus primo certamine posset.
Primitiae iuvenis miserae bellique propinqui
Dura rudimenta et nulli exaudita deorum
Vota precesque meae! tuque, o sanctissima coniunx,
Felix morte tua neque in hunc servata dolorem!
Contra ego vivendo vici mea fata, superstes
Restarem ut genitor. Troum socia arma secutum
Obruerent Rutuli telis, animam ipse dedissem
Atque haec pompa domum me, non Pallanta, referret.
Nec vos arguerim, Teucri, nec foedera nec quas
Iunximus hospitio dextras: sors ista senectae
Debita erat nostrae. Quod si inmatura manebat
Mors gnatum, caesis Volscorum milibus ante
Ducentem in Latium Teucros cecidisse iuvabit.
Quin ego non alio digner te funere, Palla,
Quam pius Aeneas et quam magni Phryges et quam
Tyrrhenique duces, Tyrrhenum exercitus omnis.
Magna tropaea ferunt, quos dat tua dextera Leto.
Tu quoque nunc stares inmanis truncus in armis,
Esset par aetas et idem si robur ab annis,
Turne. Sed infelix Teucros quid demoror armis?
Vadite et haec memores regi mandata referte:
Quod vitam moror invisam Pallante perempto,
Dextera causa tua est, Turnum gnatoque patrique
Quam debere vides. Meritis vacat hic tibi solus
Fortunaeque locus. Non vitae gaudia quaero
(Nec fas), sed gnato Manis perferre sub imos.'
Aurora interea miseris mortalibus almam
Extulerat lucem, referens opera atque labores:

Iam pater Aeneas, iam curvo in litore Tarchon
Constituere pyras. Huc corpora quisque suorum
More tulere patrum, subiectisque ignibus atris
Conditur in tenebras altum caligine caelum.
Ter circum accensos cincti fulgentibus armis
Decurrere rogos, ter maestum funeris ignem
Lustravere in equis ululatusque ore dedere;
Spargitur et tellus lacrimis, sparguntur et arma:
It caelo clamorque virum clangorque tubarum.
Hinc alii spolia occisis derepta Latinis
Coniciunt igni, galeas ensesque decoros
Frenaque ferventisque rotas; pars munera nota,
Ipsorum clipeos et non felicia tela.
Multa boum circa mactantur corpora Morti,
Saetigerosque sues raptasque ex omnibus agris
In flammam iugulant pecudes. Tum litore toto
Ardentis spectant socios semiustaque servant
Busta, neque avelli possunt, nox umida donec
Invertit caelum stellis ardentibus aptum.
Nec minus et miseri diversa in parte Latini
Innumeras struxere pyras, et corpora partim
Multa virum terrae infodiunt avectaque partim
Finitimos tollunt in agros urbique remittunt,
Cetera confusaeque ingentem caedis acervum
Nec numero nec honore cremant: tunc undique vasti
Certatim crebris conlucent ignibus agri.
Tertia lux gelidam caelo dimoverat umbram:
Maerentes altum cinerem et confusa ruebant
Ossa focis tepidoque onerabant aggere terrae.
Iam vero in tectis, praedivitis urbe Latini,
Praecipuus fragor et longi pars maxima luctus:
Hic matres miseraeque nurus, hic cara sororum
Pectora maerentum puerique parentibus orbi
Dirum execrantur bellum Turnique hymenaeos;
Ipsum armis ipsumque iubent decernere ferro,
Qui regnum Italiae et primos sibi poscat honores.
Ingravat haec saevus Drances solumque vocari
Testatur, solum posci in certamina Turnum.
Multa simul contra variis sententia dictis
Pro Turno, et magnum reginae nomen obumbrat,
Multa virum meritis sustentat fama tropaeis.
Hos inter motus, medio in flagrante tumultu,
Ecce super maesti magna Diomedis ab urbe
Legati responsa ferunt: nihil omnibus actum
Tantorum inpensis operum, nil dona neque aurum
Nec magnas valuisse preces, alia arma Latinis
Quaerenda aut pacem Troiano ab rege petendum.
Deficit ingenti luctu rex ipse Latinus.

Fatalem Aenean manifesto numine ferri
Admonet ira deum tumulique ante ora recentes.
Ergo concilium magnum primosque suorum
Imperio accitos alta intra limina cogit.
Olli convenere fluuntque ad regia plenis
Tecta viis. Sedet in mediis et maximus aevo
Et primus sceptris haut laeta fronte Latinus.
Atque hic legatos Aetola ex urbe remissos,
Quae referant, fari iubet et responsa reposcit
Ordine cuncta suo. Tum facta silentia linguis,
Et Venulus dicto parens ita farier infit:
'Vidimus, o cives, Diomedem Argivaque castra,
Atque iter emensi casus superavimus omnis
Contigimusque manum, qua concidit Ilia tellus.
Ille urbem Argyripam patriae cognomine gentis
Victor Gargani condebat Iapygis agris.
Postquam introgressi et coram data copia fandi,
Munera praeferimus, nomen patriamque docemus,
Qui bellum intulerint, quae causa attraxerit Arpos.
Auditis ille haec placido sic reddidit ore:
"O fortunatae gentes, Saturnia regna,
Antiqui Ausonii, quae vos fortuna quietos
Sollicitat suadetque ignota lacessere bella?
Quicumque Iliacos ferro violavimus agros
(Mitto ea, quae muris bellando exhausta sub altis,
Quos Simois premat ille viros), infanda per orbem
Supplicia et scelerum poenas expendimus omnes,
Vel Priamo miseranda manus: scit triste Minervae
Sidus et Euboicae cautes ultorque Caphereus.
Militia ex illa diversum ad litus abacti
Atrides Protei Menelaus ad usque columnas
Exulat, Aetnaeos vidit Cyclopas Ulixes.
Regna Neoptolemi referam versosque penates
Idomenei? Libycone habitantes litore Locros?
(Ipse Mycenaeus magnorum ductor Achivom
Coniugis infandae prima intra limina dextra
Oppetiit; devictam Asiam subsedit adulter:)
Invidisse deos, patriis ut redditus aris
Coniugium optatum et pulchram Calydona viderem?
Nunc etiam horribili visu portenta sequuntur,
Et socii amissi petierunt aethera pinnis
Fluminibusque vagantur aves (heu dira meorum
Supplicia) et scopulos lacrimosis vocibus implent.
Haec adeo ex illo mihi iam speranda fuerunt
Tempore, cum ferro caelestia corpora demens
Adpetii et Veneris violavi volnere dextram.
Ne vero, ne me ad talis inpellite pugnas:
Nec mihi cum Teucris ullum post eruta bellum

Pergama, nec veterum memini laetorve malorum.
Munera, quae patriis ad me portatis ab oris,
Vertite ad Aenean. Stetimus tela aspera contra
Contulimusque manus: experto credite, quantus
In clipeum adsurgat, quo turbine torqueat hastam.
Si duo praeterea talis Idaea tulisset
Terra viros, ultro Inachias venisset ad urbes
Dardanus, et versis lugeret Graecia fatis.
Quidquid apud duras cessatum est moenia Troiae,
Hectoris Aeneaeque manu victoria Graium
Haesit et in decimum vestigia rettulit annum.
Ambo animis, ambo insignes praestantibus armis,
Hic pietate prior. Coeant in foedera dextrae,
Qua datur; ast armis concurrant arma cavete."
Et responsa simul quae sint, rex optime, regis
Audisti et quae sit magno sententia bello."
Vix ea legati, variusque per ora cucurrit
Ausonidum turbata fremor; ceu saxa morantur
Cum rapidos amnis, fit clauso gurgite murmur
Vicinaeque fremunt ripae crepitantibus undis.
Ut primum placati animi et trepida ora quierunt,
Praefatus divos solio rex infit ab alto:
'Ante equidem summa de re statuisse, Latini,
Et vellem et fuerat melius, non tempore tali
Cogere concilium, cum muros adsidet hostis.
Bellum inportunum, cives, cum gente deorum
Invictisque viris gerimus, quos nulla fatigant
Proelia, nec victi possunt absistere ferro.
Spem siquam adscitis Aetolum habuistis in armis, [detis;*
Ponite: *spes sibi quisque; sed haec quam angusta, vi-
Cetera qua rerum iaceant perculsa ruina,
Ante oculos interque manus sunt omnia vestras.
Nec quemquam incuso: potuit quae plurima virtus
Esse, fuit; toto certatum est corpore regni.
Nunc adeo, quae sit dubiae sententia menti,
Expediam et paucis (animos adhibete) docebo.
Est antiquus ager Tusco mihi proximus amni,
Longus in occasum, finis super usque Sicanos;
Aurunci Rutulique serunt et vomere duros
Exercent colles atque horum asperrima pascunt.
Haec omnis regio et celsi plaga pinea montis
Cedat amicitiae Teucrorum, et foederis aequas
Dicamus leges sociosque in regna vocemus:
Considant, si tantus amor, et moenia condant.
Sin alios finis aliamque capessere gentem
Est animus possuntque solo decedere nostro:
Bis denas Italo texamus robore navis
Seu pluris complere valent (iacet omnis ad undam

Materies), ipsi numerumque modumque carinis
Praecipiant, nos aera manus navalia demus.
Praeterea qui dicta ferant et foedera firment
Centum oratores prima de gente Latinos
Ire placet pacisque manu praetendere ramos,
Munera portantis aurique eborisque talenta
Et sellam regni trabeamque insignia nostri.
Consulite in medium et rebus succurrite fessis.'
Tum Drances idem infensus, quem gloria Turni
Obliqua invidia stimulisque agitabat amaris,
Largus opum et lingua melior, sed frigida bello
Dextera, consiliis habitus non futilis auctor,
Seditione potens (genus huic materna superbum
Nobilitas dabat, incertum de patre ferebat),
Surgit et his onerat dictis atque aggerat iras:
'Rem nulli obscuram nostrae nec vocis egentem
Consulis, o bone rex; cuncti se scire fatentur,
Quid fortuna ferat populi, sed dicere mussant.
Det libertatem fandi flatusque remittat
Cuius ob auspicium infaustum moresque sinistros
(Dicam equidem, licet arma mihi mortemque minetur),
Lumina tot cecidisse ducum totamque videmus
Consedisse urbem luctu, dum Troïa temptat
Castra fugae fidens et caelum territat armis.
Unum etiam donis istis, quae plurima mitti
Dardanidis dicique iubes, unum, optime regum,
Adicias, nec te ullius violentia vincat
Quin natam egregio genero dignisque hymenaeis
Des, pater, et pacem hanc aeterno foedere iungas.
Quod si tantus habet mentes et pectora terror,
Ipsum obtestemur veniamque oremus ab ipso,
Cedat, ius proprium regi patriaeque remittat.
Quid miseros totiens in aperta pericula cives
Proicis, o Latio caput horum et causa malorum?
Nulla salus bello; pacem te poscimus omnes,
Turne, simul pacis solum inviolabile pignus.
Primus ego, invisum quem tu tibi fingis (et esse
Nil moror), en supplex venio. Miserere tuorum,
Pone animos et pulsus abi. Sat funera fusi
Vidimus, ingentis et desolavimus agros.
Aut si fama movet, si tantum pectore robur
Concipis et si adeo dotalis regia cordi est,
Aude atque adversum fidens fer pectus in hostem.
Scilicet ut Turno contingat regia coniunx,
Nos animae viles, inhumata infletaque turba,
Sternamur campis. Etiam tu, siqua tibi vis,
Si patrii quid Martis habes, illum aspice contra,
Qui vocat.'

Talibus exarsit dictis violentia Turni.
Dat gemitum rumpitque has imo pectore voces:
'Larga quidem, Drance, semper tibi copia fandi
Tum, cum bella manus poscunt, patribusque vocatis
Primus ades. Sed non replenda est curia verbis,
Quae tuto tibi magna volant, dum distinet hostem
Agger moerorum nec inundant sanguine fossae.
Proinde tona eloquio, solitum tibi, meque timoris
Argue tu, Drance, quando tot stragis acervos
Teucrorum tua dextra dedit passimque tropaeis
Insignis agros. Possit quid vivida virtus,
Experiare licet; nec longe scilicet hostes
Quaerendi nobis; circumstant undique muros.
Imus in adversos: quid cessas? an tibi Mavors
Ventosa in lingua pedibusque fugacibus istis
Semper erit?
Pulsus ego? aut quisquam merito, foedissime, pulsum
Arguet, Iliaco tumidum qui crescere Thybrim
Sanguine et Euandri totam cum stirpe videbit
Procubuisse domum atque exutos Arcadas armis?
Haut ita me experti Bitias et Pandarus ingens,
Et quos mille die victor sub Tartara misi,
Inclusus muris hostilique aggere saeptus.
"Nulla salus bello." Capiti cane talia, demens,
Dardanio rebusque tuis. Proinde omnia magno
Ne cessa turbare metu atque extollere vires
Gentis bis victae, contra premere arma Latini.
Nunc et Myrmidonum proceres Phrygia arma tremescunt,
Nunc et Tydides et Larisaeus Achilles,
Amnis et Hadriacas retro fugit Aufidus undas.
Vel cum se pavidum contra mea iurgia fingit,
Artificis scelus, et formidine crimen acerbat.
Numquam animam talem dextra hac (absiste moveri)
Amittes; habitet tecum et sit pectore in isto.
Nunc ad te et tua magna, pater, consulta revertor.
Si nullam nostris ultra spem ponis in armis,
Si tam deserti sumus et semel agmine verso
Funditus occidimus neque habet Fortuna regressum,
Oremus pacem et dextras tendamus inertis.
Quamquam o, si solitae quicquam virtutis adesset,
Ille mihi ante alios fortunatusque laborum
Egregiusque animi, qui, nequid tale videret,
Procubuit moriens et humum semel ore momordit.
Sin et opes nobis et adhuc intacta iuventus
Auxilioque urbes Italae populique supersunt,
Sin et Troianis cum multo gloria venit
Sanguine (sunt illis sua funera parque per omnis
Tempestas), cur indecores in limine primo

Deficimus? cur ante tubam tremor occupat artus?
Multa dies variique labor mutabilis aevi
Rettulit in melius, multos alterna revisens
Lusit et in solido rursus Fortuna locavit.
Non erit auxilio nobis Aetolus et Arpi:
At Messapus erit felixque Tolumnius et quos
Tot populi misere duces, nec parva sequetur
Gloria delectos Latio et Laurentibus agris.
Est et Volscorum egregia de gente Camilla,
Agmen agens equitum et florentis aere catervas.
Quod si me solum Teucri in certamina poscunt,
Idque placet tantumque bonis communibus obsto,
Non adeo has exosa manus Victoria fugit,
Ut tanta quicquam pro spe temptare recusem.
Ibo animis contra, vel magnum praestet Achillem
Factaque Volcani manibus paria induat arma
Ille licet. Vobis animam hanc soceroque Latino
Turnus ego, haut ulli veterum virtute secundus,
Devovi. "Solum Aeneas vocat." Et vocet oro
Nec Drances potius, sive est haec ira deorum,
Morte luat, sive est virtus et gloria, tollat.'

Illi haec inter se dubiis de rebus agebant
Certantes: castra Aeneas aciemque movebat.
Nuntius ingenti per regia tecta tumultu
Ecce ruit magnisque urbem terroribus implet,
Instructos acie Tiberino a flumine Teucros
Tyrrhenamque manum totis descendere campis.
Extemplo turbati animi concussaque volgi
Pectora et arrectae stimulis haud mollibus irae.
Arma manu trepidi poscunt, fremit arma iuventus,
Flent maesti mussantque patres. Hic undique clamor
Dissensu vario magnus se tollit in auras
Haut secus atque alto in luco cum forte catervae
Consedere avium piscosove amne Padusae
Dant sonitum rauci per stagna loquacia cycni.
'Immo,' ait, 'o cives,' arrepto tempore Turnus,
'Cogite concilium et pacem laudate sedentes:
Illi armis in regna ruunt.' Nec plura locutus
Corripuit sese et tectis citus extulit altis.
'Tu, Voluse, armari Volscorum edice maniplos;
Duc,' ait, 'et Rutulos. Equitem Messapus in armis
Et cum fratre Coras latis diffundite campis.
Pars aditus urbis firmet turrisque capessat;
Cetera, qua iusso, mecum manus inferat arma.'
Ilicet in muros tota discurritur urbe:
Concilium ipse pater et magna incepta Latinus
Deserit ac tristi turbatus tempore differt

Multaque se incusat, qui non acceperit ultro
Dardanium Aenean generumque asciverit urbi.
Praefodiunt alii portas aut saxa sudesque
Subvectant. Bello dat signum rauca cruentum
Bucina. Tum muros varia cinxere corona
Matronae puerique; vocat labor ultimus omnis.
Nec non ad templum summasque ad Palladis arces
Subvehitur magna matrum regina caterva,
Dona ferens, iuxtaque comes Lavinia virgo,
Causa mali tanti, oculos deiecta decoros.
Succedunt matres et templum ture vaporant
Et maestas alto fundunt de limine voces:
'Armipotens, praeses belli, Tritonia virgo,
Frange manu telum Phrygii praedonis et ipsum
Pronum sterne solo portisque effunde sub altis.'
Cingitur ipse furens certatim in proelia Turnus.
Iamque adeo Rutulum thoraca indutus aënis
Horrebat squamis surasque incluserat auro,
Tempora nudus adhuc, laterique accinxerat ensem,
Fulgebatque alta decurrens aureus arce,
Exultatque animis et spe iam praecipit hostem:
Qualis ubi abruptis fugit praesepia vinclis
Tandem liber equus, campoque potitus aperto
Aut ille in pastus armentaque tendit equarum
Aut adsuetus aquae perfundi flumine noto
Emicat arrectisque fremit cervicibus alte
Luxurians, luduntque iubae per colla, per armos.
Obvia cui Volscorum acie comitante Camilla
Occurrit portisque ab equo regina sub ipsis
Desiluit, quam tota cohors imitata relictis
Ad terram defluxit equis; tum talia fatur:
'Turne, sui merito siqua est fiducia forti,
Audeo et Aeneadum promitto occurrere turmae
Solaque Tyrrhenos equites ire obvia contra.
Me sine prima manu temptare pericula belli;
Tu pedes ad muros subsiste et moenia serva.'
Turnus ad haec, oculos horrenda in virgine fixus:
'O decus Italiae virgo, quas dicere grates
Quasve referre parem? sed nunc, est omnia quando
Iste animus supra, mecum partire laborem.
Aeneas, ut fama fidem missique reportant
Exploratores, equitum levia inprobus arma
Praemisit, quaterent campos; ipse ardua montis
Per deserta iugo superans adventat ad urbem.
Furta paro belli convexo in tramite silvae,
Ut bivias armato obsidam milite fauces.
Tu Tyrrhenum equitem collatis excipe signis;
Tecum acer Messapus erit turmaeque Latinae

Tiburtique manus; ducis et tu concipe curam.'
Sic ait, et paribus Messapum in proelia dictis
Hortatur sociosque duces et pergit in hostem.
Est curvo anfractu valles adcommoda fraudi
Armorumque dolis, quam densis frondibus atrum
Urget utrimque latus, tenuis quo semita ducit
Angustaeque ferunt fauces aditusque maligni.
Hanc super in speculis summoque in vertice montis
Planities ignota iacet tutique recessus,
Seu dextra laevaque velis occurrere pugnae,
Sive instare iugis et grandia volvere saxa.
Huc iuvenis nota fertur regione viarum
Arripuitque locum et silvis insedit iniquis.
Velocem interea superis in sedibus Opim,
Unam ex virginibus sociis sacraque caterva,
Compellabat et has tristis Latonia voces
Ore dabat: 'graditur bellum ad crudele Camilla,
O virgo, et nostris nequiquam cingitur armis,
Cara mihi ante alias. Neque enim novus iste Dianae
Venit amor subitaque animum dulcedine movit.
Pulsus ob invidiam regno viresque superbas
Priverno antiqua Metabus cum excederet urbe,
Infantem fugiens media inter proelia belli
Sustulit exilio comitem matrisque vocavit
Nomine Casmillae mutata parte Camillam.
Ipse sinu prae se portans iuga longa petebat
Solorum nemorum; tela undique saeva premebant
Et circumfuso volitabant milite Volsci.
Ecce fugae medio summis Amasenus abundans
Spumabat ripis; tantus se nubibus imber
Ruperat. Ille, innare parans, infantis amore
Tardatur caroque oneri timet. Omnia secum
Versanti subito vix haec sententia sedit:
Telum immane, manu valida quod forte gerebat
Bellator, solidum nodis et robore cocto,
Huic natam, libro et silvestri subere clausam,
Implicat atque habilem mediae circumligat hastae;
Quam dextra ingenti librans ita ad aethera fatur:
"Alma, tibi hanc, nemorum cultrix, Latonia virgo,
Ipse pater famulam voveo: tua prima per auras
Tela tenens supplex hostem fugit. Accipe, testor,
Diva tuam, quae nunc dubiis committitur auris."
Dixit, et adducto contortum hastile lacerto
Inmittit: sonuere undae, rapidum super amnem
Infelix fugit in iaculo stridente Camilla.
At Metabus, magna propius iam urgente caterva,
Dat sese fluvio atque hastam cum virgine victor
Gramineo donum Triviae de caespite vellit.

Non illum tectis ullae, non moenibus urbes
Accepere neque ipse manus feritate dedisset:
Pastorum et solis exegit montibus aevum.
Hic natam in dumis interque horrentia lustra
Armentalis equae mammis et lacte ferino
Nutribat, teneris inmulgens ubera labris.
Utque pedum primis infans vestigia plantis
Institerat, iaculo palmas armavit acuto,
Spiculaque ex umero parvae suspendit et arcum:
Pro crinali auro, pro longae tegmine pallae
Tigridis exuviae per dorsum a vertice pendent.
Tela manu iam tum tenera puerilia torsit
Et fundam tereti circum caput egit habena
Strymoniamque gruem aut album deiecit olorem.
Multae illam frustra Tyrrhena per oppida matres
Optavere nurum; sola contenta Diana
Aeternum telorum et virginitatis amorem
Intemerata colit. Vellem haut correpta fuisset
Militia tali, conata lacessere Teucros:
Cara mihi comitumque foret nunc una mearum.
Verum age, quandoquidem fatis urgetur acerbis,
Labere, Nympha, polo finisque invise Latinos,
Tristis ubi infausto committitur omine pugna.
Haec cape et ultricem pharetra deprome sagittam:
Hac, quicumque sacrum violarit volnere corpus,
Tros Italusve, mihi pariter det sanguine poenas.
Post ego nube cava miserandae corpus et arma
Inspoliata feram tumulo patriaeque reponam.'
Dixit; at illa levis caeli delapsa per auras
Insonuit, nigro circumdata turbine corpus.
At manus interea muris Troiana propinquat
Etruscique duces equitumque exercitus omnis,
Compositi numero in turmas. Fremit aequore toto
Insultans sonipes et pressis pugnat habenis
Huc conversus et huc; tum late ferreus hastis
Horret ager campique armis sublimibus ardent.
Nec non Messapus contra celeresque Latini
Et cum fratre Coras et virginis ala Camillae
Adversi campo apparent hastasque reductis
Protendunt longe dextris et spicula vibrant;
Adventusque virum fremitusque ardescit equorum.
Iamque intra iactum teli progressus uterque
Constiterat: subito erumpunt clamore furentisque
Exhortantur equos; fundunt simul undique tela
Crebra nivis ritu caelumque obtexitur umbra.
Continuo adversis Tyrrhenus et acer Aconteus
Conixi incurrunt hastis primique ruina
Dant sonitum ingenti perfractaque quadrupedantum

Pectora pectoribus rumpunt; excussus Aconteus
Fulminis in morem aut tormento ponderis acti
Praecipitat longe et vitam dispergit in auras.
Extemplo turbatae acies, versique Latini
Reiciunt parmas et equos ad moenia vertunt.
Troes agunt; princeps turmas inducit Asilas.
Iamque propinquabant portis, rursusque Latini
Clamorem tollunt et mollia colla reflectunt:
Hi fugiunt penitusque datis referuntur habenis:
Qualis ubi alterno procurrens gurgite pontus
Nunc ruit ad terram scopulosque superiacit unda
Spumeus extremamque sinu perfundit harenam,
Nunc rapidus retro atque aestu revoluta resorbens
Saxa fugit litusque vado labente relinquit.
Bis Tusci Rutulos egere ad moenia versos,
Bis reiecti armis respectant terga tegentes.
Tertia sed postquam congressi in proelia totas
Inplicuere inter se acies legitque virum vir,
Tum vero et gemitus morientum et sanguine in alto
Armaque corporaque et permixti caede virorum
Semianimes volvuntur equi, pugna aspera surgit.
Orsilochus Remuli, quando ipsum horrebat adire,
Hastam intorsit equo ferrumque sub aure reliquit.
Quo sonipes ictu furit arduus altaque iactat
Volneris inpatiens arrecto pectore crura:
Volvitur ille excussus humi. Catillus Iollan
Ingentemque animis, ingentem corpore et armis
Deicit Herminium, nudo cui vertice fulva
Caesaries nudique umeri, nec volnera terrent:
Tantus in arma patet. Latos huic hasta per armos
Acta tremit duplicatque virum transfixa dolore.
Funditur ater ubique cruor; dant funera ferro
Certantes pulchramque petunt per volnera mortem.
At medias inter caedes exultat Amazon,
Unum exerta latus pugnae, pharetrata Camilla;
Et nunc lenta manu spargens hastilia denset,
Nunc validam dextra rapit indefessa bipennem:
Aureus ex umero sonat arcus et arma Dianae.
Illa etiam, in tergum siquando pulsa recessit,
Spicula converso fugientia derigit arcu.
At circum lectae comites, Larinaque virgo
Tullaque et aeratam quatiens Tarpeia securim,
Italides, quas ipsa decus sibi dia Camilla
Delegit pacisque bonas bellique ministras:
Quales Thraeiciae cum flumina Thermodontis
Pulsant et pictis bellantur Amazones armis
Seu circum Hippolyten, seu cum se Martia curru
Penthesilea refert, magnoque ululante tumultu

Feminea exultant lunatis agmina peltis.
Quem telo primum, quem postremum, aspera virgo,
Deicis? aut quot humi morientia corpora fundis?
Euneum Clytio primum patre, cuius apertum
Adversi longa transverberat abiete pectus.
Sanguinis ille vomens rivos cadit atque cruentam
Mandit humum moriensque suo se in volnere versat.
Tum Lirim Pagasumque super; quorum alter habenas
Suffosso revolutus equo dum colligit, alter
Dum subit ac dextram labenti tendit inermem,
Praecipites pariterque ruunt. His addit Amastrum
Hippotaden, sequiturque incumbens eminus hasta
Tereaque Harpalycumque et Demophoonta Chrominque:
Quotque emissa manu contorsit spicula virgo,
Tot Phrygii cecidere viri. Procul Ornytus armis
Ignotis et equo venator Iapyge fertur,
Cui pellis latos humeros erepta iuvenco
Pugnatori operit, caput ingens oris hiatus
Et malae texere lupi cum dentibus albis,
Agrestisque manus armat sparus; ipse catervis
Vertitur in mediis et toto vertice supra est.
Hunc illa exceptum (neque enim labor agmine verso)
Traicit et super haec inimico pectore fatur:
'Silvis te, Tyrrhene, feras agitare putasti?
Advenit qui vestra dies muliebribus armis
Verba redarguerit: nomen tamen haud leve patrum
Manibus hoc referes, telo cecidisse Camillae.'
Protinus Orsilochum et Buten, duo maxima Teucrum
Corpora, sed Buten aversum cuspide fixit
Loricam galeamque inter, qua colla sedentis
Lucent et laevo dependet parma lacerto,
Orsilochum fugiens magnumque agitata per orbem
Eludit gyro interior sequiturque sequentem,
Tum validam perque arma viro perque ossa securim
Altior exsurgens oranti et multa precanti
Congeminat; volnus calido rigat ora cerebro.
Incidit huic subitoque aspectu territus haesit
Appenninicolae bellator filius Auni,
Haut Ligurum extremus, dum fallere fata sinebant.
Isque ubi se nullo iam cursu evadere pugnae
Posse neque instantem reginam avertere cernit,
Consilio versare dolos ingressus et astu,
Incipit haec: 'quid tam egregium, si femina forti
Fidis equo? Dimitte fugam et te comminus aequo
Mecum crede solo pugnaeque accinge pedestri:
Iam noceas, ventosa ferat cui gloria fraudem.'
Dixit; at illa furens acrique accensa dolore
Tradit equum comiti paribusque resistit in armis,

Ense pedes nudo puraque interrita parma.
At iuvenis, vicisse dolo ratus, avolat ipse
(Haut mora) conversisque fugax aufertur habenis
Quadrupedemque citum ferrata calce fatigat.
'Vane Ligus frustraque animis elate superbis,
Nequiquam patrias temptasti lubricus artes,
Nec fraus te incolumem fallaci perferet Auno,'
Haec fatur virgo et pernicibus ignea plantis
Transit equum cursu frenisque adversa prehensis
Congreditur poenasque inimico ex sanguine sumit:
Quam facile accipiter saxo sacer ales ab alto
Consequitur pinnis sublimem in nube columbam
Comprensamque tenet pedibusque eviscerat uncis;
Tum cruor et volsae labuntur ab aethere plumae.
At non haec nullis hominum Sator atque deorum
Observans oculis summo sedet altus Olympo.
Tyrrhenum Genitor Tarchonem in proelia saeva
Suscitat et stimulis haut mollibus inicit iras.
Ergo inter caedes cedentiaque agmina Tarchon
Fertur equo variisque instigat vocibus alas,
Nomine quemque vocans, reficitque in proelia pulsos.
'Quis metus, o numquam dolituri, o semper inertes
Tyrrheni, quae tanta animis ignavia venit?
Femina palantis agit atque haec agmina vertit!
Quo ferrum, quidve haec gerimus tela inrita dextris?
At non in Venerem segnes nocturnaque bella
Aut ubi curva choros indixit tibia Bacchi,
Exspectate dapes et plenae pocula mensae
(Hic amor, hoc studium), dum sacra secundus haruspex
Nuntiet ac lucos vocet hostia pinguis in altos!'
Haec effatus equum in medios, moriturus et ipse,
Concitat et Venulo adversum se turbidus infert
Dereptumque ab equo dextra complectitur hostem
Et gremium ante suum multa vi concitus aufert.
Tollitur in caelum clamor, cunctique Latini
Convertere oculos. Volat igneus aequore Tarchon
Arma virumque ferens; tum summa ipsius ab hasta
Defringit ferrum et partis rimatur apertas,
Qua volnus letale ferat; contra ille repugnans
Sustinet a iugulo dextram et vim viribus exit.
Utque volans alte raptum cum fulva draconem
Fert aquila inplicuitque pedes atque unguibus haesit,
Saucius at serpens sinuosa volumina versat
Arrectisque horret squamis et sibilat ore,
Arduus insurgens; illa haut minus urget obunco
Luctantem rostro, simul aethera verberat alis:
Haut aliter praedam Tiburtum ex agmine Tarchon
Portat ovans. Ducis exemplum eventumque secuti

Maeonidae incurrunt. Tum fatis debitus Arruns
Velocem iaculo et multa prior arte Camillam
Circuit et, quae sit fortuna facillima, temptat.
Qua se cumque furens medio tulit agmine virgo,
Hac Arruns subit et tacitus vestigia lustrat;
Qua victrix redit illa pedemque ex hoste reportat,
Hac iuvenis furtim celeris detorquet habenas:
Hos aditus iamque hos aditus omnemque pererrat
Undique circuitum et certam quatit improbus hastam.
Forte sacer Cybelae Chloreus olimque sacerdos
Insignis longe Phrygiis fulgebat in armis
Spumantemque agitabat equum, quem pellis aënis
In plumam squamis auro conserta tegebat.
Ipse, peregrina ferrugine clarus et ostro,
Spicula torquebat Lycio Gortynia cornu;
Aureus ex umeris erat arcus et aurea vati
Cassida; tum croceam chlamydemque sinusque crepantis
Carbaseos fulvo in nodum collegerat auro,
Pictus acu tunicas et barbara tegmina crurum.
Hunc virgo, sive ut templis praefigeret arma
Troïa, captivo sive ut se ferret in auro
Venatrix unum ex omni certamine pugnae
Caeca sequebatur totumque incauta per agmen
Femineo praedae et spoliorum ardebat amore,
Telum ex insidiis cum tandem tempore capto
Concitat et superos Arruns sic voce precatur:
'Summe deum, sancti custos Soractis Apollo,
Quem primi colimus, cui pineus ardor acervo
Pascitur et medium freti pietate per ignem
Cultores multa premimus vestigia pruna,
Da, pater, hoc nostris aboleri dedecus armis,
Omnipotens: non exuvias pulsaeve tropaeum
Virginis aut spolia ulla peto, mihi cetera laudem
Facta ferent; haec dira meo dum volnere pestis
Pulsa cadat, patrias remeabo inglorius urbes.'
Audiit et voti Phoebus succedere partem
Mente dedit, partem volucris dispersit in auras:
Sterneret ut subita turbatam morte Camillam,
Adnuit oranti; reducem ut patria alta videret,
Non dedit, inque notos vocem vertere procellae.
Ergo ut missa manu sonitum dedit hasta per auras,
Convertere animos acris oculosque tulere
Cuncti ad reginam Volsci. Nihil ipsa nec aurae
Nec sonitus memor aut venientis ab aethere teli,
Hasta sub exsertam donec perlata papillam
Haesit virgineumque alte bibit acta cruorem.
Concurrunt trepidae comites dominamque ruentem
Succipiunt. Fugit ante omnis exterritus Arruns

Laetitia mixtoque metu, nec iam amplius hastae
Credere nec telis occurrere virginis audet.
Ac velut ille, prius quam tela inimica sequantur,
Continuo in montis sese avius abdidit altos
Occiso pastore lupus magnove iuvenco,
Conscius audacis facti, caudamque remulcens
Subiecit pavitantem utero silvasque petivit:
Haut secus ex oculis se turbidus abstulit Arruns
Contentusque fuga mediis se inmiscuit armis.
Illa manu moriens telum trahit, ossa sed inter
Ferreus ad costas alto stat volnere mucro.
Labitur exsanguis, labuntur frigida leto
Lumina, purpureus quondam color ora reliquit.
Tum sic expirans Accam ex aequalibus unam
Adloquitur, fida ante alias quae sola Camillae,
Quicum partiri curas; atque haec ita fatur:
'Hactenus, Acca soror, potui; nunc volnus acerbum
Conficit, et tenebris nigrescunt omnia circum.
Effuge et haec Turno mandata novissima perfer,
Succedat pugnae Troianosque arceat urbe.
Iamque vale.' Simul his dictis linquebat habenas,
Ad terram non sponte fluens: tum frigida toto
Paulatim exsolvit se corpore lentaque colla
Et captum leto posuit caput, arma relinquens,
Vitaque cum gemitu fugit indignata sub umbras.
Tum vero inmensus surgens ferit aurea clamor
Sidera: deiecta crudescit pugna Camilla,
Incurrunt densi simul omnis copia Teucrum
Tyrrhenique duces Euandrique Arcades alae.
At Triviae custos iamdudum in montibus Opis
Alta sedet summis spectatque interrita pugnas.
Utque procul medio iuvenum in clamore furentum
Prospexit tristi multatam morte Camillam,
Ingemuitque deditque has imo pectore voces:
'Heu nimium, virgo, nimium crudele luisti
Supplicium, Teucros conata lacessere bello;
Nec tibi desertae in dumis coluisse Dianam
Profuit aut nostras umero gessisse sagittas.
Non tamen indecorem tua te regina reliquit
Extrema iam in morte; neque hoc sine nomine letum
Per gentis erit aut famam patieris inultae:
Nam quicumque tuum violavit volnere corpus,
Morte luet merita.' Fuit ingens monte sub alto
Regis Dercenni terreno ex aggere bustum
Antiqui Laurentis opacaque ilice tectum:
Hic dea se primum rapido pulcherrima nisu
Sistit et Arruntem tumulo speculatur ab alto.
Ut vidit laetantem animis ac vana tumentem,

'Cur,' inquit, 'diversus abis? huc derige gressum,
Huc periture veni, capias ut digna Camillae
Praemia. Tune etiam telis moriere Dianae?'
Dixit, et aurata volucrem Thraeissa sagittam
Deprompsit pharetra cornuque infensa tetendit
Et duxit longe, donec curvata coirent
Inter se capita et manibus iam tangeret aequis,
Laeva aciem ferri, dextra nervoque papillam.
Extemplo teli stridorem aurasque sonantis
Audiit una Arruns haesitque in corpore ferrum.
Illum expirantem socii atque extrema gementem
Obliti ignoto camporum in pulvere linquunt,
Opis ad aetherium pinnis aufertur Olympum.
Prima fugit domina amissa levis ala Camillae;
Turbati fugiunt Rutuli, fugit acer Atinas,
Disiectique duces desolatique manipli
Tuta petunt et equis aversi ad moenia tendunt.
Nec quisquam instantis Teucros letumque ferentis
Sustentare valet telis aut sistere contra,
Sed laxos referunt umeris languentibus arcus,
Quadrupedumque putrem cursu quatit ungula campum.
Volvitur ad muros caligine turbidus atra
Pulvis, et e speculis percussae pectora matres
Femineum clamorem ad caeli sidera tollunt.
Qui cursu portas primi inrupere patentis,
Hos inimica super mixto premit agmine turba;
Nec miseram effugiunt mortem, sed limine in ipso,
Moenibus in patriis atque inter tuta domorum
Confixi exspirant animas. Pars claudere portas:
Nec sociis aperire viam nec moenibus audent
Accipere orantis, orturque miserrima caedes
Defendentum armis aditus inque arma ruentum.
Exclusi ante oculos lacrimantumque ora parentum
Pars in praecipitis fossas urgente ruina
Volvitur, inmissis pars caeca et concita frenis
Arietat in portas et duros obice postis,
Ipsae de muris summo certamine matres
(Monstrat amor verus patriae ut videre Camillam),
Tela manu trepidae iaciunt ac robore duro
Stipitibus ferrum sudibusque imitantur obustis
Praecipites primaeque mori pro moenibus ardent.
Interea Turnum in silvis saevissimus implet
Nuntius et iuveni ingentem fert Acca tumultum:
Deletas Volscorum acies, cecidisse Camillam,
Ingruere infensos hostis et Marte secundo
Omnia corripuisse, metum iam ad moenia ferri.
Ille furens (et saeva Iovis sic numina pellunt)
Deserit obsessos collis, nemora aspera linquit.

Vix e conspectu exierat campumque tenebat,
Cum pater Aeneas, saltus ingressus apertos,
Exsuperatque iugum silvaque evadit opaca.
Sic ambo ad muros rapidi totoque feruntur
Agmine nec longis inter se passibus absunt;
Ac simul Aeneas fumantis pulvere campos
Prospexit longe Laurentisque agmina vidit,
Et saevum Aenean adgnovit Turnus in armis
Adventumque pedum flatusque audivit equorum.
Continuoque ineant pugnas et proelia temptent,
Ni roseus fessos iam gurgite Phoebus Hibero
Tinguat equos noctemque die labente reducat.
Considunt castris ante urbem et moenia vallant.

LIBER DUODECIMUS.

Turnus ut infractos adverso Marte Latinos
Defecisse videt, sua nunc promissa reposci,
Se signari oculis, ultro inplacabilis ardet
Attollitque animos. Poenorum qualis in arvis
Saucius ille gravi venantum volnere pectus
Tum demum movet arma leo gaudetque comantis
Excutiens cervice toros fixumque latronis
Inpavidus frangit telum et fremit ore cruento:
Haut secus accenso gliscit violentia Turno.
Tum sic adfatur regem atque ita turbidus infit:
'Nulla mora in Turno; nihil est quod dicta retractent
Ignavi Aeneadae, nec quae pepigere recusent.
Congredior. Fer sacra, pater, et concipe foedus.
Aut hac Dardanium dextra sub Tartara mittam
Desertorem Asiae (sedeant spectentque Latini),
Et solus ferro crimen commune refellam,
Aut habeat victos, cedat Lavinia coniunx.'
Olli sedato respondit corde Latinus:
'O praestans animi iuvenis, quantum ipse feroci
Virtute exsuperas, tanto me impensius aequum est
Consulere atque omnis metuentem expendere casus.
Sunt tibi regna patris Dauni, sunt oppida capta
Multa manu, nec non aurumque animusque Latino est:
Sunt aliae innuptae Latio et Laurentibus agris,
Nec genus indecores: sine me haec haut mollia fatu
Sublatis aperire dolis, simul hoc animo hauri.
Me natam nulli veterum sociare procorum
Fas erat, idque omnes divique hominesque canebant.
Victus amore tui, cognato sanguine victus
Coniugis et maestae lacrumis, vincla omnia rupi:
Promissam eripui genero, arma impia sumpsi.
Ex illo qui me casus, quae, Turne, sequantur
Bella vides, quantos primus patiare labores.
Bis magna victi pugna vix urbe tuemur
Spes Italas; recalent nostro Thybrina fluenta
Sanguine adhuc campique ingentes ossibus albent.
Quo referor totiens? quae mentem insania mutat?
Si Turno extincto socios sum adscire paratus,
Cur non incolumi potius certamina tollo?
Quid consanguinei Rutuli, quid cetera dicet

Italia, ad mortem si te (Fors dicta refutet)
Prodiderim, natam et conubia nostra petentem?
Respice res bello varias; miserere parentis
Longaevi, quem nunc maestum patria Ardea longe
Dividit.' Hautquaquam dictis violentia Turni
Flectitur; exsuperat magis aegrescitque medendo.
Ut primum fari potuit, sic institit ore:
'Quam pro me curam geris, hanc precor, optime, pro me
Deponas letumque sinas pro laude pacisci.
Et nos tela, pater, ferrumque haut debile dextra
Spargimus; et nostro sequitur de volnere sanguis.
Longe illi dea mater erit, quae nube fugacem
Feminea tegat et vanis sese occulat umbris.'
At regina, nova pugnae conterrita sorte,
Flebat et ardentem generum moritura tenebat:
'Turne, per has ego te lacrimas, per siquis Amatae
Tangit honos animum (spes tu nunc una, senectae
Tu requies miserae; decus imperiumque Latini
Te penes, in te omnis domus inclinata recumbit),
Unum oro: desiste manum committere Teucris.
Qui te cumque manent isto certamine casus,
Et me, Turne, manent; simul haec invisa relinquam
Lumina, nec generum Aenean captiva videbo.'
Accepit vocem lacrimis Lavinia matris
Flagrantis perfusa genas, cui plurimus ignem
Subiecit rubor et calefacta per ora cucurrit.
Indum sanguineo veluti violaverit ostro
Siquis ebur, aut mixta rubent ubi lilia multa
Alba rosa, talis virgo dabat ore colores.
Illum turbat amor, figitque in virgine voltus:
Ardet in arma magis paucisque adfatur Amatam:
'Ne, quaeso, ne me lacrimis neve omine tanto
Prosequere in duri certamina Martis euntem,
O mater; neque enim Turno mora libera mortis.
Nuntius haec Idmon Phrygio mea dicta tyranno
Haut placitura refer: cum primum crastina caelo
Puniceis invecta rotis Aurora rubebit,
Non Teucros agat in Rutulos, Teucrum arma quiescant
Et Rutuli: nostro dirimamus sanguine bellum,
Illo quaeratur coniunx Lavinia campo.'
Haec ubi dicta dedit rapidusque in tecta recessit,
Poscit equos gaudetque tuens ante ora frementis,
Pilumno quos ipsa decus dedit Orithyia,
Qui candore nives anteirent, cursibus auras.
Circumstant properi aurigae manibusque lacessunt
Pectora plausa cavis et colla comantia pectunt.
Ipse dehinc auro squalentem alboque orichalco
Circumdat loricam umeris; simul aptat habendo

Ensemque clipeumque et rubras cornua cristae;
Ensem, quem Dauno ignipotens deus ipse parenti
Fecerat et Stygia candentem tinxerat unda.
Exim, quae mediis ingenti adnixa columnae
Aedibus adstabat, validam vi corripit hastam,
Actoris Aurunci spolium, quassatque trementem
Vociferans: 'nunc, o numquam frustrata vocatus
Hasta meos, nunc tempus adest; te maximus Actor,
Te Turni nunc dextra gerit. Da sternere corpus
Loricamque manu valida lacerare revolsam
Semiviri Phrygis et foedare in pulvere crinis
Vibratos calido ferro murraque madentis.'
His agitur furiis; totoque ardentis ab ore
Scintillae absistunt, oculis micat acribus ignis:
Mugitus veluti cum prima in proelia taurus
Terrificos ciet atque irasci in cornua temptat,
Arboris obnixus trunco, ventosque lacessit
Ictibus aut sparsa ad pugnam proludit harena.
Nec minus interea maternis saevus in armis
Aeneas acuit Martem et se suscitat ira,
Oblato gaudens componi foedere bellum.
Tum socios maestique metum solatur Iuli,
Fata docens, regique iubet responsa Latino
Certa referre viros et pacis dicere leges.
Postera vix summos spargebat lumine montis
Orta dies, cum primum alto se gurgite tollunt
Solis equi lucemque elatis naribus efflant:
Campum ad certamen magnae sub moenibus urbis
Dimensi Rutulique viri Teucrique parabant,
In medioque focos et dis communibus aras
Gramineas, alii fontemque ignemque ferebant,
Velati limo et verbena tempora vincti.
Procedit legio Ausonidum, pilataque plenis
Agmina se fundunt portis. Hinc Troius omnis
Tyrrhenusque ruit variis exercitus armis,
Haut secus instructi ferro, quam si aspera Martis
Pugna vocet: nec non mediis in milibus ipsi
Ductores auro volitant ostroque superbi,
Et genus Assaraci Mnestheus et fortis Asilas
Et Messapus equum domitor, Neptunia proles.
Utque dato signo spatia in sua quisque recessit,
Defigunt tellure hastas et scuta reclinant.
Tum studio effusae matres et volgus inermum
Invalidique senes turris et tecta domorum
Obsedere, alii portis sublimibus adstant.
At Iuno e summo, qui nunc Albanus habetur
(Tum neque nomen erat nec honos aut gloria monti),
Prospiciens tumulo campum aspectabat et ambas

Laurentum Troumque acies urbemque Latini.
Extemplo Turni sic est adfata sororem,
Diva deam, stagnis quae fluminibusque sonoris
Praesidet (hunc illi rex aetheris altus honorem
Iuppiter erepta pro virginitate sacravit),
'Nympha, decus fluviorum, animo gratissima nostro,
Scis ut te cunctis unam, quaecumque Latinae
Magnanimi Iovis ingratum ascendere cubile,
Praetulerim caelique libens in parte locarim:
Disce tuum, ne me incuses, Iuturna, dolorem.
Qua visa est Fortuna pati Parcaeque sinebant
Cedere res Latio, Turnum et tua moenia texi:
Nunc iuvenem inparibus video concurrere fatis,
Parcarumque dies et vis inimica propinquat.
Non pugnam aspicere hanc oculis, non foedera possum.
Tu pro germano si quid praesentius audes,
Perge; decet. Forsan miseros meliora sequentur.'
Vix ea, cum lacrimas oculis Iuturna profudit
Terque quaterque manu pectus percussit honestum.
'Non lacrimis hoc tempus,' ait Saturnia Iuno;
'Adcelera et fratrem, siquis modus, eripe morti,
Aut tu bella cie conceptumque excute foedus:
Auctor ego audendi.' Sic exhortata reliquit
Incertam et tristi turbatam volnere mentis.
Interea reges, ingenti mole Latinus
Quadriiugo vehitur curru, cui tempora circum
Aurati bis sex radii fulgentia cingunt,
Solis avi specimen, bigis it Turnus in albis,
Bina manu lato crispans hastilia ferro.
Hinc pater Aeneas, Romanae stirpis origo,
Sidereo flagrans clipeo et caelestibus armis,
Et iuxta Ascanius, magnae spes altera Romae,
Procedunt castris, puraque in veste sacerdos
Saetigerae fetum suis intonsamque bidentem
Attulit admovitque pecus flagrantibus aris.
Illi ad surgentem conversi lumina solem
Dant fruges manibus salsas et tempora ferro
Summa notant pecudum paterisque altaria libant.
Tum pius Aeneas stricto sic ense precatur:
'Esto nunc Sol testis et haec mihi Terra vocanti,
Quam propter tantos potui perferre labores,
Et Pater omnipotens et tu Saturnia coniunx,
Iam melior, iam, diva, precor; tuque inclute Mavors,
Cuncta tuo qui bella, pater, sub numine torques;
Fontisque fluviosque voco, quaeque aetheris alti
Religio et quae caeruleo sunt numina ponto:
Cesserit Ausonio si fors victoria Turno,
Convenit Euandri victos discedere ad urbem,

Cedet Iulus agris; nec post arma ulla rebelles
Aeneadae referent ferrove haec regna lacessent.
Sin nostrum adnuerit nobis Victoria Martem,
Ut potius reor et potius di numine firment,
Non ego nec Teucris Italos parere iubebo
Nec mihi regna peto; paribus se legibus ambae
Invictae gentes aeterna in foedera mittant.
Sacra deosque dabo; socer arma Latinus habeto,
Imperium sollemne socer; mihi moenia Teucri
Constituent urbique dabit Lavinia nomen.'
Sic prior Aeneas; sequitur sic deinde Latinus
Suspiciens caelum tenditque ad sidera dextram:
'Haec eadem, Aenea, terram, mare, sidera iuro
Latonaeque genus duplex Ianumque bifrontem
Vimque deum infernam et duri sacraria Ditis;
Audiat haec Genitor, qui foedera fulmine sancit;
Tango aras, medios ignis et numina testor:
Nulla dies pacem hanc Italis nec foedera rumpet,
Quo res cumque cadent; nec me vis ulla volentem
Avertet, non, si tellurem effundat in undas
Diluvio miscens caelumque in Tartara solvat;
Ut sceptrum hoc'(dextra sceptrum nam forte gerebat)
'Numquam fronde levi fundet virgulta nec umbras,
Cum semel in silvis imo de stirpe recisum
Matre caret posuitque comas et bracchia ferro,
Olim arbos, nunc artificis manus aere decoro
Inclusit patribusque dedit gestare Latinis.'
Talibus inter se firmabant foedera dictis
Conspectu in medio procerum. Tum rite sacratas
In flammam iugulant pecudes, et viscera vivis
Eripiunt cumulantque oneratis lancibus aras.
At vero Rutulis inpar ea pugna videri
Iamdudum et vario misceri pectora motu;
Tum magis, ut propius cernunt non viribus aequis.
Adiuvat incessu tacito progressus et aram
Suppliciter venerans demisso lumine Turnus
Tabentesque genae et iuvenali in corpore pallor.
Quem simul ac Iuturna soror crebrescere vidit
Sermonem et volgi variare labantia corda,
In medias acies, formam adsimulata Camerti
(Cui genus a proavis ingens clarumque paternae
Nomen erat virtutis, et ipse acerrimus armis),
In medias dat sese acies haut nescia rerum,
Rumoresque serit varios ac talia fatur:
'Non pudet, o Rutuli, pro cunctis talibus unam
Obiectare animam? numerone an viribus aequi
Non sumus? en omnes et Troes et Arcades hi sunt
Fatalesque manus, infensa Etruria Turno:

Vix hostem, alterni si congrediamur, habemus.
Ille quidem ad superos, quorum se devovet aris,
Succedet fama vivusque per ora feretur;
Nos patria amissa dominis parere superbis
Cogemur, qui nunc lenti consedimus arvis.'
Talibus incensa est iuvenum sententia dictis
Iam magis atque magis, serpitque per agmina murmur;
Ipsi Laurentes mutati ipsique Latini.
Qui sibi iam requiem pugnae rebusque salutem
Sperabant, nunc arma volunt foedusque precantur
Infectum et Turni sortem miserantur iniquam.
His aliud maius Iuturna adiungit et alto
Dat signum caelo, quo non praesentius ullum
Turbavit mentes Italas monstroque fefellit.
Namque volans rubra fulvus Iovis ales in aethra
Litoreas agitabat aves turbamque sonantem
Agminis aligeri, subito cum lapsus ad undas
Cycnum excellentem pedibus rapit improbus uncis.
Arrexere animos Itali, cunctaeque volucres
Convertunt clamore fugam, mirabile visu,
Aetheraque obscurant pinnis hostemque per auras
Facta nube premunt, donec vi victus et ipso
Pondere defecit praedamque ex unguibus ales
Proiecit fluvio penitusque in nubila fugit.
Tum vero augurium Rutuli clamore salutant
Expediuntque manus; primusque Tolumnius augur,
'Hoc erat, hoc, votis,' inquit, 'quod saepe petivi:
Accipio agnoscoque deos; me, me duce ferrum
Corripite, o miseri, quos inprobus advena bello
Territat invalidas ut aves, et litora vestra
Vi populat: petet ille fugam penitusque profundo
Vela dabit. Vos unanimi densete catervas
Et regem vobis pugna defendite raptum.'
Dixit, et adversos telum contorsit in hostis
Procurrens; sonitum dat stridula cornus et auras
Certa secat. Simul hoc, simul ingens clamor, et omnes
Turbati cunei calefactaque corda tumultu.
Hasta volans, ut forte novem pulcherrima fratrum
Corpora constiterant contra, quos fida crearat
Una tot Arcadio coniunx Tyrrhena Gylippo,
Horum unum ad medium, teritur qua sutilis auro
Balteus et laterum iuncturas fibula mordet,
Egregium forma iuvenem et fulgentibus armis
Transadigit costas fulvaque effundit harena.
At fratres, animosa phalanx accensaque luctu,
Pars gladios stringunt manibus, pars missile ferrum
Corripiunt caecique ruunt. Quos agmina contra
Procurrunt Laurentum, hinc densi rursus inundant

Troes Agyllinique et pictis Arcades armis:
Sic omnis amor unus habet decernere ferro.
Diripuere aras, it toto turbida caelo
Tempestas telorum ac ferreus ingruit imber,
Craterasque focosque ferunt; fugit ipse Latinus
Pulsatos referens infecto foedere divos.
Infrenant alii currus aut corpora saltu
Subiciunt in equos et strictis ensibus adsunt.
Messapus regem regisque insigne gerentem
Tyrrhenum Aulesten, avidus confundere foedus,
Adverso proterret equo; ruit ille recedens
Et miser oppositis a tergo involvitur aris
In caput inque umeros. At fervidus advolat hasta
Messapus teloque orantem multa trabali
Desuper altus equo graviter ferit atque ita fatur:
'Hoc habet; haec melior magnis data victima divis.'
Concurrunt Itali spoliantque calentia membra.
Obvius ambustum torrem Corynaeus ab ara
Corripit et venienti Ebyso plagamque ferenti
Occupat os flammis; olli ingens barba reluxit
Nidoremque ambusta dedit; super ipse secutus
Caesariem laeva turbati corripit hostis
Inpressoque genu nitens terrae applicat ipsum;
Sic rigido latus ense ferit. Podalirius Alsum
Pastorem primaque acie per tela ruentem
Ense sequens nudo superimminet; ille securi
Adversi frontem mediam mentumque reducta
Dissicit et sparso late rigat arma cruore.
Olli dura quies oculos et ferreus urget
Somnus, in aeternam clauduntur lumina noctem.
At pius Aeneas dextram tendebat inermem
Nudato capite atque suos clamore vocabat:
'Quo ruitis? quaeve ista repens discordia surgit?
O cohibete iras: ictum iam foedus et omnes
Compositae leges; mihi ius concurrere soli;
Me sinite atque auferte metus: ego foedera faxo
Firma manu; Turnum debent haec iam mihi sacra.'
Has inter voces, media inter talia verba
Ecce viro stridens alis adlapsa sagitta est,
Incertum qua pulsa manu, quo turbine adacta,
Quis tantam Rutulis laudem, casusne deusne,
Attulerit; pressa est insignis gloria facti,
Nec sese Aeneae iactavit volnere quisquam.
Turnus, ut Aenean cedentem ex agmine vidit
Turbatosque duces, subita spe fervidus ardet;
Poscit equos atque arma simul saltuque superbus
Emicat in currum et manibus molitur habenas.
Multa virum volitans dat fortia corpora Leto;

Semineces volvit multos aut agmina curru
Proterit aut raptas fugientibus ingerit hastas.
Qualis apud gelidi cum flumina concitus Hebri
Sanguineus Mavors clipeo increpat atque furentis
Bella movens immittit equos; illi aequore aperto
Ante Notos Zephyrumque volant; gemit ultima pulsu
Thraeca pedum; circumque atrae Formidinis ora
Iraeque Insidiaeque, dei comitatus, aguntur:
Talis equos alacer media inter proelia Turnus
Fumantis sudore quatit, miserabile caesis
Hostibus insultans; spargit rapida ungula rores
Sanguineos, mixtaque cruor calcatur harena.
IamqueNeci Sthenelumque dedit Thamyrimque Pholumque,
Hunc congressus et hunc, illum eminus; eminus ambo
Imbrasidas, Glaucum atque Laden, quos Imbrasus ipse
Nutrierat Lycia paribusque ornaverat armis,
Vel conferre manum vel equo praevertere ventos.
Parte alia media Eumedes in proelia fertur,
Antiqui proles bello praeclara Dolonis,
Nomine avum referens, animo manibusque parentem,
Qui quondam, castra ut Danaum speculator adiret,
Ausus Pelidae pretium sibi poscere currus;
Illum Tydides alio pro talibus ausis
Adfecit pretio, nec equis adspirat Achillis.
Hunc procul ut campo Turnus prospexit aperto,
Ante levi iaculo longum per inane secutus
Sistit equos biiugis et curru desilit atque
Semianimi lapsoque supervenit, et pede collo
Inpresso dextrae mucronem extorquet et alto
Fulgentem tinguit iugulo atque haec insuper addit:
'En agros et quam bello, Troiane, petisti,
Hesperiam metire iacens: haec praemia qui me
Ferro ausi temptare ferunt, sic moenia condunt.'
Huic comitem Asbyten coniecta cuspide mittit,
Chloreaque Sybarimque Daretaque Thersilochumque
Et sternacis equi lapsum cervice Thymoeten.
Ac velut Edoni Boreae cum spiritus alto
Insonat Aegaeo sequiturque ad litora fluctus,
Qua venti incubuere, fugam dant nubila caelo:
Sic Turno, quacumque viam secat, agmina cedunt
Conversaeque ruunt acies; fert impetus ipsum,
Et cristam adverso curru quatit aura volantem.
Non tulit instantem Phegeus animisque frementem:
Obiecit sese ad currum et spumantia frenis
Ora citatorum dextra detorsit equorum.
Dum trahitur pendetque iugis, hunc lata retectum
Lancea consequitur rumpitque infixa bilicem
Loricam et summum degustat volnere corpus.

Ille tamen clipeo obiecto conversus in hostem
Ibat et auxilium ducto mucrone petebat,
Cum rota praecipitem et procursu concitus axis
Impulit effunditque solo, Turnusque secutus
Imam inter galeam summi thoracis et oras
Abstulit ense caput truncumque reliquit harenae.
Atque ea dum campis victor dat funera Turnus,
Interea Aenean Mnestheus et fidus Achates
Ascaniusque comes castris statuere cruentum,
Alternos longa nitentem cuspide gressus.
Saevit et infracta luctatur harundine telum
Eripere auxilioque viam, quae proxima, poscit
Ense secent lato volnus telique latebram
Rescindant penitus seseque in bella remittant.
Iamque aderat Phoebo ante alios dilectus Iapis
Iasides, acri quondam quoi captus amore
Ipse suas artes, sua munera, laetus Apollo
Augurium citharamque dabat celerisque sagittas
Ille ut depositi proferret fata parentis,
Scire potestates herbarum usumque medendi
Maluit et mutas agitare inglorius artes.
Stabat acerba fremens, ingentem nixus in hastam,
Aeneas, magno iuvenum et maerentis Iuli
Concursu, lacrimis inmobilis, ille retorto
Paeonium in morem senior succinctus amictu
Multa manu medica Phoebique potentibus herbis
Nequiquam trepidat, nequiquam spicula dextra
Sollicitat prensatque tenaci forcipe ferrum.
Nulla viam Fortuna regit, nihil auctor Apollo
Subvenit; et saevos campis magis ac magis horror
Crebrescit propiusque malum est. Iam pulvere caelum
Stare vident: subeunt equites, et spicula castris
Densa cadunt mediis. It tristis ad aethera clamor
Bellantum iuvenum et duro sub Marte cadentum.
Hic Venus, indigno nati concussa dolore,
Dictamnum genetrix Cretaea carpit ab Ida,
Puberibus caulem foliis et flore comantem
Purpureo (non illa feris incognita capris
Gramina, cum tergo volucres haesere sagittae):
Hoc Venus, obscuro faciem circumdata nimbo,
Detulit; hoc fusum labris splendentibus amnem
Inficit occulte medicans spargitque salubris
Ambrosiae sucos et odoriferam panaceam.
Fovit ea volnus lympha longaevos Iapis
Ignorans, subitoque omnis de corpore fugit
Quippe dolor, omnis stetit imo volnere sanguis;
Iamque secuta manum nullo cogente sagitta
Excidit, atque novae rediere in pristina vires.

'Arma citi properate viro: quid statis?' Iapis
Conclamat primusque animos accendit in hostem:
'Non haec humanis opibus, non arte magistra
Proveniunt neque te, Aenea, mea dextera servat;
Maior agit deus atque opera ad maiora remittit.'
Ille avidus pugnae suras incluserat auro
Hinc atque hinc oditque moras hastamque coruscat.
Postquam habilis lateri clipeus loricaque tergo est,
Ascanium fusis circum complectitur armis
Summaque per galeam delibans oscula fatur:
'Disce, puer, virtutem ex me verumque laborem,
Fortunam ex aliis. Nunc te mea dextera bello
Defensum dabit et magna inter praemia ducet.
Tu facito, mox cum matura adoleverit aetas,
Sis memor, et te animo repetentem exempla tuorum
Et pater Aeneas et avunculus excitet Hector.'
Haec ubi dicta dedit, portis sese extulit ingens,
Telum immane manu quatiens; simul agmine denso
Antheusque Mnestheusque ruunt omnisque relictis
Turba fluit castris: tum caeco pulvere campus
Miscetur pulsuque pedum tremit excita tellus.
Vidit ab adverso venientis aggere Turnus,
Videre Ausonii, gelidusque per ima cucurrit
Ossa tremor; prima ante omnis Iuturna Latinos
Audiit adgnovitque sonum et tremefacta refugit.
Ille volat campoque atrum rapit agmen aperto.
Qualis ubi ad terras abrupto sidere nimbus
It mare per medium (miseris heu praescia longe
Horrescunt corda agricolis; dabit ille ruinas
Arboribus stragemque satis, ruet omnia late);
Ante volant sonitumque ferunt ad litora venti:
Talis in adversos ductor Rhoeteius hostis
Agmen agit; densi cuneis se quisque coactis
Adglomerant. Ferit ense gravem Thymbraeus Osirim,
Tarchetium Mnestheus, Epulonem obtruncat Achates
Ufentemque Gyas; cadit ipse Tolumnius augur,
Primus in adversos telum qui torserat hostis.
Tollitur in caelum clamor, versique vicissim
Pulverulenta fuga Rutuli dant terga per agros.
Ipse neque aversos dignatur sternere Morti
Nec pede congressos aequo nec tela ferentis
Insequitur; solum densa in caligine Turnum
Vestigat lustrans, solum in certamina poscit.
Hoc concussa metu mentem Iuturna virago
Aurigam Turni media inter lora Metiscum
Excutit et longe lapsum temone relinquit;
Ipsa subit manibusque undantis flectit habenas,
Cuncta gerens, vocemque et corpus et arma Metisci.

Nigra velut magnas domini cum divitis aedes
Pervolat et pinnis alta atria lustrat hirundo,
Pabula parva legens nidisque loquacibus escas,
Et nunc porticibus vacuis, nunc umida circum
Stagna sonat: similis medios Iuturna per hostis
Fertur equis rapidoque volans obit omnia curru
Iamque hic germanum iamque hic ostentat ovantem
Nec conferre manum patitur, volat avia longe.
Haut minus Aeneas tortos legit obvius orbes
Vestigatque virum et disiecta per agmina magna
Voce vocat. Quotiens oculos coniecit in hostem
Alipedumque fugam cursu temptavit equorum,
Aversos totiens currus Iuturna retorsit.
Heu quid agat? Vario nequiquam fluctuat aestu,
Diversaeque vocant animum in contraria curae.
Huic Messapus, uti laeva duo forte gerebat
Lenta levis cursu praefixa hastilia ferro,
Horum unum certo contorquens derigit ictu.
Substitit Aeneas et se collegit in arma,
Poplite subsidens; apicem tamen incita summum
Hasta tulit summasque excussit vertice cristas.
Tum vero adsurgunt irae; insidiisque subactus,
Diversos ubi sentit equos currumque referri,
Multa Iovem et laesi testatus foederis aras,
Iam tandem invadit medios et Marte secundo
Terribilis saevam nullo discrimine caedem
Suscitat irarumque omnis effundit habenas.
Quis mihi nunc tot acerba deus, quis carmine caedes
Diversas obitumque ducum, quos aequore toto
Inque vicem nunc Turnus agit, nunc Troïus heros,
Expediat? tanton placuit concurrere motu,
Iuppiter, aeterna gentis in pace futuras?
Aeneas Rutulum Sucronem (ea prima ruentis
Pugna loco statuit Teucros) haut multa morantem
Excipit in latus et, qua fata celerrima, crudum
Transadigit costas et cratis pectoris ensem.
Turnus equo deiectum Amycum fratremque Diorem,
Congressus pedes, hunc venientem cuspide longa,
Hunc mucrone ferit, curruque abscisa duorum
Suspendit capita et rorantia sanguine portat.
Ille Talon Tanaimque Neci fortemque Cethegum,
Tris uno congressu, et maestum mittit Oniten,
Nomen Echionium matrisque genus Peridiae;
Hic fratres Lycia missos et Apollinis agris
Et iuvenem exosum nequiquam bella Menoeten,
Arcada, piscosae cui circum flumina Lernae
Ars fuerat pauperque domus nec nota potentum
Munera conductaque pater tellure serebat.

Ac velut inmissi diversis partibus ignes
Arentem in silvam et virgulta sonantis lauro,
Aut ubi decursu rapido de montibus altis
Dant sonitum spumosi amnes et in aequora currunt
Quisque suum populatus iter, non segnius ambo
Aeneas Turnusque ruunt per proelia; nunc nunc
Fluctuat ira intus, rumpuntur nescia vinci
Pectora, nunc totis in volnera viribus itur.
Murranum hic, atavos et avorum antiqua sonantem
Nomina per regesque actum genus omne Latinos,
Praecipitem scopulo atque ingentis turbine saxi
Excutit effunditque solo; hunc lora et iuga subter
Provolvere rotae, crebro super ungula pulsu
Incita nec domini memorum proculcat equorum.
Ille ruenti Hyllo animisque immane frementi
Occurrit telumque aurata ad tempora torquet:
Olli per galeam fixo stetit hasta cerebro.
Dextera nec tua te, Graium fortissime Cretheu,
Eripuit Turno. Nec di texere Cupencum
Aenea veniente sui; dedit obvia ferro
Pectora, nec misero clipei mora profuit aerei.
Te quoque Laurentes viderunt, Aeole, campi
Oppetere et late terram consternere tergo;
Occidis, Argivae quem non potuere phalanges
Sternere nec Priami regnorum eversor Achilles;
Hic tibi mortis erant metae: domus alta sub Ida,
Lyrnesi domus alta, solo Laurente sepulchrum.
Totae adeo conversae acies, omnesque Latini,
Omnes Dardanidae, Mnestheus acerque Serestus
Et Messapus equum domitor et fortis Asilas
Tuscorumque phalanx Euandrique Arcades alae,
Pro se quisque viri summa nituntur opum vi:
Nec mora nec requies, vasto certamine tendunt.
Hic mentem Aeneae genetrix pulcherrima misit,
Iret ut ad muros urbique adverteret agmen
Ocius et subita turbaret clade Latinos.
Ille ut vestigans diversa per agmina Turnum
Huc atque huc acies circumtulit, aspicit urbem
Immunem tanti belli atque impune quietam.
Continuo pugnae accendit maioris imago:
Mnesthea Sergestumque vocat fortemque Serestum
Ductores tumulumque capit, quo cetera Teucrum
Concurrit legio nec scuta aut spicula densi
Deponunt. Celso medius stans aggere fatur:
'Nequa meis esto dictis mora, Inppiter hac stat,
Neu quis ob inceptum subitum mihi segnior ito.
Urbem hodie, causam belli, regna ipsa Latini,
Ni frenum accipere et victi parere fatentur,

Eruam et aequa solo fumantia culmina ponam.
Scilicet exspectem, libeat dum proelia Turno
Nostra pati rursusque velit concurrere victus?
Hoc caput, o cives, haec belli summa nefandi:
Ferte faces propere foedusque reposcite flammis.'
Dixerat, atque animis pariter certantibus omnes
Dant cuneum densaque ad muros mole feruntur.
Scalae inproviso subitusque apparuit ignis.
Discurrunt alii ad portas primosque trucidant,
Ferrum alii torquent et obumbrant aethera telis.
Ipse inter primos dextram sub moenia tendit
Aeneas magnaque incusat voce Latinum
Testaturque deos, iterum se ad proelia cogi,
Bis iam Italos hostes, haec altera foedera rumpi.
Exoritur trepidos inter discordia civis:
Urbem alii reserare iubent et pandere portas
Dardanidis ipsumque trahunt in moenia regem,
Arma ferunt alii et pergunt defendere muros.
Inclusas ut cum latebroso in pumice pastor
Vestigavit apes fumoque inplevit amaro:
Illae intus trepidae rerum per cerea castra
Discurrunt magnisque acuunt stridoribus iras;
Volvitur ater odor tectis, tum murmure caeco
Intus saxa sonant, vacuas it fumus ad auras.
Accidit haec fessis etiam fortuna Latinis,
Quae totam luctu concussit funditus urbem.
Regina ut tectis venientem prospicit hostem,
Incessi muros, ignis ad tecta volare,
Nusquam acies contra Rutulas, nulla agmina Turni:
Infelix pugnae iuvenem in certamine credit
Extinctum et, subito mentem turbata dolore,
Se causam clamat crimenque caputque malorum,
Multaque per maestum demens effata furorem
Purpureos moritura manu discindit amictus
Et nodum informis leti trabe nectit ab alta.
Quam cladem miserae postquam accepere Latinae,
Filia prima manu floros Lavinia crinis
Et roseas laniata genas, tum cetera circum
Turba furit; resonant late plangoribus aedes.
Hinc totam infelix volgatur fama per urbem:
Demittunt mentes; it scissa veste Latinus,
Coniugis attonitus fatis urbisque ruina,
Canitiem inmundo perfusam pulvere turpans,
Interea extremo bellator in aequore Turnus
Palantis sequitur paucos, iam segnior atque
Iam minus atque minus successu laetus equorum.

612–613. 'Multaque se incusat, qui non accesserit ante | Dardanium Aenean generumque adsciverit ultro.' Codd. vett. omn. hos versus omittunt.

Attulit hunc illi caecis terroribus aura
Commixtum clamorem arrectasque impulit auris
Confusae sonus urbis et inlaetabile murmur.
'Ei mihi, quid tanto turbantur moenia luctu?
Quisve ruit tantus diversa clamor ab urbe?'
Sic ait adductisque amens subsistit habenis.
Atque huic, in faciem soror ut conversa Metisci
Aurigae currumque et equos et lora regebat,
Talibus occurrit dictis: 'hac, Turne, sequamur
Troiugenas, qua prima viam victoria pandit;
Sunt alii, qui tecta manu defendere possint.
Ingruit Aeneas Italis et proelia miscet,
Et nos saeva manu mittamus funera Teucris:
Nec numero inferior pugnae nec honore recedes.'
Turnus ad haec:
'O soror, et dudum agnovi, cum prima per artem
Foedera turbasti teque haec in bella dedisti,
Et nunc nequiquam fallis dea. Sed quis Olympo
Demissam tantos voluit te ferre labores?
An fratris miseri letum ut crudele videres?
Nam quid ago? aut quae iam spondet Fortuna salutem?
Vidi oculos ante ipse meos me voce vocantem
Murranum, quo non superat mihi carior alter,
Oppetere ingentem atque ingenti volnere victum.
Occidit infelix ne nostrum dedecus Ufens
Aspiceret; Teucri potiuntur corpore et armis.
Exscindine domos (id rebus defuit unum)
Perpetiar, dextra nec Drancis dicta refellam?
Terga dabo et Turnum fugientem haec terra videbit?
Usque adeone mori miserum est? Vos o mihi Manes
Este boni, quoniam Superis aversa voluntas.
Sancta ad vos anima atque istius inscia culpae
Descendam, magnorum haut umquam indignus avorum.

Vix ea fatus erat: medios volat ecce per hostis
Vectus equo spumante Saces, adversa sagitta
Saucius ora, ruitque implorans nomine Turnum:
'Turne, in te suprema salus; miserere tuorum.
Fulminat Aeneas armis summasque minatur
Deiecturum arces Italum excidioque daturum;
Iamque faces ad tecta volant: in te ora Latini,
In te oculos referunt; mussat rex ipse Latinus,
Quos generos vocet aut quae sese ad foedera flectat.
Praeterea regina, tui fidissima, dextra
Occidit ipsa sua lucemque exterrita fugit.
Soli pro portis Messapus et acer Atinas
Sustentant aciem: circum hos utrimque phalanges
Stant densae strictisque seges mucronibus horret

648. 'Anima a' coniecit H. A. Munro.

Ferrea: tu currum deserto in gramine versas.'
Obstipuit varia confusus imagine rerum
Turnus et obtutu tacito stetit: aestuat ingens
Uno in corde pudor mixtoque insania luctu
Et furiis agitatus amor et conscia virtus.
Ut primum discussae umbrae et lux reddita menti,
Ardentis oculorum orbes ad moenia torsit
Turbidus eque rotis magnam respexit ad urbem.
Ecce autem flammis inter tabulata volutus
Ad caelum undabat vertex turrimque tenebat,
Turrim, compactis trabibus quam eduxerat ipse
Subdideratque rotas pontisque instraverat altos.
'Iam iam fata, soror, superant; absiste morari;
Quo deus et quo dura vocat Fortuna, sequamur.
Stat conferre manum Aeneae, stat quidquid acerbi est
Morte pati neque me indecorem, germana, videbis
Amplius. Hunc, oro, sine me furere ante furorem.'
Dixit et e curru saltum dedit ocius arvis
Perque hostis, per tela ruit maestamque sororem
Deserit ac rapido cursu media agmina rumpit.
Ac veluti montis saxum de vertice praeceps
Cum ruit avolsum vento, seu turbidus imber
Proluit aut annis solvit sublapsa vetustas,
Fertur in abruptum magno mons inprobus actu
Exultatque solo silvas armenta viroseque
Involvens secum: disiecta per agmina Turnus
Sic urbis ruit ad muros, ubi plurima fuso
Sanguine terra madet striduntque hastilibus aurae,
Significatque manu et magno simul incipit ore:
'Parcite iam, Rutuli, et vos tela inhibete, Latini;
Quaecumque est Fortuna, mea est; me verius unum
Pro vobis foedus luere et decernere ferro.'
Discessere omnes medii spatiumque dedere.
At pater Aeneas, audito nomine Turni,
Deserit et muros et summas deserit arces
Praecipitatque moras omnis, opera omnia rumpit
Laetitia exultans, horrendumque intonat armis:
Quantus Athos aut quantus Eryx aut ipse coruscis
Cum fremit ilicibus quantus gaudetque nivali
Vertice se attollens pater Appenninus ad auras.
Iam vero et Rutuli certatim et Troes et omnes
Convertere oculos Itali, quique alta tenebant
Moenia quique imos pulsabant ariete muros,
Armaque deposuere umeris. Stupet ipse Latinus
Ingentis genitos diversis partibus orbis
Inter se coiisse viros et cernere ferro.
Atque illi, ut vacuo patuerunt aequore campi,
Procursu rapido, coniectis eminus hastis,

Invadunt Martem clipeis atque aere sonoro.
Dat gemitum tellus; tum crebros ensibus ictus
Congeminant; fors et virtus miscentur in unum.
Ac velut ingenti Sila summove Taburno
Cum duo conversis inimica in proelia tauri
Frontibus incurrunt (pavidi cessere magistri,
Stat pecus omne metu mutum mussantque iuvencae,
Quis nemori imperitet, quem tota armenta sequantur),
Illi inter sese multa vi volnera miscent
Cornuaque obnixi infigunt et sanguine largo
Colla armosque lavant; gemitu nemus omne remugit:
Non aliter Tros Aeneas et Daunius heros
Concurrunt clipeis; ingens fragor aethera complet.
Iuppiter ipse duas aequato examine lances
Sustinet et fata inponit diversa duorum,
Quem damnet labor et quo vergat pondere letum.
Emicat hic, inpune putans, et corpore toto
Alte sublatum consurgit Turnus in ensem
Et ferit. Exclamant Troes trepidique Latini,
Arrectaeque amborum acies. At perfidus ensis
Frangitur in medioque ardentem deserit ictu,
Ni fuga subsidio subeat. Fugit ocior Euro,
Ut capulum ignotum dextramque aspexit inermem.
Fama est praecipitem, cum prima in proelia iunctos
Conscendebat equos, patrio mucrone relicto,
Dum trepidat, ferrum aurigae rapuisse Metisci.
Idque diu, dum terga dabant palantia Teucri,
Suffecit; postquam arma dei ad Volcania ventum est,
Mortalis mucro, glacies ceu futilis, ictu
Dissiluit; fulva resplendent fragmina harena.
Ergo amens diversa fuga petit aequora Turnus,
Et nunc huc, inde huc incertos implicat orbes;
Undique enim Teucri densa inclusere corona,
Atque hinc vasta palus, hinc ardua moenia cingunt.
Nec minus Aeneas, quamquam tardata sagitta
Interdum genua impediunt cursumque recusant,
Insequitur trepidique pedem pede fervidus urget:
Inclusum veluti siquando flumine nanctus
Cervum aut puniceae saeptum formidine pinnae
Venator cursu canis et latratibus instat;
Ille autem, insidiis et ripa territus alta,
Mille fugit refugitque vias; at vividus Umber
Haeret hians iam iamque tenet similisque tenenti
Increpuit malis morsuque elusus inani est.
Tum vero exoritur clamor, ripaeque lacusque
Responsant circa et caelum tonat omne tumultu.
Ille simul fugiens Rutulos simul increpat omnis,
Nomine quemque vocans, notumque efflagitat ensem.

Aeneas mortem contra praesensque minatur
Exitium, si quisquam adeat, terretque trementis
Excisurum urbem minitans, et saucius instat.
Quinque orbis explent cursu totidemque retexunt
Huc illuc; neque enim levia aut ludicra petuntur
Praemia, sed Turni de vita et sanguine certant.
Forte sacer Fauno foliis oleaster amaris
Hic steterat, nautis olim venerabile lignum,
Servati ex undis ubi figere dona solebant
Laurenti divo et votas suspendere vestes;
Sed stirpem Teucri nullo discrimine sacrum
Sustulerant, puro ut possent concurrere campo.
Hic hasta Aeneae stabat, huc impetus illam
Detulerat fixam et lenta in radice tenebat.
Incubuit voluitque manu convellere ferrum
Dardanides teloque sequi, quem prendere cursu
Non poterat. Tum vero amens formidine Turnus
'Faune, precor, miserere,' inquit, 'tuque optima ferrum
Terra tene, colui vestros si semper honores,
Quos contra Aeneadae bello fecere profanos.'
Dixit opemque dei non cassa in vota vocavit:
Namque diu luctans lentoque in stirpe moratus
Viribus haud ullis valuit discludere morsus
Roboris Aeneas. Dum nititur acer et instat,
Rursus in aurigae faciem mutata Metisci
Procurrit fratrique ensem dea Daunia reddit.
Quod Venus audaci Nymphae indignata licere,
Accessit telumque alta ab radice revellit.
Olli sublimes, armis animisque refecti,
Hic gladio fidens, hic acer et arduus hasta,
Adsistunt contra certamina Martis anheli.
Iunonem interea Rex omnipotentis Olympi
Adloquitur, fulva pugnas de nube tuentem:
'Quae iam finis erit, coniunx? quid denique restat?
Indigetem Aenean scis ipsa et scire fateris
Deberi caelo fatisque ad sidera tolli.
Quid struis? aut qua spe gelidis in nubibus haeres?
Mortalin decuit violari volnere divom,
Aut ensem (quid enim sine te Iuturna valeret?)
Ereptum reddi Turno et vim crescere victis?
Desine iam tandem precibusque inflectere nostris,
Nec te tantus edit tacitam dolor et mihi curae
Saepe tuo dulci tristes ex ore recursent.
Ventum ad supremum est. Terris agitare vel undis
Troianos potuisti, infandum accendere bellum,
Deformare domum et luctu miscere hymenaeos:
Ulterius temptare veto.' Sic Iuppiter orsus;
Sic dea summisso contra Saturnia voltu:

'Ista quidem quia nota mihi tua, magne, voluntas,
Iuppiter, et Turnum et terras invita reliqui;
Nec tu me aëria solam nunc sede videres
Digna indigna pati, sed flammis cincta sub ipsa
Starem acie traheremque inimica in proelia Teucros.
Iuturnam misero, fateor, succurrere fratri
Suasi et pro vita maiora audere probavi,
Non ut tela tamen, non ut contenderet arcum;
Adiuro Stygii caput inplacabile fontis,
Una superstitio superis quae reddita divis.
Et nunc cedo equidem pugnasque exosa relinquo.
Illud te, nulla fati quod lege tenetur,
Pro Latio obtestor, pro maiestate tuorum:
Cum iam conubiis pacem felicibus, esto,
Component, cum iam leges et foedera iungent,
Ne vetus indigenas nomen mutare Latinos
Neu Troas fieri iubeas Teucrosque vocari
Aut vocem mutare viros aut vertere vestem:
Sit Latium, sint Albani per saecula reges,
Sit Romana potens Itala virtute propago;
Occidit, occideritque sinas cum nomine Troia.'
Olli subridens hominum rerumque repertor:
'Es germana Iovis Saturnique altera proles;
Irarum tantos volvis sub pectore fluctus.
Verum age et inceptum frustra summitte furorem:
Do quod vis, et me victusque volensque remitto.
Sermonem Ausonii patrium moresque tenebunt,
Utque est nomen erit; commixti corpore tantum
Subsident Teucri. Morem ritusque sacrorum
Adiciam faciamque omnis uno ore Latinos.
Hinc genus Ausonio mixtum quod sanguine surget,
Supra homines, supra ire deos pietate videbis,
Nec gens ulla tuos aeque celebrabit honores.'
Adnuit his Iuno et mentem laetata retorsit.
Interea excedit caelo nubemque relinquit.
His actis aliud Genitor secum ipse volutat
Iuturnamque parat fratris dimittere ab armis.
Dicuntur geminae pestes cognomine Dirae,
Quas et Tartaream Nox intempesta Megaeram
Uno eodemque tulit partu paribusque revinxit
Serpentum spiris ventosasque addidit alas.
Hae Iovis ad solium saevique in limine regis
Apparent acuuntque metum mortalibus aegris,
Siquando letum horrificum morbosque deum rex
Molitur, meritas aut bello territat urbes.
Harum unam celerem demisit ab aethere summo
Iuppiter inque omen Iuturnae occurrere iussit.
Illa volat celerique ad terram turbine fertur.

Non secus ac nervo per nubem impulsa sagitta,
Armatam saevi Parthus quam felle veneni,
Parthus sive Cydon, telum inmedicabile, torsit,
Stridens et celeris incognita transilit umbras:
Talis se sata Nocte tulit terrasque petivit.
Postquam acies videt Iliacas atque agmina Turni,
Alitis in parvae subitam conlecta figuram,
Quae quondam in bustis aut culminibus desertis
Nocte sedens serum canit inportuna per umbras,
Hanc versa in faciem Turni se pestis ob ora
Fertque refertque sonans clupeumque everberat alis.
Olli membra novos solvit formidine torpor,
Arrectaeque horrore comae et vox faucibus haesit.
At procul ut Dirae stridorem adgnovit et alas,
Infelix crinis scindit Iuturna solutos,
Unguibus ora soror foedans et pectora pugnis:
'Quid nunc te tua, Turne, potest germana iuvare?
Aut quid iam durae superat mihi? qua tibi lucem
Arte morer? talin possum me opponere monstro?
Iam iam linquo acies. Ne me terrete timentem,
Obscenae volucres; alarum verbera nosco
Letalemque sonum, nec fallunt iussa superba
Magnanimi Iovis. Haec pro virginitate reponit?
Quo vitam dedit aeternam? cur mortis adempta est
Condicio? possem tantos finire dolores
Nunc certe et misero fratri comes ire per umbras!
Inmortalis ego? aut quicquam mihi dulce meorum
Te sine, frater, erit? O quae satis alta dehiscat
Terra mihi Manisque deam demittat ad imos?'
Tantum effata caput glauco contexit amictu
Multa gemens et se fluvio dea condidit alto.
Aeneas instat contra telumque coruscat
Ingens arboreum et saevo sic pectore fatur:
'Quae nunc deinde mora est? aut quid iam, Turne, retractas?
Non cursu, saevis certandum est comminus armis.
Verte omnes tete in facies et contrahe quidquid
Sive animis sive arte vales; opta ardua pinnis
Astra sequi clausumque cava te condere terra.'
Ille caput quassans: 'non me tua fervida terrent
Dicta, ferox; di me terrent et Iuppiter hostis.'
Nec plura effatus saxum circumspicit ingens,
Saxum anticum ingens, campo quod forte iacebat,
Limes agro positus, litem ut discerneret arvis.
Vix illud lecti bis sex cervice subirent,
Qualia nunc hominum producit corpora tellus;
Ille manu raptum trepida torquebat in hostem
Altior insurgens et cursu concitus heros.
Sed neque currentem se nec cognoscit euntem

Tollentemve manu saxumve immane moventem:
Genua labant, gelidus concrevit frigore sanguis.
Tum lapis ipse viri, vacuum per inane volutus,
Nec spatium evasit totum neque pertulit ictum.
Ac velut in somnis, oculos ubi languida pressit
Nocte quies, nequiquam avidos extendere cursus
Velle videmur et in mediis conatibus aegri
Succidimus, non lingua valet, non corpore notae
Sufficiunt vires, nec vox aut verba secuntur:
Sic Turno, quacumque viam virtute petivit,
Successum dea dira negat. Tum pectore sensus
Vertuntur varii; Rutulos adspectat et urbem
Cunctaturque metu telumque instare tremescit;
Nec quo se eripiat nec qua vi tendat in hostem
Nec currus usquam videt aurigamve sororem.
Cunctanti telum Aeneas fatale coruscat,
Sortitus fortunam oculis, et corpore toto
Eminus intorquet. Murali concita numquam
Tormento sic saxa fremunt nec fulmine tanti
Dissultant crepitus. Volat atri turbinis instar
Exitium dirum hasta ferens orasque recludit
Loricae et clipei extremos septemplicis orbes.
Per medium stridens transit femur. Incidit ictus
Ingens ad terram duplicato poplite Turnus.
Consurgunt gemitu Rutuli, totusque remugit
Mons circum et vocem late nemora alta remittunt.
Ille humilis supplexque oculos dextramque precantem
Protendens 'equidem merui nec deprecor,' inquit;
'Utere sorte tua. Miseri te siqua parentis
Tangere cura potest, oro (fuit et tibi talis
Anchises genitor), Dauni miserere senectae,
Et me, seu corpus spoliatum lumine mavis,
Redde meis. Vicisti, et victum tendere palmas
Ausonii videre; tua est Lavinia coniunx:
Ulterius ne tende odiis.' Stetit acer in armis
Aeneas, volvens oculos, dextramque repressit;
Et iam iamque magis cunctantem flectere sermo
Coeperat, infelix umero cum apparuit alto
Balteus et notis fulserunt cingula bullis
Pallantis pueri, victum quem volnere Turnus
Straverat atque umeris inimicum insigne gerebat.
Ille, oculis postquam saevi monimenta doloris
Exuviasque hausit, furiis accensus et ira
Terribilis: 'tune hinc spoliis indute meorum
Eripiare mihi? Pallas te hoc volnere, Pallas
Immolat et poenam scelerato ex sanguine sumit.'
Hoc dicens ferrum adverso sub pectore condit
Fervidus. Ast illi solvontur frigore membra,
Vitaque cum gemitu fugit indignata sub umbras.

COMMENTARY

DE P. VERGILI MARONIS PRAESTANTIA TESTANTUR:

Statius, Theb. xii. 816, circ. A.D. 90:—

Nec tu divinam Aeneida tempta,
Sed longe sequere et vestigia semper adora.

Quinctilianus, lib. x. c. i. 85, circ. A.D. 100:—

Idem nobis per Romanos quoque auctores ordo ducendus est: itaque ut apud illos Homerus, sic apud nos Vergilius auspicatissimum dederit exordium, omnium eius generis poetarum Graecorum nostrorumque illi haud dubie proximus. Utar enim verbis eisdem, quae ab Afro Domitio iuvenis accepi, qui mihi interroganti, quem Homero crederet maxime accedere, 'Secundus,' inquit, 'est Vergilius, propior tamen primo quam tertio.'

Augustinus de Civ. Dei, i. 3, circ. A.D. 412:—

Vergilium pueri legant, ut poeta magnus omniumque praeclarissimus atque optimus, teneris imbibitus annis, non facile oblivione possit aboleri.

Dante Alighieri, Inf. c. i. 79, circ. A.D. 1300:—

Or se' tu quel Virgilio e quella fonte
Che spande di parlar sì largo fiume?
. . . . .
O degli altri poeti onore e lume,
Vagliami 'l lungo studio e 'l grand' amore
Che m' ha fatto cercar il tuo volume.
Tu se' lo mio maestro e 'l mio autore:
Tu se' solo colui da cui io tolsi
Lo bello stile che m' ha fatto onore.

NOTES ON THE BUCOLICS.

These poems are called Bucolica (from βούκολος, a herdsman), as treating chiefly of pastoral subjects, after the Greek model of the Sicilian poet Theocritus (see Ecl. iv. 1, vi. 1, x. 51), from whose Idyls many passages are copied, and many of the names borrowed. They are also called Eclogae (selections), as being short unconnected poems.

ECLOGUE I.

(Introduction.) The goatherd Meliboeus, driving his flock off the lands which the proprietors had been compelled to cede to the veteran soldiers of the Triumvirate, perceives the freedman Tityrus playing on the pipe and singing under a beech-tree. In the dialogue which ensues, Tityrus explains that his freedom and his lands have been secured to him by the favour of a young patron, whom he will henceforth venerate as a tutelary god. Meliboeus congratulates his friend, deplores his own ill fortune, and bids farewell in despairing strains to his native place. [See 'Life and Writings of Virgil.'] The scene appears to be, in the foreground, a glade in a wooded spot (l. 5), near it the elm-shaded cottage of Tityrus (l. 59), with a willow hedge in flower (l. 54), on one side, on the other lofty crags, under which, and on their slopes, vines are in leaf (l. 56). Pastures, over which the kine of Tityrus are feeding (l. 9), stretch away to the river (l. 51) in the background, overrun with loose stones, flags, and rushes (l. 48). No local names are mentioned (but see note on l. 53); indeed, Virgil appears to have carefully refrained from localising most of his Eclogues. The ruin of the Mantuans and the poet's own escape are indirectly represented, not directly described. Keightley justly says the rocky scenery here is quite foreign to the grassy plains near the Po.

Here observe: (1) the melody of the following lines: 1—5; 37—40; 52—59; (2) the beautiful effect of 'tu,' in l. 1, first contrasted with 'nos' in l. 3, and then 'nos' contrasted with 'tu' in l. 4; (3) the adaptation of sound to sense in l. 13 and in l. 56; (4) the circumstance that the finest and tenderest poetical passages are assigned to the sorrowing and suffering Meliboeus. For this there are three reasons: first, as Tityrus represents Virgil himself, there is a graceful modesty in giving him the second rank; next, the passionate complaint of the honest and unenvious goatherd engages the reader's sympathy; and lastly, Virgil, surpassed by no poet in grace and feeling, knew well that the grief of a poetic

mind seeks vent in song, and that song has 'a balm for grief.' So says the poet Uhland:

Ja, Schicksal, ich verstehe dich:
Mein Glück ist nicht von dieser Welt,
Es blüht im Traum der Dichtung nur.
Du sendest mir der Schmerzen viel,
Und gibst für jedes Leid ein Lied.

(Outline.) *M.* You are singing at your ease; we are going into exile. *T.* This ease I owe to one whom I shall ever revere as a god. *M.* I wonder without envying: see my plight: I am dragging a sick goat which has just dropped two kids. I might have known from omens the impending evil. But who is that god of yours? *T.* (not directly answering) I used to think of Rome as a city the same in kind as that near us, but larger: as puppies resemble dogs, kids goats. But Rome excels other cities in kind as well as degree, as cypresses excel garden-maples. *M.* What motive took you to Rome? *T.* Freedom, which I did not obtain till I was getting greyhaired: for I could save no money to buy it till the thriftless Galatea left me, and Amaryllis became my mate. *M.* I recollect your absence now: Amaryllis was sad, and your very gardens seemed to desire you. *T.* There was no help for me here. At Rome I met with the young patron, whom I adore as a god. He gave us leave to stay upon the land. *M.* You are fortunate, indeed: though the land is poor, it is what you and your cattle are accustomed to. You will have your old employments and your old pleasures. *T.* And never will I forget my benefactor. *M.* But we shall be scattered to the four ends of the earth. If ever I come back, I shall see my old farm ill cultivated by a barbarian soldier. Ah my dear goats, I shall tend you no more. *T.* You might as well stay with me this one night: the evening shadows are falling.

(Notes.) 2. *Compose with slender oat a woodland song.* ‖ Silvestrem, *woodland*, i.e. *pastoral;* flocks being fed on wooded hills. ‖ Musa, properly a *Muse*, is used for *song*, as Bacchus for *wine*, Ceres for *corn* &c. See Ecl. viii. 1. ‖ Meditor = Gr. *μελετάω* (so lacru-ma = *δάκρυ*), to *try* or *practise* in order to execute well. Hence to *compose*, *rehearse*, *study* &c. ‖ Avena. The proper Latin word for a shepherd's pipe, which we call Pan's (or Pandean) pipe, Gr. *σύριγξ*, is 'fistula.' It consisted of unequal stalks fastened together with wax or waxed string; Ecl. ii. 36; iii. 25: Rich (fistula). But the material, which varied, is often put for the instrument: so calamus, *stalk* (Ecl. i. 10), calami (iii. 13), harundo, *reed* (vi. 8). cicuta, *water-hemlock* (v. 85); here, avena, *oat-straw*. See Henry's valuable note in his Aeneidea on 'gracili avena' (in the lines before the Aeneid), where 'gracilis' (*slender*, *elegant*), = 'tenuis' here. Ecl. vi. 8, agrestem tenui meditabor harundine musam. Tibia (properly a shin-bone) is strictly a flute or flageolet (*μόναυλος*) used at sacrifices (Geo. ii. 193): but in Ecl. viii. it seems = 'fistula;' see ll. 24, 33. In iii. 27, stipula, *straw*, contemptuously used, may perhaps imply a *μόναυλος* or *piffero* (fife), such as Italian *pifferari* now use: Rich (tibia). ‖ English poets have imitated Virgil's 'avena.

Milton (Lycidas), 'and now my oat proceeds.' Collins (Evening), 'if aught of oaten stop or pastoral reed' &c.

3. Dulcis, *sweet* (to the sense): hence, sweet by habitual endearment, *dear*. So 'dulcis coniunx,' Geo. iv. 465, and 'dulcis uxor' often in epitaphs. Hom. Od. ix. 34, *οὐδὲν γλύκιον ἢ ὅτε πατρίδος*.

4. Lentus (root len-, soft) properly means *viscous*, i.e. intermediate between 'rigidus' and 'fluidus;' and it has two sets of meanings, as contrasted with one or the other of these. Opposed to 'rigidus,' it means *pliant, lithe, ductile* &c., used of easily yielding solids, as willows, vine-tendrils, silver &c. Opposed to 'fluidus,' it is used of heavily yielding, or solid-seeming fluids, as 'lento marmore,' *the calm sea*, Aen. vii. 28. From these come its derived meanings, viz. *at ease, careless*, or *lingering, tedious*.

5. Formosam. This epithet is not meant to be a description of Amaryllis by Meliboeus, but an ascription of beauty to his beloved in the song of Tityrus; with which he makes the woods ring. To declare the beloved object beautiful, whether in writing on walls, the bark of trees &c., or in poesy and song, was the joy of the Greek lover, whom the Roman poet represents. See Aristoph. Ach. 144; Vesp. 99. The words of Tityrus would be 'formosa (est) Amaryllis,' or 'o formosa Amarylli,' as Theocr. iii. 6, *ὦ χαρίεσσ' Ἀμαρυλλί*, from which Idyl Virgil has taken the names Tityrus and Amaryllis. Shakesp. Twelfth N. i. 5.

6. Deus. Virgil deifies his benefactor, the young Caesar Octavianus, as a 'lar familiaris,' with the anticipative flattery of private gratitude; Hor. C. iv. 5, 32—5. The emperor did not receive divine honours at Rome till after death (Tac. Ann. i. 11), but Merivale (Hist. ch. xxviii.) says that, as early as B.C. 36, U.C. 718, after the defeat of Sex. Pompeius, the worship of the saviour of the commonwealth began to insinuate itself into many towns, where he found a place among the local tutelary divinities. On the cult of Augustus, see Prof. Sellar (R. Poets of the Augustan age), pp. 14—20. In the provinces, he was usually worshipped in common with Rome; and some of his coins have an altar with the inscription, Rom. et Aug. Hor. Epist. ii. 1, 15.

9. Boves errare . . . (me) ipsum ludere. These Infinitive Clauses depend as objects on the verb 'permisit,' here constructed as = 'passus est' (*allowed*).

10. Quae vellem, Subjunctive in dependence on the Oratio Obliqua '(me) ipsum ludere.' The Recta Oratio would be 'lude quae vis.'

11. Magis = potius, *rather*.

12. Usque adeo turbatur, *such turmoil is there*. Verb Pass. Impersonal. Gr. § 50 B.

13. Protenus (or protinus), *onward*.

14. Gemellos: understand 'haedos,' *twin kids*.

15. Conixa reliquit, *she yeaned and forsook*. Conitor, a stronger word for 'enitor,' and only here used in this sense.

16. Laeva. As *δεξιὸς* and *σκαιὸς* in Greek, so 'dexter' and 'laevus' are opposed in the senses *lucky* and *unlucky, propitious* and *unpropitious, ready* and *awkward, ingenious* and *dull*. ‖ Si mens non laeva fuisset has an apodosis hidden in the pron. 'nobis:' *I remember that blasted oaks foretold this evil to me*, (as I should have known) *had my mind been unbewildered*.

17. De caelo tangi is the augural term for an object being ominously struck by lightning. ‖ After this line some late codd. intrude a spurious verse, taken, with the change of one word, from Ecl. ix. 15.

18. Da, *tell* (= da scire), correl. to 'accipe,' *hear*. So tradere = narrare.

21. Depello, applied to young animals, means *to wean*; lacte, a lacte, (de lacte, ab ubere) being sometimes added, as Ecl. vii. 15; Geo. iii. 187; Hor. C. iv. 4, 11; but here *to carry* after weaning. Young lambs or kids were not driven to market, but carried: Ecl. ix. 62.

23. Parvis componere magna. C. asks whether this implies comparison between things of the same kind, as dogs and puppies &c., or between those of different kinds; and he thinks the former more natural. But the latter is more dignified and poetic. So Geo. iv. 176.

25. Viburnum, *the garden maple?* or *wayfaring tree?* K.

27. Libertas, &c., *freedom, which looked, though late, on shiftless me.* Tityrus is represented as a slave (probably 'vilicus' or *farm-bailiff*) who had lately purchased his freedom out of the 'peculium,' or *private fund* allowed by Roman masters to their slaves. The wives of slaves were not 'coniuges,' but 'contubernales,' mates who might be laid aside, and new ones taken. Tityrus says that, while the unthrifty Galatea lived with him, he could save nothing, but that, by taking the frugal Amaryllis, he had been able to buy his freedom, and that he went to Rome for that purpose. The visit to Rome is here the only matter affecting Virgil himself. All the rest is pure fiction. ‖ Sera tamen = quamvis sera, tamen respexit, this last clause being repeated with elegant inversion (respexit tamen) in l. 29, *yet look she did*.

28. Tondenti (mihi), *when I clipt it*. On this participial Dative see Virg. Syntax: and remark 'postquam' with three different tenses (here and l. 30).

30. Habet. The Active is properly used of the man, as in the old saying, 'habeo Laidem, non habeor a Laide.' Hence Tityrus gives it to Amaryllis here with ironical allusion to her strong will, and his own 'inert' temper.

31. Namque, fatebor enim, *of a truth, for I will confess it*. Here a very strong causal particle (l. 14) is followed by the weakest (enim).

32. Peculium. This word (whence Engl. *peculiar* and *peculate*) is derived from 'pecus,' because the slave was allowed to derive some percentage of profit from the stock of cattle. This gave him a direct interest in taking the best care of the flock or herd, and so benefited the master. Cattle were the earliest Italian medium of exchange: hence 'pecunia.' See Publ. School Lat. Gr. p. 566, on this word and on 'aere,' l. 35.

33. Victima. The prevalence of animal sacrifice caused immense demand for cattle. ‖ Saeptum, *stall*, including bubile, ovile &c.

34. Caseus. Understand 'multus' from l. 34. ‖ Ingratae. The city is comically called ungrateful, because, after taking many beasts and cheeses for sale there, Tityrus had so much to buy for the extravagant Galatea, that he carried little money home. Shakesp. Winter's T. iv. 3.

37. Pomum. Not *apple* only, but any fruit (seed or stone) of good size: as the plum, Ecl. ii. 53; the pear, ix. 50. Comp. pine-apple and Fr. pomme de terre.

38. Aberāt ipsae. See Virg. Prosody, II. 1.

39. Arbusta. Ecl. ii. 70.

40 &c. Here Virgil cannot escape some confusion between the person of Tityrus and himself. The words 'servitio exire' belong only to the fictitious shepherd: but the five following verses repeat the poet's gratitude to the 'deus' who had restored his estate.

41. Praesens, *ready* to help, and so, *propitious, kind*. It is (virtually) a participle to 'adsum.'

42. Iuvenem. Octavianus was not 23 when this was written.

43. Bis senos; i.e. once a month, on the Calends probably.

44. Primus; i.e. I could get a satisfactory answer from no prior source. The terms used are also flattering, as they imply the consultation and answer of an oracle; l. 45 is the answer.

45. Summittite, *rear*. This verb, applied to cattle, means to select young stock for breeding; Geo. iii. 73. Some comm. less correctly render *yoke*, und. iugo. ‖ Tauros; i.e. vitulos qui tauri fiant.

47. Quamvis &c. The construction is, quamvis nudus lapis obducat omnia pascua, palusque (obducat ea) limoso iunco. Perhaps Virgil here means to hint to his patron that he is still a poor man: and thinks it more delicate to put that hint in the mouth of Meliboeus.

48. The comma at the close of this l., instead of the period, seems an improvement.

49. Gravis = aegras; fetas (stem fe-fi-fu- means generation, whence femina, flo, fui, &c.) = matres post feturam; *the sickly from calving or yeaning*. It may be doubted whether the partic. 'fetus' is ever used of pregnant animals; for all the passages referred to may be explained of animals that have brought forth, while some, as Aen. viii. 630, must be so explained. ‖ Tempto, *to attack* with disease; the medical word.

52. Frigus captabis opacum, *you will court the shady cool*. Did Horace borrow from this place his 'opacam Arcton,' C. ii. 15, 15?

53—55. The construction of these lines has been usually mistaken. The error lies in connecting 'quae semper' with 'depasta (est)' as a relative sentence, in which, however, 'depasta (est)' could not bear the present sense required. 'Depasta' is a participle, and 'quae semper' must have 'suasit' supplied from 'suadebit' in l. 54. See Ecl. vi. 15. The only doubt is, whether the words 'vicino ab limite' are in apposition to 'hinc (*on one side, that of your neighbour's boundary*), or attributive to 'saepes' (*the hedge upon your neighbour's boundary*). The latter is simpler and neater. On 'florem depasta' see Gr. § 122.

54. Hyblaeis. Hybla in Sicily was renowned for its thymy pastures and excellent honey. This word therefore is usually taken as one of those artificial epithets by which poets display their learning. But perhaps Virgil idealises his scene in Sicily, as the country of Theocritus and pastoral song. So ii. 21, mille meae Siculis errant in montibus agnae.

57. Raucae. Ecl. ii. 12. ‖ Tua cura, *your pets*; Ecl. x. 22.

58. Gemere, *to coo*.

59. Codd. vary between the readings 'aethere' and 'aequore.' The latter is more easy and natural, for which very reason the former is perhaps true.

62. The Arar (Saône) flows into the Rhodanus (Rhone) at Lugdunum (Lyons) in Gaul: but its source is near Germany. Virgil is here, as elsewhere, careless of the niceties of geography.

65. Rapidum cretae Oaxen. Of these words there are two contending interpretations: (1) the rushing Oaxes of Crete; (2) the chalk-rolling Oaxes (i.e. Oxus, now Jihun, in Central Asia). The first is favoured by H. J. F. W. C.; the second by V. K. L. R. B. Why the latter should be adopted, we show in an excursus on this passage.

67—69. The words 'post aliquot aristas' have been often understood to mean *after a number of summers*; and Claudian's imitation, 'decimas emensus aristas,' iv. Cons. Hon. 372, seems to show that even in early times they were so taken. But modern comm. are agreed in making 'post' in l. 69, as in l. 67, an adverb, and 'aristas' object of 'mirabor.' The apposition of 'mea regna' has been variously explained. It is best to consider the 'tugurium' of Meliboeus as constituting his former 'regna.' This will give to 'videns' a kind of past meaning, which a Latin poet, having no active past participle, may be licensed to employ. The construction will be: En umquam, videns (=cum videro) longo post tempore patrios fines et (cum videro) congestum caespite culmen pauperis tuguri, mea regna, post (ea) mirabor aliquot aristas? Engl., *Ah, shall I ever, on beholding a long time hereafter my country's bounds and the turf-thatched roof of the poor hut, my (old) domain, after this look with amazement on a few ears of corn?* Ecl. viii. 7—9.

68. Culmen is used by Virgil for the highest part of a building; 'cacumen' the top of a tree (Ecl. ii. 3; ix. 9) or peak of a mountain (Aen. iii. 274); 'fastigium,' *gable summit.*

70. Impius, *reckless, ruffian*; one who disregards relative duties, as 'pius,' one attentive to these. Aeneas is called 'pius' because he is religious, a good son and father: a soldier 'impius,' because civil war leads to the violation of such duties.

71. Barbarus in Greece was applied to any one not a Greek, Here it means an auxiliary soldier of some nation neither Roman nor Greek.

72. Produxit is justly read by modern editors rather than 'perduxit,' and 'his nos' for 'en quis.'

73. Insere, *graft* &c. Ironical bitterness: 'now *do* that, which it was useless ever to have done: and which you cannot do, if you would.' ‖ Ordine. Geo. ii. 277.

78. Cytisus, *the shrubby lucerne*, medicago arborea, Billerb. Geo. ii. 431.

79. Poteras. It is idiomatic in the verbs 'sum,' 'possum,' and a few more, to use past indicative tenses for the corresponding conjunctive. See Public School Lat. Gr. p. 336. Thus 'poteras'='posses,' and the protasis, 'si velles,' is understood.

81. Molles, *mealy.* ‖ Pressi copia lactis=caseus, *curd*, or soft cheese.

82. *The farm chimneys* (villarum culmina) *smoke*, as preparing supper.

(Parallel Passages.) 1. Theocr. vii. 88. ‖ 2. Imitated from Lucr. iv. 591, fistula silvestrem ne cesset fundere musam. ‖ 5. Verg. G. iii. 338. Propert. i. 18, 31. ‖ 6. Verg. Ecl. v. 64 &c.; Hor. C. iv. 5, 32 &c. ‖ 7. Theocr. Epigr. i. 5. ‖ 33. Catull. xx. 12, &c. ‖ 41. Hor. C. iii. 5, 2. ‖ 49. Hor. Epod. 2, 57. ‖ 52. Hor. C. ii. 15, 15. ‖ 56. Theocr. viii. 55, Verg. G. ii. 397 &c. ‖ 58. Theocr. vii. 141; Hor. C. i. 2, 10. ‖ 64. Comp. Goldsmith, Deserted Village, Ah no! to distant climes, &c. ‖ 79. Theocr. xi. 44.

(*On Metre and Grammar see Virgilian Prosody and Syntax.*)

Excursus I. Oaxes, Ecl. I. 65.

The meaning was evidently doubtful from the first. The note of Servius on 'rapidum cretae' is, 'Hoc est, lutulentum, quod rapit cretam. Cretam terram albam dixit: nam Oaxis fluvius est Mesopotamiae qui velocitate sua rapiens albam terram lutulentus efficitur. Vel Oaxis fluvius Scythiae; in Creta insula non est: sed aqua cretei coloris est. Oaxem Philisthenes ait Apollinis et Anchilenae filium; hunc Oaxem in Creta oppidum condidisse, quod suo nomine nominavit, ut Varro ait: "Quos magno Anchiale partus adducta dolore, et geminis capiens tellurem Oeaxida palmis Scindere dicta."' The notes of Pomponius Sabinus are:—'Oaxis fluvius est Mesopotamiae, labens ex eo tractu qui est inter mare Caspium et Hyrcanum et Bactra principium Indorum.—Cretae. Creta oppidum est Scythiae.' Then (after a misquotation from Valerius Flaccus): 'Oaxus oppidum Cretae insulae, conditum ab Oaxe filio Apollinis et Antilenes, ut meminit Plisthenes.'

These uncritical commentators are only cited to show two things: first, that the matter has always been in dispute; and next, that the Oaxes was commonly regarded as a river of the East. They also notice the contending notion of a Cretan town Oaxus. It may be observed that the lines of Varro Atacinus, a contemporary of Virgil, are from his translation of Apollonius Rhodius (Argon. i. 1131), who calls Crete itself γαίης Οἰαξίδος, but in a passage about Mount Dicte, which lies considerably to the east of the supposed site of the town Oaxus.

The strongest argument for Crete is derived from Herodotus iv. 154, who mentions 'Axus, a city in Crete.' Mr. Rawlinson (Herod. vol. iii. p. 108) has this note: 'This place, called Axus by Herodotus, Oaxus and Saxus on its coins (comp. Steph. Byz. ad voc. Ἄξος), is not mentioned by Strabo among the cities of Crete. It appears, however, in Scylax, where (as Voss observes) Ὄαξος should be read for Πάξος (Peripl. p. 42). It lay north of Ida, not far from Cnosus, and retains its name to the present day' (Pashley's Travels, vol. i. p. 143).

Here we observe that Strabo ignores the town, and that Stephanus (or rather his abbreviator, Hermolaus) and the pseudo-Scylax must not be cited as writers of authority, being merely Byzantine compilers, who probably took the current interpretation of Virgil's line. And who shall say that the very town had not adapted itself to this interpretation? As to a Cretan river Oaxes, it is only mentioned by Vibius Sequester 'De Fluminibus' &c., a writer of the 5th or 6th century, who evidently, as Heyne saw, took the name from Virgil. Yet Mannert imagines it may be a stream now called Petrea; and Forbiger (Handbuch, iii. 1034) says, 'Oaxes, which rising on Ida, flowed by the town Oaxus, and reached the sea near Hydramium, now Arcadi Fiume (Hoeck, i. 297).' Forbiger is careless in his reference to Hoeck, who gives Oaxes as a little stream flowing into Arcadi Fiume, with Oaxus on it, having evidently invented the stream to satisfy the received notion.

Such is the evidence for the existence (1) of a Cretan town Oaxus; and this deserves consideration: (2) of a Cretan river Oaxes; and this, out of Virgil, is next to none at all.

Evidence thus slight is insufficient to balance the improbability of the

isle of Crete being introduced at all in this passage. It has been said that Augustus sent colonists to Crete from Capua: why not from Mantua? We answer: Virgil is steering clear of all political allusions, and dispersing his emigrants, in imagination at least, to the four extremities of the globe. What are the other countries mentioned? (1) 'sitientes Afri,' not the fertile provinces on the coast of Africa from Abyla to Cyrene, but the parched deserts beyond, outlying, wild, unsubjugated, in the extreme South: (2) Scythia, outlying, wild, unsubjugated, in the extreme North: (4) the Britanni, outlying, wild, unsubjugated, in the extreme West. Now, what is required to complete the picture? Evidently an outlying, wild, unsubjugated country in the extreme East. And this answers to the region through which flows the Oxus or Jihun, from the chain of Paropamisus (Hindu Kusch) to the Palus Oxiana or Sea of Aral. Of the region itself it is not to be supposed that Virgil had any very distinct knowledge. He might have named the Tigris and Parthia, but these he had already put in the mouth of Tityrus. He names, therefore, another river known to him by name beyond the limits of the Roman empire. It is urged that the name is Ὦξος, not Ὀάξης. But a variant form is easily adopted by poets; the Ἀράξης furnished a corresponding termination; and very probably Virgil borrowed the form from a Greek poet, together with the epithet, which might be *ὠχρὰ ῥέων, ἀργῆεις, πηλόῤῥυτος*, or some other implying the marly bed and whitish water of this river. Polybius (whom Virgil had certainly read) says of the Oxus that it flows 'with strong and turbid stream;' Arrian calls it 'sandy,' and Curtius says, 'quia limum vehit, turbidus semper.' Moreover, Ak-ssu is said to mean in Turkish 'white water.' Yielding to these arguments and facts we hold, with Servius, Voss, Keightley, Ladewig, and Ribbeck, that 'rapidum cretae Oaxen' means the chalk-rolling Oaxes or Oxus. Wagner and others urge that there is no instance elsewhere of 'rapidus' with gen.; whilst Lachmann denies the use of 'rapidus,' except in passive sense. As to the former objection, the genitive with adjectives is a construction so largely and boldly used by Latin poets (take Horace's 'seri studiorum,' as an example), that a particular instance ought not to be rejected simply because it is ἅπαξ λεγόμενον in our experience, unless against analogy, which cannot be said here. As to the voice-power of 'rapidus,' we consider it to be usually active or reflexive in classical Latin. Facciolati and Freund so interpret (*ἁρπακτικός*), and in the following examples the active sense is obviously superior: Plaut. Men. Prol., ingressus fluvium rapidum ab urbe haud longule, rapidus raptori pueri subduxit pedes; Propert. ii. 16, 45, haec videam rapidas in vanum ferre procellas; Verg. Aen. vi. 74, foliis ne carmina manda, Ne turbata volent rapidis ludibria ventis; Cic. de Fin. ii. 1, cum enim fertur quasi torrens oratio, quamvis multa cuiusque modi rapiat, nihil tamen teneas, nihil apprehendas, nusquam orationem rapidam coerceas. Therefore no case is made out, on linguistic grounds, against 'rapidum cretae' = *chalk-hurrying*, or *chalk-rolling*, strong enough to outweigh the reasons in its favour arising out of the context.

It remains to notice l. 67, which we would interpret differently from other commentators. They take 'orbe' as the ablative of separation, *the Britons utterly separate from the whole world*. We believe it

to be ablative of difference: *the Britons utterly separated by the whole world* from the river Oaxes: i.e. the Britons who are in the extreme west, while the Oaxes is in the extreme east. To this view we are led not by 'divisos,' which admits either abl., but by the epithet 'toto.' See Ov. Ep. Pont. i. 9, 48, aque tuis toto dividor orbe rogis: Verg. Aen. iii. 383; Hor. C. ii. 3, 2, Hadria divisus obiecto (*separated by the intervening Hadriatic*). Penitus would suit either construction.

ECLOGUE II.

(Introduction.) This Eclogue is the love-plaint of Corydon, a shepherd, who deplores the unkindness of Alexis, his master's favourite slave. Alexis is said by Donatus to represent Alexander, a handsome verna, presented to Virgil by Pollio. The scenery is Sicilian. See l. 21.

(Outline.) Corydon used to come into the beechen shade, and pour forth these wild strains: 'Alexis, your unkindness will be the death of me. All things repose in the noontide heat: but I have been following your tracks while the cicalas chirped around me. Better had I put up with the testy Amaryllis or the swart Menalcas. O beauteous boy, rely not on your fair complexion: not all fair things are preferred. Though you scorn me, I am rich; I am a good musician; I am not ill-looking. If you will dwell in the country with me, I will teach you to play on the Pan's pipe. I have one made of seven stalks, which Damoetas bequeathed me, to the envy of Amyntas. I am keeping two roe-fawns for you: Thestylis begs for them, and she will get them, as you are scornful. Come this way: the Nymphs and Naiads offer you a nosegay, and I am adding fruits and leaves. Boor that I am! Iollas can offer richer gifts. I have thrown myself away. Silly boy, deities have loved the woods, Paris loved them: let Pallas have her citadels, be woods our pleasure. All things seek what they desire: Corydon seeks Alexis. Cool evening comes, but my love cools not. Ah, Corydon, you have a half-pruned vine to finish: or why not try some basket-work? There is more than one Alexis in the world.'

(Notes.) 1. Corydon is a slave of the 'fundus,' or farm, having the charge of his master's flocks; Alexis, a verna or house-slave, who lives with the master in town or country. The master, of Alexis certainly, and perhaps of Corydon also, is Iollas (l. 57).

2. Delicias, *favourite*. ‖ Non habeo quod sperem, *I have nothing to hope*: non habeo quid sperem, *I know not what to hope*. The first implies despair; the second doubt and despondency. 'Quod sperem' is a relative consecutive sentence, 'quicquam' being understood before it: 'quid sperem' an oblique interrogation dependent on 'non habeo.' In Cic. Ep. Att. vii. 19, 'nihil habeo quod ad te scribam' is followed by 'de pueris quid agam non habeo.'

4. Adsidue veniebat, *he was constantly coming*. ‖ Inconditus = non conditus: the inseparable particle 'in' answers to the Greek ἀ- or ἀν- privative. Condo, applied to poetry, *to compose by method*. Lucr. v. 1, pollenti pectore carmen condere; Milton, Lyc., build the lofty rhyme. Hence 'inconditum carmen,' *an unstudied, unordered song*.

5. Montibus et silvis. Ecl. i. 57, ad auras. Aesch. Prom. 88. ‖ Studio iactabat inani, *he flung with vain ardour*. Comp. Propert. i. 18.

8. Ecl. i. 52.

9. Etiam. The heat is too much even for lizards, which like warmth.

11. The slave-girl Thestylis is making for the reapers the salad or cold soup called 'moretum,' something like the Spanish *gazpacho*. It is described in the poem of that name ascribed to Virgil.

12. See Excursus ii. ‖ Raucus, *hoarse*, is applied to sounds, and things producing a sound, like that which comes with effort from the bottom of the throat; bass notes, broken tones. Virgil applies it to doves, trumpets, rivers &c.

13. Cicada, the Italian *cicala*, which fills the thickets with its noisy chirping in summer time; Verg. G. iii. 328, cantu querulae rumpunt arbusta cicadae. It is smaller, darker, and louder than our grasshopper.

14. Fuit = fuisset; Ecl. i. 80. *Were it not better to endure the worrying ill-humours and dainty whims of Amaryllis!* 'Tristis' is applied by Virgil to anything that causes a disagreeable sensation; Ecl. iii. 80; Geo. i. 75. Also to the face indicating such a sensation; Geo. ii. 247.

17. Colori, *complexion*; not, as some say, beauty. See ll. 16, 18.

18. Ligustrum; vaccinium. The identification of ancient plants is difficult, and often matter of mere conjecture. Linneus calls *privet* 'ligustrum,' and the *bilberry* or *whortleberry* vaccinium. But this does not prove the ancient plants to have been the same. Martyn, Voss, and others take 'vaccinium' to be a purple hyacinth, and even derive it from ὑάκινθος. Billerbeck calls it *larkspur*. Ligustrum was brilliantly white; Mart. i. 116, candidior puella cycno, argento, nive, lilio, ligustro. Why then should it have been excluded from nosegays, in which lilies were so prized? Some think it was the *common bindweed* or convolvulus (from ligo), and despised as soon fading. But may it not be the syringa, of which 'ligustrum' is given as another name in botany? The odour of the syringa flowers may have been thought too strong and sickly for nosegays.

20. As the slaves probably had a profit on the produce, though the stock was not their own any more than the land, the quantity of stock would be a measure of their wealth. In this sense Corydon calls the flocks his own: and 'mille' is a round number expressing magnitude.

23. Cano, canto, are used of playing as well as singing.

24. Ca. observes: Amphion was a hero-bard of Boeotian legend, at the music of whose lyre the city of Thebes arose beside the spring of Dirce: hence he is called Dircaeus. Aracinthus was a mountain in Aetolia, with which many of the legends of Amphion are connected; Propert. iii. 15, 44. The difficulty lies in Actaeus, which evidently cannot mean *Attic*, as in Ovid and elsewhere, but is probably, as Cerda interprets, *craggy*. Perhaps Virgil took the line from some Alexandrine poet—Ἀμφίων Διρκαῖος ἐν Ἀκταίῳ Ἀρακύνθῳ—without troubling himself about the exact meaning of ἀκταίῳ. In Greek the word would mean *craggy*, ἀκτή being used for a *crag* by the Alexandrine poets; so Oppian, Ταύρου νιφοβλήτους ὑπὲρ ἀκτάς, though 'acta' in Latin has the more ancient sense of *shore*, as Verg. Aen. v. 613. It is from ἄγνυμι, *to break*, and answers to the Latin 'rupes,' from 'rumpo.' We add: If Actaeus is rendered Attic, from Acte, the

coastland adjoining Boeotia, we must suppose, as some comm. do, that Virgil locates an Aracinthus there. But Ca.'s view is probable. ‖ On Actaeō Ărăcintho see Virg. Prosody.

26. Ventis. Virgil treats the winds as the causes of the sea being calm when they sink, as of its being stormy when they rise: *when the sea lay calm by the falling of the winds:* stare = stagnare, to be stagnant; Aen. v. 673, placidi straverunt aequora venti.

26—27. Non ego Daphnim iudice te metuam: i.e., if I had a contest of beauty with the famous Sicilian shepherd, Daphnis, and you were umpire, I should not fear the issue. ‖ Si, &c., *if there is no illusion in a reflected likeness.* Imago, a reflected object of vision here; an echo in Hor. C. i. 20, 7, Vaticani montis imago.

28. Tantum = dummodo; Ecl. iii. 50, 53: Geo. i. 79. ‖ Sordida, *homely.*

30. Viridi compellere hibisco, *to drive in a body to the green hibiscus*; Hor. C. i. 24. 18, nigro compulerit Mercurius gregi. ‖ Hibiscus, an unknown plant, can hardly be the *mallow* or the *parsnip*, as it is used for basket-making; Ecl. x. 71. Perhaps it is a sort of willow.

33. Geo. i. 17, Pan ovium custos. Comp. Ecl. viii. 24.

34. Paeniteat: und. 'si triveris.' *Nor will you regret having frayed your lip with the reed.* As 'paenitebit' is excluded by metre, Virgil uses conjunctive pres. Aen. i. 549.

38. Secundus, a participial of 'sequor,' *next following, second* &c. Here, as C. observes, not only *next owner*, but also *worthy successor.* Hor. C. i. 12. 17, nec viget quicquam simile aut secundum.

41. Etiam nunc; showing them to be less than six months old, as after that age the spots disappear.

42. Bina. Though the distributive numerals binus, ternus &c., are often used by poets for cardinals, duo, tres &c., here 'bina' is in sense distributive, and connected with 'die:' that is, the *two* fawns drink the milk of *two* sheep *every* day; or *each* drinks the milk of *one.* Die = singulis diebus.

43. Abducere orat, poetic for 'orat ut sibi liceat abducere.' Aen. vi. 313. *Thestylis has been long begging to get them from me.*

44. Faciet = efficiet. ‖ Sordeo, *to be dirty = to be worthless*; Hor. Epist. i. 11. 4, cunctane prae campo et Tiberino flumine sordent?

46. He poetically feigns the nosegay to be tendered by wood and water nymphs. The wood-nymphs bring lilies, the water-nymph dazzling-fair frames a bouquet, the centre of which is of wall-flowers, poppies, narcissi, and dill (anethum); these are intertwined with sweet herbs; and round, as a fringe, are 'mollia vaccinia' (probably nodding hyacinths), set off with may-flowers or marigolds. Virgil describes a nosegay of the mid-summer of Italy, as appears from the fruits, l. 51 &c., as also from the heat and the harvest, l. 10. Yet he includes the narcissus (poeticus), a spring flower hardly found after May.

47. Pallens, *yellow.* Martyn makes out a strong case for understanding here not our *yellow violet*, but *wall-flower.* In southern climates paleness implies a yellow hue; Hor. C. iii. 10. 13, tinctus viola pallor amantium: Epod. 10, 16, pallor luteus: Ov. Met. xi. 100, saxum quoque palluit auro.

49. Casia, a sweet herb, not distinctly identified.

50. Pingo. This verb is used to express *the setting off* one flower by contrast with another, as colours are contrasted by the painter. ‖ Calta, probably *the marigold*, and not our c. palustris, or *mayflower*. ‖ Mollis. Ca. says: 'Mollis for movilis, differs from mobilis for movibilis, in this respect. Mobilis is used of a body which is capable of motion as a whole: mollis, of a body whose parts are capable of motion amongst each other, whether connected as in a flexible body, or unconnected as in a soft one. Thus (1) it is applied by Virgil to *bending* corn, Ecl. iv. 28; to the *lithe* necks of horses, Geo. iii. 204; Aen. xi. 622; to *pliant* plants used in basket-making, as osier or rush, Ecl. ii. 72, Geo. ii. 12, or halters made from them, Geo. iii. 188; to the *flowing* acanthus carved on the cup, Ecl. iii. 45; to the ivy and vine on the thyrsus, Ecl. v. 31; to a *flowing* style of sculpture, Aen. vi. 848; to *yielding* plants, as hyacinths, violets, marjoram or fine grass, Ecl. v. 38, vi. 53, vii. 45; Aen. i. 693; to things *easy* to speak, Aen. xii. 25. Hence (2) its common meaning *soft*, in which it is applied to wool, *mealy* chestnuts &c., and so to *mellow* wine, a *mild* summer, a *gentle* slope, *tender* flame of love, *soft* slumber &c.' On its use in Geo. ii. 389, see note there.

51. Mala, i.e. cydonia, *quinces*, as appears from the description.

53. Honos &c., *this fruit too shall have its honour*, i.e. the plum. ‖ On prūnă hŏnos, see Virg. Prosody.

54. Proxima (futura), which I am going to place *next adjoining*.

57. Concedat, *give way, yield*.

58. Corydon says he has allowed love to enter and derange his mind, just as if he had suffered the pestilent Sirocco wind to blast his flowers, or the filthy wild-boars to spoil his fountains.

61. Paris kept flocks on Ida. Pallas was called Πολιάς, as the tutelar of citadels, especially of the ἄκρα πόλις at Athens.

62. Ipsa. C. says, *let her have them to herself*. This is not the force of 'ipsa' here; it points to another 'ipsa' with 'condidit:' *the citadels herself built, herself may dwell in*; i.e., they are *hers*, let *her* have them.

63. Ipse, distinctively used: *the wolf again*.

66. Iugo. C. makes this depend on 'referunt:' but 'iugo suspensa,' *hanging from the yoke*, is surely simpler; Hor. Epod. 2, 63. Ca. says: *Tilted on the yoke*; the pole, temo, being tilted to the top of the yoke so as to throw the plough on its back, the 'vomer' and edges of the 'dentalia' not touching the ground.

70. Corydon remembers that he has left a vine half-dressed upon an elm-tree not pruned at all, and that both demand his care and labour. Vines were trained (maritatae) to growing trees, especially elms, and both were pruned, that excessive shade might not hinder the ripening of the grapes. The trees pruned to receive vines were specially called 'arbores,' Ecl. v. 32; Geo. ii. 89, 290, and an orchard of them 'arbustum,' Ecl. iii. 10. The stripped leaves were used as fodder. Ca.

71. Quin tu = qui non tu, *why don't you?* ‖ Aliquid saltem, *some one at least*, (eorum) quorum indiget usus, *of the implements which daily use requires*. Among the remedies of love or any corroding passion, is this: res age, tutus eris, Ov. Remed. Am. 144.

72. Detexo, *to weave throughout, finish*.

(Parallel Passages.) Virgil in this Eclogue has often imitated Theocritus, especially the 11th Idyl, in which the Cyclops Polyphemus pours forth his passion for Galatea. ‖ 3. Theocr. xi. 17. ‖ 6. Theocr. xi. 19. 7. Theocr. iii. 9. ‖ 9. Theocr. vii. 22. ‖ 13. Theocr. xvi. 94. ‖ 18. Theocr. x. 28; xxiii. 30. ‖ 20. Theocr. xi. 34 &c. ‖ 25. Theocr. vi. 34. ‖ 26. Hor. C. i. 3, 15; Soph., Aj. 674. ‖ 28. Theocr. xi. 65. ‖ 36. Theocr. viii. 18. ‖ 40 &c. Theocr. iii. 34 &c. ‖ 45. Theocr. xi. 42. ‖ 47. Theocr. xi. 56. ‖ 60. Theocr. xx. 35. ‖ 63. Theocr. x. 31. ‖ 68. Theocr. ii. 38. ‖ 69 &c. Theocr. xi. 72 &c. ‖ 73. Theocr. xi. 76.

Excursus II. Ecl. II. 12, 13.

At mecum &c. It is evident that in these two lines Corydon does not speak of his situation at the moment, but of what he has been doing up to the time of his coming into the shade to sing. This is agreeable to the Latin idiom of 'dum' with present, to which the present apodosis 'resonant' answers by poetic license for 'resonuerunt:' *while I have been*, &c., *the orchards have been ringing*. But comm. join 'mecum' with 'resonant' &c., and explain, *the orchards ring with the cicalas* (*together with me*) *accompanying my song*. C., indeed, adds that 'mecum' means *with me alone*. It does imply Corydon's solitude: but to blend this notion with that which couples 'mecum' and 'cicadis' is inadmissible. We punctuate:

> At mecum, raucis, tua dum vestigia lustro,
> Sole sub ardenti resonant arbusta cicadis.

But whilst I in my loneliness have been tracing your footsteps, the orchards under the burning sun have been ringing with hoarse cicalas. Corydon, in the heat of noon, has been moving from vineyard to vineyard, either recalling the image of Alexis in those scenes which they had visited together, or perhaps, as C. thinks, seeking him. The well-pruned 'arbusta' would afford little or no shelter, while the cicalas perched in them would twang their lyres more fiercely, as Italian travellers must have remarked, in the hottest season. But now Corydon pauses, as wont (l. 4), in the beechen shade, and pours his 'incondita carmina,' sheltered from the sun, and undisturbed by the rival musicians. Some may urge against this interpretation that 'raucis' is unnaturally interpolated in a clause to which it does not belong, when it might have been otherwise placed. The reply is, that Virgil often adopts, and even affects, an involution of words which might have been avoided. See Ecl. i. 54 &c., 68 &c.; iii. 93; ix. 2 &c. Munro accepts this view (Lucr. iii. 843), giving many parallel examples.

ECLOGUE III.

(Introduction.) Two herdsmen, Menalcas and Damoetas, the former free, perhaps the latter also, after some coarse rustic sparring, agree to have a singing-match for a wager, with Palaemon for umpire. They

sing alternate couplets: after which Palaemon declares a drawn battle. The scenery is not localized.

(Outline.) *M.* Whose flock is this? Meliboeus's? *D.* No, Aegon's. *M.* Ay, and its keeper milks it to death. *D.* Mind what you say, or I can tell a tale of you. *M.* Perhaps that I cut Micon's vines. *D.* Well, you broke Daphnis's bow and arrows. *M.* Thieves are grown bold: I saw you try to steal Damon's he-goat. *D.* I had won that same goat in a singing-match. *M.* You? why, you never played on anything but a straw-fife, and then sorrily. *D.* I'll play a match with you, if you like, and stake yon heifer. *M.* I dare stake none of the flock: there are sharp eyes at home. But I can wager a pair of well-carved cups. *D.* I have a pair by the same artist: but they are no equivalent for the heifer. *M.* Well, whatever you please, and with any umpire, Palaemon here for instance. *D.* Very well: but pray, Palaemon, throw your heart into the business. *P.* Here we are seated on the grass in the sweet spring-time; now sing alternately, first Damoetas, then Menalcas. *D.* Jupiter is my tutelar. *M.* Phoebus mine. *D.* Galatea coquettes with me. *M.* Amyntas comes to me unsought. *D.* I have marked a wood-dove's nest for her. *M.* I send apples to him. *D.* May the gods hear some of Galatea's vows. *M.* Though Amyntas likes me, we are too often parted. *D.* Send Phyllis to my cot, Iollas. *M.* Phyllis has a tenderness for me, Iollas. *D.* Many things are disagreeable to many: to me the ill-humour of Amaryllis. *M.* Many things are agreeable to many: to me Amyntas. *D.* Feed a heifer, Muses, for Pollio, the poet's patron. *M.* Feed a bull for Pollio, himself a poet. *D.* Bliss to the lovers of Pollio. *M.* Bale to the lovers of Bavius and Maevius. *D.* Strawberry-pickers, shun the snake in the grass. *M.* Sheep, shun the slippery river-bank. *D.* Tityrus, draw off the goats from the stream. *M.* Lads, take the sheep out of the sun. *D.* My bull is pining with love. *M.* My sheep are bewitched by an evil eye. *D.* Read me the riddle of 'caeli spatium.' *M.* Read me the riddle of flowers with names in them. *P.* The match is drawn. Shut off the sluices.

(Notes.) 1. Cui-us -a -um is a possessive, interrogative, or relative pronoun, found in Plautus and Terence, but almost obsolete in Virgil's time. His detractors censured him for using it.

3. Ipse, *the master*. So Catull. iii. 6, suam ipsam, *his own mistress*. It was the title given by slaves to their master or mistress: also by disciples to their teacher; whence the proverb, *αὐτὸς ἔφη*, ipse dixit.

4. Fovet, *is courting*. ‖ Ac, only twice used in the Eclogues, here and iv. 9, for euphony's sake.

5. Alienus. Literally, this would indicate that Damoetas is the property of another; but it may mean only that he is a hired shepherd. Comp. St. John x. 13. ‖ Bis in hora; poetic exaggeration.

6. Sucus, *vital juice*. ‖ Pecori et. See Virg. Prosody.

10. Credo, ironical. ‖ Arbustum, *vineyard*; here one in which young vines have been lately attached to the pruned trees; Ecl. ii. 70.

11. Malus, *malicious*: so 'dolus malus' in Roman law.

12. Perversus, *cross-grained*.

16. C. follows Heyne, Voss, and Spohn in supposing 'fures' to be used, comically, for *slaves* in general, regarded as a thievish class; but he does not tell us whether he agrees with the two latter in construing,

'*what will masters do, when slaves are so audacious?*' i.e., will not masters be equally audacious? This, as Wagner says, would require '*facient.*' C. urges that '*fures,*' being correlative here to '*domini,*' must mean *slaves.* Dominus is not only the *master* of a slave, but the legal *owner* of any property, to whom is opposed the *thief,* who illegally takes it. There is no need, therefore, to think of *slaves* at all. Render: *what are owners to do, when thieves are so audacious?* i.e., as Damoetas in stealing Damon's goat. Ladewig says, 'what, but to execute lynch-law upon them?'

18. Excipio, *to await* for the purpose of defence or attack, as Hor. C. iii. 11, 15, latitantem fruticeto excipere aprum. Here '*excipere insidiis*' means, *lie in ambush to catch.* ‖ Lycisca, a dog's name, from λύκος, a wolf; whether indicating a breed is uncertain.

19. Quo nunc se proripit ille? *what is that fellow darting out at now?*

20. Tityrus was Damon's goatherd. ‖ Carectum, for '*caricetum,*' *a bed of sedge* (carex).

21. An non redderet ille, *should not Damon have paid me?* Plaut. Trin. ii. 2, 96, non ego illi argentum redderem? Non redderes.

22. Quem . . . meruisset. Why subjunctive? P. S. Lat. Gr. § 192.

24. Posse negabat. Ellipsis of '*se.*' Gr. § 194, 5, b.

25. Tu; und. vicisti? ‖ Fistula. Ecl. i. 2.

26. Non tu &c., *were you not wont in the meeting-roads, you dunce, with shrieking straw to murder a wretched ballad?* In a '*trivium,*' or *meeting-place of three roads,* superstition reared a triform statue to the goddess Trivia, Diva triformis, Hecate in the shades, Diana on earth, Luna in heaven. The feast-days of this deity were frequented only by the poor, who consumed offerings sent from the houses of the rich. Singing '*in triviis*' may therefore be likened to ballad-singing at a village wake in modern days. Stipula probably means a poor *flageolet* or *fife.* Ecl. i. 2. 'Their lean and flashy songs grate on their scrannel pipes of wretched straw,' Milton, Lyc. (imitating this passage).

29. Vis . . . experiamur. See Gr. § 197 and p. 449. ‖ Vitula for '*iuvenca,*' as '*puella*' for '*virgo.*'

30. Virgil here imitates Theocritus, who says of a she goat, i. 25, ἃ δύ' ἔχοισ' ἐρίφοις ποταμέλξεται ἐς δύο πέλλας.

31. Depono, i.e. pignori, *to wager,* for which '*pono*' in l. 36.

33. In Theocr. χαλεπὸς θ' ὁ πατήρ μευ χὰ μάτηρ seems to favour the opinion that '*iniustus*' is to be understood with '*pater.*' C. rightly thinks it better not to do so. Virgil often improves his original.

36. Insanire, *to play the fool.* ‖ Pocula. Cups were made in pairs, for wine and water.

37. It is not known whether there was an artist called Alcimedon.

38. Quibus: take with '*super addita;*' *on which the lithe vine, overlaid by masterly graver, clothes scattered bunches of the pale ivy:*' that is, vine-tendrils are carved creeping over clusters of ivy-berries. The pale is the '*hedera alba,*' white ivy. Whether '*hedera*' depend, as Abl. originis, on '*diffusos,*' or, as Abl. qualitatis, on '*corymbos*' (a frequent construction of Virgil), can hardly be defined, and is not important. ‖ Tornus, usually *a lathe,* here, *a graver.* Facilis, *easy-moving* = *masterly.*

40. In medio, *in the fields,* or spaces inclosed by the carved work. ‖ Signum, *a bust* or *figure.* ‖ Conon of Samos was an astronomer, B.C.

260—220. The second, whose name the simple shepherd is made to forget, is probably Eudoxus of Cnidus, B.C. 360, in astrologia doctissimorum hominum iudicio facile princeps, Cic. de Div. ii. 42. These mathematicians wrote Phenomena, works on the heavenly signs and seasons, used by farmers as almanacs are in modern times.

41. Radius, *a rod* for drawing figures on the 'abacus' or calculating-board, which was strewed with fine sand or meal. ‖ Totum orbem, the whole sphere. ‖ Gentibus, *for the nations.* Aen. i. 17.

42. Curvos, *stooping* (to guide the plough).

45. Acanthus, the true *bear's-foot*, or *brank-ursine*, so called from the resemblance of its leaf to a bear's claw. There are two kinds, the 'mollis' and 'spinosus' of Linnaeus. The first is a garden flower, about three feet high, with smooth leaves and white flowers: the second is wild, shorter, and prickly-leaved. The picturesque shape of its curling leaves made this a favourite plant with ancient artists, who imitated it in their works; and the Corinthian capital is said to have been imagined by the sculptor Callimachus from seeing its leaves curling above a flower-basket left on a maiden's tomb. There is another acanthus mentioned, Geo. ii. 119, as an evergreen bearing berries: this is the 'acacia Nilotica' of Linnaeus. Some suppose a third acanthus, a kind of prickly broom, to be meant in Geo. iv. 123; Aen. i. 649: but this is doubtful. Mollis renders the *ὑγρὸς ἄκανθος* of Theocr. See Ecl. ii. 50.

46. Geo. iv. 510. Damoetas describes his cups more slightly, as setting less value on them than Menalcas on his.

48. Some render 'si ad vitulam spectas,' *if you look at them compared with the heifer*: but quite as good is, *if you look at the heifer.* ‖ Laudes. Why Subjunctive? Gr. § 206, 1, a.

49. Numquam hodie &c., *you are not going to get off this day*, a phrase expressing positiveness. Aen. ii. 670, numquam omnes hodie moriemur inulti. It is from Naevius, and occurs in the comic poets.

50. Vel qui venit. Menalcas begins his sentence, and just at the moment sees Palaemon coming, whom he offers to take for umpire. No critic has seen, what seems certain, that this verse should be constructed with the next, a comma standing after Palaemon. The certainty results from the consideration that tantum (=dummodo) with a subjunctive verb forms a protasis. See ii. 28, where the apodosis is 'imitabere;' iii. 53, where it is 'fugio:' here 'efficiam' is the apodosis. *Be but our umpire—aye, even Palaemon, who is now approaching—I'll effectually prevent you from challenging anybody to sing in future.* ‖ Efficiam . . . ne. Gr. § 197 and p. 448.

52. Quin age, siquid habes, *come on then, if there's anything in you.*

53. Nec quemquam fugio. Some, referring to l. 49, render, *I shrink from no competitor.* But C. is right in supplying 'iudicem:' *I object to no umpire.*

54. Tantum sensibus imis reponas, *do you but store in your inmost feelings*, i.e., *consider with your most careful judgment.* Gr. § 224.

59. Alternis: und. carminibus. The law of amoebean song is that the second singer shall reply to the first in the same metre, the same number of verses, and with sufficient parallelism of subject-matter. The subject may be varied by the first singer every time if he chooses. The second tries, if possible, to excel the first on the same topic. Thus,

when Damoetas has flattered Pollio as a patron of poetry, Menalcas flatters him as himself a poet.

60. H. W. L. R. &c., make 'Musae' gen. sing.; F. C. Br. put comma before it, as a vocative, which is supported by Theocr. xvii. 1; but Cic. de Leg. ii. 3, rendering Arutus, has, 'ab Iove Musarum primordia:' thus there is support for both constructions. We now adopt the genitive.

61. C. supposes 'colit' to mean *impregnates and makes fruitful*: K. *loves*: F. *cares for*: H. *inhabits*, which is surely Virgil's meaning. Ecl. ii. 62; Aen. i. 15.

63. Laurī et. See l. 6, and Virg. Prosody.

66. Ignis, ignes, ardor, Venus (l. 68), deliciae, vita &c., are terms for the object of love, as, in Engl. flame, goddess, darling, love, life &c.

67. Delia, another favourite of Menalcas, by some taken as Diana.

69. Congessere: und. nidum, *have built*.

71. Altera: und. decem mala.

72, 73. The former verse is usually taken separate, as an exclamation; but the two may be well connected in construction; O venti, referatis ad divom aures partem aliquam (eorum) quotiens et quae (=quae totiens et talia) Galatea nobis locuta est: *O winds, may ye report to the ears of the gods some portion of the frequent and fond words Galatea spake to me.* He would have the vows reported to the gods, that the gods may exact their fulfilment. This is better than to suppose, as most do, that Damoetas considers Galatea's words delightful enough to charm the gods. Ecl. viii. 19, quamquam nil testibus illis profeci.

77. Faciam &c. The verb facio (= ἔρδω or ῥέζω) often means, *to sacrifice*, and is here constructed with Abl. materiae, as 'immolo' by Hor. C. i. 4. 11, in umbrosis Fauno decet immolare lucis, seu poscat agna, sive malit haedo. 'Facere pro frugibus' implies the Ambarvalia, a festival in which prayers were offered for a good harvest. This was a season of abstinence; but birthdays were devoted to amusement. Therefore Damoetas asks Iollas to send Phyllis on his birthday.

79. This passage is variously explained: (1) Menalcas is supposed to answer in the person of Iollas: *and spake a lengthened 'farewell, farewell, handsome Iollas.'* So J. F. K. C. and Wagner, in his first edition. But it is difficult to suppose that in this sole place Menalcas should quit his own character; and it is also at variance with l. 107, where he offers to yield Phyllis. (2) L. supposes Phyllis to weep at the departure of Menalcas, and to say loudly (longum = Greek μακρά), *farewell* &c., so that Menalcas may hear her indifference to Iollas, though he is handsome. This is too strained. (3) W., in his last edition, differs from L. only in rendering 'longum vale' *a long farewell* and making 'formose' somewhat ironical. But, if Phyllis is going to follow Menalcas, why should she weep? Nor is the irony pleasing. Furthermore, she appears to be still with Iollas. We adopt another interpretation. Damoetas having addressed Iollas, there is parallelism in Menalcas doing the same. In that case, the words 'formose, vale, vale,' will apply to Menalcas, who tells Iollas what Phyllis said to him at his departure. Of the three versions of 'longum' any would make sense in this interpretation; but, if 'longum' is not a part of Phyllis's exclamation, we must write, et longum 'formose vale, vale,' inquit, Iolla: *and she uttered a long-drawn 'farewell, farewell, my beautiful one,' O*

Iollas. Menalcas is represented (l. 7, 33) as 'formosus puer,' like Alexis in Ecl. ii. We find this view supported by Bencist.

80, 82. Triste. Dulce. See Gr. § 113, 4.

84. Polio. Ecl. iv. C. points out the pains taken to elide the vowel, though Hor. ventures to shorten it, C. ii. 11, 14. ‖ Quamvis est. Indic. because objectively true.

85. The heifer and bull are probably meant as sacrifices to be offered when Pollio shall visit the singer. Virgil has himself in view.

86. Nova carmina, *poems of a new kind.* Ecl. iv. 12 (note).

87. Petat . . . spargat. On the mood see Gr. § 206, 1, d.

88. Gaudet; und. venisse. These lines are admirably interpreted by Ladewig: 'May the admirer of Pollio's genius attain Pollio's eminence in literature; may he, to speak allegorically, reach the Arcadian dream-land of poets, where every tree streams honey, and every bush bears spice. On the other hand, may the admirer of such wretched scribblers as Bavius and Maevius in vain try to gain any eminence; may he throw away his labour like those who, proverbially, yoke foxes to the plough, and bring he-goats to the milk-pail.'

89. Rubus, *bramble* or *raspberry.* ‖ Amomum, an unknown spice.

96. Reice, syncope for reiice, *drive back.* The term belongs to herdsmen. See Plaut. Pers. ii. 5, 18.

102. His certe, i.e. his agnis saltem. W. C. explain 'neque amor' as 'ne amor quidem.' But a note of Donatus on Ter. Eun. ii. 2, 33 suggests a possibility that the true reading is, Hi certe, neque amor causa est, vix ossibus haerent, *these at all events (and love is not the reason) hardly cleave to their bones.* Munro, with Heinsius, adopts this.

103. The belief in the power of the evil eye of an envious person to injure what it looks on, is one of the most ancient and universal superstitions of mankind. Hor. Epist. i. 14, 37. The same power is ascribed to the tongue: Verg. Ecl. vii. 28; Catull. vii. 13.

104. Apollo, as god of divination. C.

105. Virgil is said by Philargyrius to have explained this riddle as implying that Caelius, a Mantuan spendthrift, had died so poor that the spatium (in viam) of his road-side tomb was only three ells. The ellipsis of 'quam' after 'plus' or 'amplius' is very common.

106. Inscripti nomina. As this accusative after a passive participle differs from most Virgilian instances, its principle may be usefully explained. Either of the following constructions is good: 'inscribo flori nomen,' or 'inscribo florem nomine,' the passive of which is 'inscribitur flos nomine.' The construction 'flores inscripti nomina' is therefore mixed, the accus. being borrowed by a daring license from the first-mentioned construction to replace the abl. in the second, as if 'inscribo' took double accus., like 'doceo' or 'rogo.' It resembles the following: Liv. xxvii. 37, septem et viginti virgines, longam indutae vestem . . . ibant; Tac. Hist. iii. 24: Domitianus aram posuit, casus suos in marmore expressam. Gr. § 123.

107. Flores. A resemblance of the name of Αἴας, Ajax, was imagined in the petals of the hyacinth, whence Theocritus calls it ἀ γραπτὰ ὑάκινθος, x. 28. Some suppose the figure to be Υ, the initial of the name Ὑάκινθος itself. But Ovid, in his tale of this youth, says that AI is found in the flower, expressing Apollo's lament for the death of

Hyacinthus, Met. x. 215: and again he says it represents the name of Ajax, Met. xiii. 398. See Soph. Aj. 370.

109, 110. Et quisquis &c. We have never seen any rational explanation of the ms. text in l. 110, 'aut metuet . . . aut experietur.' Believing the scribes to have erred from a tendency to assimilate the two particles and the two verbs, we read 'haut metuet, dulcis aut experiatur amaros;' rendering: *You deserve the cow, and so does he and every man who shall not dread love-suits, find he them sweet or bitter.* The sentiment is expressed by Sir Philip Sidney:—

> 'Faint amorist! what, dost thou think
> To taste love's honey, and not drink
> One drop of gall? or to devour
> A world of sweet, and taste no sour?'

See ll. 72—75, 81. It has been objected to this view that 'sive' is required rather than 'aut.' Normally that is so: but we think a poet in such a place could venture to use 'aut.' Comp. Aen. xii. 686, and Ribbeck's reading of Aen. ix. 283.

111. Palaemon had brought some slaves to open the meadow-sluices. He now desires that they be shut. Probably the three speakers are free shepherds.

(Parallel passages.) The 4th, 5th, and 8th Idyls of Theocritus are those principally imitated; but passages occur borrowed from others also. ‖ 1. Theocr. iv. 1 &c. ‖ 3. Theocr. iv. 13. ‖ 5. Theocr. iv. 3. ‖ 25. Theocr. v. 5 &c. ‖ 28 &c. Theocr. viii. 11 &c. ‖ 30. Theocr. i. 25. ‖ 37. Theocr. v. 104. ‖ 39 &c. Theocr. i. 29 &c. ‖ 43. Theocr. i. 59. ‖ 45. Theocr. i. 30, 55. ‖ 49. Macrob. Sat. vi. 1. ‖ 50. Theocr. viii. 25; v. 61. ‖ 51. Theocr. v. 44. ‖ 54. Theocr. v. 68. ‖ 58. Theocr. ix. 1. ‖ 59. Theocr. viii. 61. ‖ 60. Arat. i.; Theocr. xvii. 1. ‖ 61. Theocr. v. 80 &c. ‖ 64 &c. Theocr. v. 88 &c. ‖ 68. Theocr. v. 96. ‖ 70. Theocr. iii. 10. ‖ 80. Theocr. viii. 57 &c. ‖ 82. Theocr. ix. 31; Verg. Geo. iii. 300. ‖ 91. Lucian. Demon. 28. ‖ 93. Theocr. xv. 58. ‖ 97. Theocr. v. 146. ‖ 100. Theocr. iv. 20. ‖ 102. Theocr. iv. 15. ‖ 109. Theocr. vi. 46. ‖ 111. Verg. Geo. i. 106 &c.; Catull. lxi. 231.

ECLOGUE IV.

(Introduction.) Few Virgilian questions have been more keenly debated than the occasion and scope of this poem, the merits of which bear small proportion to the pains which have been lavished on it. The notice of a prophecy connecting the regeneration of the world with the birth of a child, at a date only forty years before the Christian era, and the resemblance some passages bear to some in Isaiah, form a remarkable coincidence, it is true, but probably a casual one. The remembrance of a golden age or paradise lost by sin, and the hope of its future restoration, were traditions common to Semitic and Pelasgian nations; and most of the images describing these were also common; as the

harmlessness of lions and serpents, for instance. Horace (Epod. 16) describes the Islands of the Blest in language often resembling that of Virgil in this Eclogue. If any of their imagery was derived from Hebrew sources, it must have been through the channels of Greek poetry. But who is the boy spoken of by Virgil? Dean Merivale (Rom. Hist. ch. xxvii.) follows Heyne in considering this boy a purely mythic creature of Virgil's imagination. Far more probable is it that Virgil's imagination was captivated by the subject of the reviving golden age (see Ecl. iii. 89), and that, being at the same time desirous to dedicate a poem to his patron and benefactor Pollio, then consul, he ventured, with flattery at once daring and delicate, to associate with the golden age, not only Pollio's consulship, but the birth and future life of an infant, whom Pollio would understand to be his own child, though the poet, for politic reasons, refrains from actually declaring his parentage. Thus Virgil is enabled to compliment Pollio, not only as the consul of the year, but also in the language of l. 17, and l. 26: while the words deum, divis, heroas, ll. 15, 16, must be understood of Octavianus and his leading partisans, whose φθόνος is thus diverted from Pollio. This interpretation is supported by Mr. Campbell's opinion. If it be said that the word 'reget' (l. 17) is too strong for the son of Pollio, we reply, that Virgil speaks of the son of the consul, and of such rule as a consul might exercise; for the consulate was not yet distinctly understood to be a mere title of honour, conferred by an imperial tribune. Pollio had two sons, one of whom, afterwards C. Asinius Gallus, was born about this time, and is said by Servius to have claimed, in conversation with Asconius Pedianus, the honour of being Virgil's 'nascens puer.' He was sometimes, Tacitus says, thought of by Augustus for successor, and ultimately fell a victim to the jealousy of Tiberius. The date is B.C. 40, A.U.C. 714, when the treaty was made between Octavianus and Antonius. Respecting the prophecy, see note on l. 4.

(Outline) Pastoral Muses, elevate your tone in a consul's honour. The new world-cycle, foretold by the Sibyl, is about to commence with the birth of a heaven-born child. Speed his birth, Diana; for it happens in the cycle of thy brother Apollo. He will begin life in thy consulship, Pollio, when civil wars shall end. He will live with gods and heroes, and imitate his sire. In thy childish years, O boy, earth will bloom with flowers and spices: noxious animals will cease. In thy boyhood, grains and fruits and honey will freely abound, but labour and commerce and war will not be at an end. In thy manhood there will be no more commerce, no more toil: everything useful will grow spontaneously. The Fates speed these times. Enter on thy career, boy; all things rejoice in thy generation. May I live to celebrate thy acts: neither Orpheus nor Linus shall surpass my songs. Pan himself shall yield to me. Smile on thy mother, child; only they, whom parents have smiled on, have reached the divine state.

(Notes.) 1. Sicelides (N. Sing. Sicelis, f.), *Sicilian*, mean pastoral Muses; Sicily being the land of Theocritus and shepherd-song.

2. **Myrica**, Gr. μυρίκη, *tamarisk tree* (tamarix Gallica).

3. **Silvas**, *woods*, used to express pastoral poetry. Ecl. i. 2. Virgil imitates Theocritus, who in many of his idyls quits pastoral for historic and mythic subjects.

4. Cymaei. Cymaeus for Κυμαῖος. The Latin prose form is Cumanus. Cymaean song means the prophecy of the Sibyl of Cymae or Cumae. ‖ The superstition of Σιβύλλαι, Sibyls, or prophetic women, connected with the worship of Apollo (Loxias, god of divination), passed from Greece to Italy. Aen. vi. Many such women were assigned by mythology to various abodes, where they were supposed to reside and deliver oracles. Of Grecian Sibyls the most renowned was the Erythraean, at Erythrae in Ionia: of Italian, Albunea, the Tiburtine; and Amalthea, the Sibyl of Cumae, near Naples. The legend of this Sibyl, who brought oracles to Tarquinius Superbus, is told by Livy. Of Sibylline oracles there was always a large number floating in traditional circulation, and many were fabricated from time to time. The political changes and miseries of the civil wars would naturally create a demand for this kind of literature, and draw public attention to those prophecies which contained a promise of better times. One of these Virgil uses for the purpose of this poem, from which alone its general import may be determined. It represented the world and its inhabitants as having passed, since creation, through a series of changing cycles, together constituting a Great Year; at the close of which (when sun, moon, and planets should all be found in the same places they filled at the creation of the world) would commence a new Great Year, to revolve through a series of similar cycles. The past cycles had been, according to Hesiod, (1) the Saturnian or golden age; (2) the silver age; (3) the brazen age; and (4) the iron age. But the Sibylline oracles are said to have made the Great Year one of ten cycles, the last being that of the Sun-god, or Apollo. Virgil imagines that the first Great Year is about to end with the termination of the civil wars, and such termination he will suppose to be achieved by the treaty made at Brundisium. B.C. 40, between Octavianus, Antonius, and S. Pompeius, under the mediation of Maecenas and Pollio. The new Great Year would begin with a new golden age. That Virgil had already thought of this tradition appears from Ecl. iii. 89. He now adopts it as a suitable compliment to his patron Pollio, on his becoming consul immediately after the Brundusian treaty. And as the prophecy probably spoke of the birth of some great regenerator (this being a hope spread throughout the world, and, we may well believe, having its root in the Messianic tradition), Virgil rather ventures to hint, than openly to declare, that this infant is none other than Pollio's new-born son. With this supposition, duly explained by the politics of the time and the personal relations of the leading men, the whole poem is in harmony, and we may therefore deem it true. Catalogues of Sibyls, and passages of their current oracles, are given by Lactantius, i. 6, vii. 24; and those who wish to see how far pious error could go in giving a mystical meaning to the several parts of this poem, may read the nineteenth chapter of Constantine's Speech, *τῷ τῶν ἁγίων συλλόγῳ*, appended to the life of that Emperor by Eusebius.

5. Ab integro, *afresh*.

6. Virgo = Astraea, or Justitia, Goddess of Justice, fabled to have quitted earth in the iron age; Ovid. Met. i. 149; Verg. Geo. ii. 474. ‖ Redit et virgo, redeunt &c. = (as W. and C. justly say), redit et virgo et &c. See Aen. vii. 327; viii. 91; xii. 548; especially xi. 171.

7. Nova progenies. Commentators render '*a new race of men*.' And

so Constantine took it, rendering *νέων πλῆθος ἀνδρῶν*. They thus identify it with gens aurea in l. 8; and this is perhaps better than to say that 'nova progenies' is the 'nascens puer' himself.

8. Quo, *by whom*, i.e. as leader and first-fruits of the new golden age. Munro takes it as='quo nascente,' *by whose birth, whereby.*

10. Lucina: here Diana Lucina, presiding over childbirth, Εἰλείθυια. Hor. Carm. Saec. 14. Juno was more usually invoked as Lucina.

11. Decus hoc aevi inibit. Nearly all the comm. explain 'decus aevi' as 'decorum aevum:' *this noble age will commence.* But 'decus' is often applied to persons, and often connected with a gen. objective, and 'ineo' is more frequently used of persons than of things. Hor. C. i. 32, 18, decus Phoebi; Carm. Saec. 2, lucidum caeli decus; C. iii. 16, 20, Maecenas equitum decus:—inire magistratum, munus, formam vitae, somnum &c.; but here absolutely *to commence* (*life*). It is therefore better to explain 'decus hoc aevi' of the boy, *this ornament of the age*, by which 'ille,' in l. 15, obtains a nearer reference, and the whole train of ideas becomes more connected and clear.

12. Polio. C. Asinius Pollio (in anc. form 'Polio'), born B.C. 75, Quaestor B.C. 54, attached himself to the party of Caesar, and, after the victory of Munda, received from him the province of Spain. After Caesar's death, he first favoured a free commonwealth, but soon attached himself to Antonius, for whom he negotiated the treaty of Brundisium, just before his consulship. As proconsul, he defeated the Illyrian tribe of Parthini: Ecl. viii. 5–13. He then acquiesced in the sway of Octavianus, but took no further part in active business. He was a scholar and patron of scholars, an historian and a poet, writing tragedies and, perhaps, an historical poem in Iambic Senarii: Hor. Sat. i. 10. 42. Polio regum facta canit pede ter percusso. See C. ii. 1, where Horace addresses him as 'insigne maestis praesidium reis et consulenti, Polio, Curiae, cui laurus aeternos honores Dalmatico peperit triumpho.' He founded the first public library at Rome, and died A.D. 5. At the time when he governed Gallia Transpadana as legate of Antonius, B.C. 41, he had protected Virgil, and interceded with Octavianus to save his land from being assigned to the veterans. Hence the poet's gratitude, expressed in Ecl. iii. and iv. It is easy to see why Virgil has made his allusions in this eclogue somewhat obscure. Pollio, having been an adherent of Antonius, and opposed to Octavianus, though not very actively, in the Perusian war, was no great favourite of that emperor and his partisans. The poet feared therefore to injure his patron and himself by too open flattery, and for this reason he both left the child's parentage in obscurity, and tried to propitiate the ruling powers at Rome by giving them such titles as 'divi' and 'heroes,' l. 15.

13. Te duce &c. These verses, and the words, pacatum patriis virtutibus, in l. 17, imply the exertions of Pollio to conclude peace between Octavianus, Antonius, and Sextus Pompeius. The word 'scelus' implies the crimes of civil war, as in Hor. C. i. 2. 19, cui dabit partis scelus expiandi Juppiter?

14. Inritus (non ratus), *unfulfilled, nullified*: inrita (facta), *by their abolition.*

19. Baccar, a plant, which C., with Fée, makes the *foxglove.*

20. Colocasium, *Egyptian bean* (külkas). ‖ Acanthus. Ecl. iii. 45.

21. Ipsae, *of their own accord*. So 'ipsa,' l. 23.

23. Blandus, *smiling*.

24. Fallax. Geo. ii. 152.

28. Molli, *nodding*. Ecl. ii. 50.

30. Roscida. An old legend made honey a dew from heaven, gathered by bees from flowers. Geo. iv. 1.

31. Fraus, *guilt, sin*. ‖ Suberunt, *will lurk*.

32. Thetis, the sea-goddess, put for *the sea*, as Doris in Ecl. x. 5.

34. Tiphys, the helmsman of the ship Argo.

35. Altera bella, *a second series of wars*.

38. Vector, *passenger*. ‖ Pinus, the tree which supplies timber, put for the *ship* built of it.

42. Mentiri, *to feign, to assume*.

44. Mutabit vellera, *will change the colour of his fleece*. ‖ Murex, the shell which yielded purple dye, put for *purple*. ‖ Lūtum, *woad*, a plant yielding a yellow dye.

45. Sandyx, *scarlet*, a mineral yielding that colour.

46. Talia saecla currite, *glide through generations like these*: the address of the Parcae to their spindles; Aen. iii. 191, currimus aequor. Virgil imitates Catull. lxiv. 326.

47. Numen, *decree, appointment*; Aen. ii. 123.

49. The usual interpretation of this line is *dear scion of gods* (i.e. planted and protected by gods), *mighty germ of Jupiter* (i.e. sown and guarded by Jupiter). But Munro explains, *dear shoot of a divine breed, mighty germ of a future Jupiter*: i.e. child that is to be the first of a new divine race, and in whom is seen the embryo from which the Jupiter of the new golden age will be developed. The classical meanings of 'suboles' and 'incrementum' are better sustained in this explanation, which we therefore accept, though it seems to carry the idea of the new cycle and its infant hero to a very daring height.

50 &c. These verses describe the emotion of the material universe at a deity's coming. See Psalm lxviii. 8; cxiv. 7; Callim. Hymn. Apoll. 1; Verg. Aen. iii. 90; vi. 256. ‖ Aspice &c., *behold the universe bowing with its vaulted mass*.

51. Terrasquē tractusque. See Virg. Prosody.

53. With Ribbeck we read 'tum,' but 'vincet' in l. 55.

54. Spiritus, und. tantus, *as much inspiration as*; Hor. C. iv. 6, 29.

56. Huic, i.e. Orphei; huic, i.e. Lino. ‖ Adsit, *assist*. Adsum is a term in Roman law for attendance in court to advocate the cause of a client or friend; but it is also used, as here, of assistance given by deities (praesentes divi), as Hor. Epod. 5, 53, nunc, nunc adeste.

57. Orphei = Ὀρφεῖ, dat. s. of Ὀρφεύς.

59. Arcadia. Pan was the tutelar god of Arcadia.

60. Risu. It is questioned whether the child is desired to recognise his mother *by her smile*, or *with a smile*. The latter is true; and the infant's smile is supposed to be enticed by that of his parent (see l. 62), not, as C. would have it, the mother's by that of the infant.

61. Fastidia, *sickness, loathing*.

63. Virgil, as C. observes, has Hercules in mind, of whom it is said, μετ' ἀθανάτοισι θεοῖσι τέρπεται ἐν θαλίῃς καὶ ἔχει καλλίσφυρον Ἥβην. It is also probable that he was thinking of that hero's infancy, as described by Theocritus in his 24th Idyl, called Heracliscus.

(Parallel Passages.) 1. Mosch. iii. 8. ‖ 18. Isai. xxxv. 1. ‖ 21. Isai. xi. 6. ‖ 27. Isai. lv. 13. ‖ 37. Hes. Ἔργ. 223 &c.; Hor. Epod. 11, 41. ‖ 47. Ciris, 124. ‖ 49. Ciris, 397. ‖ 51. Verg. G. iv. 222. ‖ 59. Catull. Ep. 219. ‖ Pope, in his Messiah, has imitated parts of this Eclogue.

ECLOGUE V.

(Introduction.) Two shepherds, Menalcas and Mopsus, meet, and after mutual courtesies, agree to sing of the deceased Sicilian shepherd Daphnis. Mopsus first chants the Lament, and Menalcas follows with the Deification. They interchange gifts at the close. It has been commonly supposed that this poem is allegorical, and the prevailing opinion has been, that Daphnis represents C. Julius Cæsar, assassinated B.C. 44, who received divine honours by order of the triumvirs. B.C. 42. If this were certain, we might well believe that Virgil wrote the Eclogue at the instance of Pollio, to please the Caesarian party, and especially to conciliate Octavianus. But we admit, with Keightley, that the Eclogue contains no internal evidence of such an origin, no allusion distinctly pointing to Cæsar. If it has this meaning, the poet has carefully veiled it; and the question must remain unsettled. In order of composition Eclogue V. follows II. and III., to which it refers (l. 86—7, where Virgil identifies himself with Menalcas), and goes before I. In poetic elevation and melody it surpasses all three. Note particularly ll. 20—35, 45—47, 56—64, 81—84. Daphnis being Sicilian, we must lay the scene on the mountainous coast (l. 83) of Sicily.

(Outline.) *Me.* Shall we sit in the shade and sing, Mopsus? *Mo.* In the shade, Menalcas, or in this cavern. *Me.* Amyntas alone pretends to rival you. *Mo.* What if he pretend to rival Phœbus? *Me.* Choose your theme, then; love, or praise, or invective. *Mo.* Nay, I have another song, lately written out and set to music. See if Amyntas can match it. *Me.* Amyntas is no match for you. But hist; we are in the cave. *Mo.* 'The Nymphs mourned Daphnis, while his mother in agony denounced the cruelty of the gods. All nature mourned him; tame creatures and wild. Daphnis taught the shepherds Bacchic rites. In losing thee, Daphnis, we lost our grace and glory, we lost our tutelar deities. Our fields and gardens lie desolate. Pay the last honours to Daphnis, ye shepherds; rear a tomb for him with an epitaph.' *Me.* Sweet is your song, minstrel; you are a second Daphnis. Now will I sing how Daphnis was rapt to the stars. *Mo.* A welcome song: I have heard its praises from Stimichon. *Me.* 'Daphnis is now a bright denizen of Olympus; the rural deities and shepherds exult. He bids all cruelties cease. The mountains, rocks, and woods proclaim him a god. Be propitious to thy friends, Daphnis; here are altars for thee and Phœbus. I will offer thee milk and oil each year; I will celebrate thee with the best wine and song and dances at our Nymph-feasts and Field-feasts. Thy honours shall be everlasting: vows shall be paid thee as to Bacchus and Ceres.' *Mo.* Sweeter your song than breeze or streamlet. *Me.* Accept this pipe, to which I tuned my

best songs. *Mo.* Accept this crook, which I refused to the beautiful Antigenes.

(Notes.) 1. Bonus, Gr. *ἀγαθός, skilled,* having the infinitives 'inflare,' 'dicere,' dependent on it.

4. Maior, und. 'natu,' *elder.*

5. Incertas Zephyris motantibus, *chequered with the restless fanning of the west winds.*

6, 7. Aspice &c., *see how the silvan vine has festooned the cave with its thin clusters.* ‖ Rarus, opposed to 'densus,' may be applied either to things which appear at intervals, *scanty, sparse,* as 'rara aedificia;' or to that of which the parts are not compact, *thin, loose,* as 'rarae crates.' Most have taken it here in the former sense; but the latter is preferable. The straggling clusters of the wild vine (labrusca) are opposed to the compact bunches of the grape-vine.

10. Siquos &c. The genitives here are all objective. Phyllidis ignis (amores) = carmina amatoria ad Phyllidem. Iurgia Codri = carmina Codrum obiurgantia. *If you have any love-strains to Phyllis, or eulogies of Alcon, or satires on Codrus.* The scholiasts tell us that Codrus was a poet hostile to Virgil; Ecl. vii. 22. Some call him Cornificius.

13. Immo = *μὲν οὖν,* corrective particle: *nay but; nay rather.*

14. Modulans alterna notavi. The precise meaning of these words is doubtful. L. imagines 'alterna' to mean amoebean, as elsewhere. But there is no trace of amoebean arrangement in the song of Mopsus. We must suppose, probably, that, as he played the air, he paused at intervals to mark the notes on the words he had written. *And marked them at intervals as I played the tune.*

15. Ut certet. Ut is not necessary, but improves the rhythm.

16 &c. The unimportant willow *is like* in its leaf to the valuable olive, and the lowly and brittle Celtic nard (saliunca) to the beautiful and flexile rose; but in other respects there can be no comparison.

21. Flebant. The initial spondee represents melancholy feeling.

22. With Munro we take 'complexa' as finite (est), rendering atque &c., *and cries out upon the cruelty of gods and stars.* But F. C. L. take atque . . . atque = et . . . et with an emphatic power; making 'complexa' a participle; so Hand, Tursell. i. 510; see Tibull. ii. 5, 73; Sil. i. 93. ‖ Astrology, received from the East, ascribed great influence to the stars on human destiny; Hor. C. ii. 17, 29; Epist. ii. 2. 187. ‖ Mater. A nymph bore to Mercury in Sicily that Daphnis who (as Ca. says) represents the ideally perfect shepherd. He is fabled to have learnt music from Pan, and to have civilized the shepherds, introducing among them the Liberalia or rites of Bacchus.

27. Poenos. A purely ornamental epithet.

29. Subiungere tigres. In order to represent at the Liberalia the mythic acts ascribed to the god himself.

30. Thiasus, *a sacred company, choir,* from *θεός.* See Eurip. Bacch. ‖ Induco (properly 'in scaenam'), *to introduce, exhibit.*

31. Hastas. The thyrsus was a pointless spear wreathed with vine-leaves.

35. Keightley remarks the impropriety of uniting a purely Italian and a purely Greek deity. But Virgil blends the mythologies at pleasure;

Geo. iii. 1, te quoque magna Pales et te, memorande, canemus, Pastor ab Amphryso (i.e. Apollo Nomios). The deities are said to lose their interest in rural scenes on the death of Daphnis.

36. Grandia hordea, *large barley seeds.* See Geo. i. 197—9. ‖ Sulcis. Dative with 'mandavimus.' Supply 'ex eis' with 'nascuntur.'

40. Inducite fontibus umbras, *crown the fountains with shade.* Tombs were often placed near fountains, and shrubs planted to overshadow them.

46. Per aestum, *in sultry weather.*

48. Magistrum, i.e. Daphnis.

52. R. boldly reads Daphnĭm with -ĭm unelided.

63. Intonsus, *unshorn*, i.e., *unlopped, shaggy.*

64. 'Deus, deus ille, Menalca.' The cry of the woods and mountains.

66. Altare (comp. alveare), properly the stand of an 'alta (ara),' neut. of an adj. altaris: a high altar for victims, as distinguished from the turf 'arae' for unbloody offerings.

67. Bina, two on each 'ara;' but in l. 68 'duo' implies one on each.

71. Ariusia vina, *Chian wine*, so called from a district in the isle of Chios. It was no doubt luscious and expensive, hence 'novum nectar,' *a novel liqueur*, and kept in 'calathi,' which we surmise to mean 'cadi' enclosed in wicker work, like the modern maraschino of Zara and aleattico of Tuscany. See Geo. iii. 402.

72. Lyctius, *of Lyctus*, a city in Crete.

75. Lustrabimus agros, *make our circuit of the fields.* The Ambarvalia, or sacrifices offered by Italian farmers for a good harvest, are here referred to; Geo. i. 338. Nymph-feasts were not Italian; but Virgil's scene is Sicilian.

80. Damnabis votis, *shall condemn to pay forfeit vows.* A deity, having granted a prayer accompanied with a vow, is said, through his priest, to oblige the person benefited to pay what was vowed. The phrase is 'damnare voto,' or 'voti.'

85. Ante, *first.* ‖ Cicuta. Ecl. i. 2, note.

90. Paribus nodis atque aere. Probably the knobs are natural, and the brass in rings; but some make nodis atque aere = aereis nodis.

(Parallel Passages.) 1. Theocr. viii. 4. ‖ 3. Theocr. i. 22. ‖ 7. Hom. Od. v. 69. ‖ 16. Theocr. xii. 3; v. 92. ‖ 27. Theocr. i. 71; Mosch. iii. 23. ‖ 32. Theocr. viii. 79. ‖ 40. Virg. Ecl. ix. 19. ‖ 42. Theocr. xxiii. 43. ‖ 43. Theocr. i. 120; ix. 1. ‖ 67. Theocr. v. 53. ‖ 70. Theocr. vii. 65. ‖ 72. Theocr. vii. 71. ‖ 77. Hes. Scut. 393. ‖ 83. Theocr. i. 7. ‖ 85. Theocr. vi. 42; vii. 43. Compare generally the first Idyl of Bion and the third of Moschus.

ECLOGUE VI.

(Introduction.) It is probable that Varus, to whom this eclogue is addressed (see Ecl. ix.), had invited Virgil to write an epic poem on the civil wars. Virgil feigns that, when he sought to obey this request, he was warned by Apollo to confine himself to humbler subjects. He would therefore content Varus with the dedication of this eclogue, in

which he imagines the woodland deity Silenus, the foster-sire of Bacchus, surprised by two shepherds, and compelled to sing. The subjects of his song are cosmogony and mythology, and, in treating these, Virgil covertly shows how well he could write in the epic style, were his time come and his subject chosen. Horace makes a like apology, and gives the same hint, Sat. ii. 1, 15. Virgil had learnt from Lucretius to value physical science as a poetical subject, and the myths he probably drew from the same Greek sources which afterwards supplied Ovid with the subject-matter of his Metamorphoses, as the Ἑτεροιούμενα of Nicander, for instance. In l. 64 &c., he introduces a compliment to his friend, the ill-fated poet, Cornelius Gallus. In poetical merit this eclogue is not inferior to the fifth. The first twelve verses are exquisitely graceful; those which follow, 13—22, are picturesque; ll. 31—40 are in Virgil's noblest style; and the last five have great beauty.

(Outline.) My first songs were pastoral; and when I tried higher themes, Apollo bade me desist. You will find greater bards to praise you, Varus; meanwhile accept a rural strain: your name will make it welcome to Apollo. Chromis and Mnasyllos found Silenus sleeping in a cave; and seizing him with the help of the nymph Aegle, they exacted an often-promised song. He sang, while charmed Nature was listening, how the world was formed by the fortuitous collision of atoms, and gradual redistribution of elements; how the sun, plants, and animals arose; how the human race sprang from stones; how the vulture gnawed the thief Prometheus; how Hylas was lost; how Pasiphae was enamoured of the bull; how sad her case, and what complaints she uttered. He sang the maiden who admired the golden apple, and the sisters of Phaethon changed into alder-trees. He sang of Gallus introduced by a Muse to the old bard Linus, who gave him Hesiod's pipe. He sang the changed forms and fates of Scylla, Tereus, and Philomela. All the songs which Phoebus once sang, he repeated, till the evening-star climbed the listening heaven.

(Notes.) 1. Syracosius, Συρακόσιος, Syracusan, i.e. *Sicilian*. Ecl. iv. 1.

2. Thalea. Poets name one Muse as representing all. Thus Horace invokes Calliope, Clio, Euterpe, Melpomene, Polyhymnia, and Thalea. This last is specially the Bucolic Muse.

3. Cynthius = Apollo, who had a temple on mount Cynthus in Delos.

5. Deductus, i.e. tenui filo, *thin-spun = slender, modest*: opposed to 'pingues oves,' πίονα μῆλα.

6. Supersum, *to abound*: 'super tibi erunt' (by tmesis), *you will have bards more than enough*.

13. Pierides, Muses, so called from Pieria, a district of Macedonia.

15. Iacchus, i.e. Bacchus, the god of wine, for *wine* itself.

16. Procul, *at a little distance*. ‖ Tantum, *just*.

17. Cantharus, a large drinking-cup or *can*, shaped like the body of a beetle (κάνθαρος), and having a handle. It would seem that the handle hung loose in the hand of the sleeping god. Thus 'attritus' does not mean 'bruised,' but *well-worn* by use.

20. Supervenio, *to come after, come upon*. But why 'timidis?' The swains had just seized and bound Silenus, showing, therefore, no timidity as regards him. It is probable that the adj. expresses a momentary

alarm caused by the sudden appearance of Aegle. Thus supervenit = ἐφίστηκε, *appears suddenly, surprises*, timidis, *the alarmed swains.*

21. Iam videnti, *when he was now awake*; Ecl. i. 29.

24. Satis est potuisse videri. Some have supposed, as early as Servius, that these words mean, *it is enough that I can have been visible*; i.e. you ought to be satisfied with seeing a deity. But this would require 'videre.' W. rightly renders, *it is enough to seem to have had the power*, i.e. *you may be satisfied with having appeared able to bind me.*

26, 27. Aliud mercedis = alia merces. ‖ In numerum, *to the measure.*

30. Rhodope, Ismarus; mountains of Thrace. ‖ Orphēa, disyll.

31, 32. Magnum per inane, *through the vast void.* ‖ Semina. Virgil adopts the theory of Epicurus, already taught in Latin poetry by Lucretius, that the world was formed by the coherence and gradual concretion in space of indivisible particles or atoms (semina), and the subsequent separation of the elements. ‖ Anima, *air.*

35. Tum, to be taken with coeperit. ‖ Durare &c. W., C., and most editors, make 'durare' = 'durescere,' and 'solum' subject of 'coeperit,' perhaps rightly, though others have made 'mundi orbis' the subject, and 'solum' object of 'durare.' Young scholars may be told that 'uti,' *how*, is carried on with 'coeperit, stupeant, cadant,' and that 'cum' has the subjunctives 'incipiant, errent,' as subordinate to the preceding oblique interrogation. ‖ Discludere Nerea ponto, lit., *to shut off Nereus within the sea.* The sea-god Nereus here stands for the water which he inhabits (see vi. 32), and 'pontus' for the space occupied by sea; and the sense is, *to confine the sea-waters to a separate domain.*

38. Altius. Nearly all the editors place a comma before this word, and not after, taking it with 'cadant.' W. (approved by Munro) punctuates after, and not before, so as to connect it with 'lucescere.' This may be defended, not only because Virgil has not elsewhere used 'atque' as the second word in a clause, but also by reference to the general sense. See Excursus iii. In the separation of fire and air from earth, both the two former elements seem to rise above earth, but fire at a greater elevation: this fact is represented by the word 'altius,' which compares the position of the sun in respect to the earth with that of the clouds in respect to the earth. ‖ Render 'iamque &c.' *and how after this* (iam) *amazed earth beholds the new sun begin to shine at a higher elevation, while from clouds lifted (to a lower elevation) fall the rain showers.*

41—46. The myths here mentioned are (1) that of Deucalion, a king of Thessaly, and his wife Pyrrha, who, having been saved in an ark from a deluge, which destroyed the rest of mankind, restored the race by throwing stones behind them, the oracle of Themis having directed them to cast back 'the bones of the Great Mother;' (2) that of Prometheus, who, having stolen fire from heaven as a gift to men, was bound on mount Caucasus by Jupiter, while an eagle was appointed to prey upon his liver, which remained inexhaustible; (3) that of Hylas (a youth beloved by Hercules), who, during the Argonautic expedition, was stolen by the nymphs of a stream; (4) that of Pasiphae (wife of Minos, king of Crete), who was enamoured of a bull.

44. Hylā Hylă omne. See Virg. Prosody.

48. The myth of the daughters of Proetus, king of Tiryns, is that, driven mad by Juno, they wandered about lowing like cows.

53. Fultūs hyacintho. See Virg. Prosody.

56. Dictaeus, *Cretan*, from mount Dicte, in Crete.

60. Gortynius, of Gortyna, a town of Crete.

61. Puellam. The myth of the Aetolian maid Atalanta is that, after many suitors had forfeited their lives by failing to defeat her in running, Hippomenes succeeded by throwing in her path one of the golden apples of the Hesperides. These were daughters of Night, who kept the apples in a garden of Africa, on the shores of the ocean.

62. The story of the sisters of Phaethon is, that, weeping for the death of their brother, who was dashed out of the chariot of the sun, they were changed into poplar, or, as Virgil here says, alder trees. But see Aen. x. 190 &c. ‖ Amarae corticis. Virgil makes 'cortex' feminine, against general usage.

64. Permessus, a river flowing from mount Helicon, in Boeotia. ‖ Gallum. Cornelius Gallus, a Roman knight, born in Gaul, acquired by his genius the friendship of Pollio and Virgil. His elegies are lost; those extant under the name of Gallus belong to Maximianus Gallus, an Etrurian. Gallus received from Augustus the government of Egypt; but a report of some rash speeches caused him to be banished; whereupon he committed suicide, aged 40, B.C. 26. See Ecl. x.

65. Aonia, a district of Boeotia, sacred to the Muses. Aonas = Aonios. ‖ Una sororum, i.e. Musarum.

67. Linus. The mythic bard, son of the Muse Calliope, and so half-brother of Orpheus. See Ecl. v. 56.

70. Ascraeus senex. The poet Hesiod, born at Ascra, in Boeotia.

71. Ornos. Virgil ascribes to Hesiod the fabled power of Orpheus.

72. Grynei. At Grynium, in Mysia, Apollo had a grove, temple, and oracle; Aen. iv. 345.

74. Aut: supply 'ut mutatam narraverit' from l. 78. ‖ Scyllam Nisi. Scylla, daughter of Nisus, king of Megara, cut off her father's fatal lock at the instance of Minos. Virgil confounds her with Homer's Scylla (daughter of Phorkys), a sea monster, who seized six sailors of Ulysses, as told in the Odyssey. On this Scylla, who represents a dangerous rock on the Italian coast opposite Sicily, see Aen. iii. 424 &c.

78. Terei. Virgil here brings in the story of the Thracian prince Tereus, whose Athenian wife, to avenge an insult to her sister, slew her son Itys, gave part of his flesh as food to Tereus (dapes), and afterwards threw his head upon the table (dona). The name of Procne is usually given to the wife, Philomela to the sister. Virgil seems to follow the legend which inverts these names. Tereus is said to have been changed to a hawk or hoopoe, Procne to a swallow, Philomela to a nightingale.

80. Quo cursu &c. There is nothing to determine with certainty whether these two lines have for their subject Tereus or Philomela. C. K. take the former view, as we do; F. W. the latter. ‖ 'Quibus alis' will mean, *with wings of what kind*, thus indirectly stating that she or he had been transformed into a bird.

82. Meditante. Ecl. i. 2.

83. Eurotas. Virgil alludes to the legend of Apollo lamenting the death of the Spartan youth Hyacinthus, whom he killed by a quoit on the banks of the Eurotas.

(Parallel Passages.) 3. Hor. C. iv. 15, 1 &c. ‖ 31. Apoll. Rh. i. 496; Lucr. i. 713, 1018; v. 416 &c. ‖ 75. Lucr. v. 892; Propert. v. 4, 39. ‖ 76. Ciris, 59. ‖ 81. Ciris, 51.

Excursus III. Ecl. vi. 31—40.

It is acknowledged that this passage gives an abstract of the cosmogony of Epicurus, and generally follows Lucretius, book v. 416—508. Thus Virgil has condensed into ten lines what Lucretius has explained in ninety-two. Yet the order described by the two is in some respects different. Let us first take that of Lucretius (Ed. Munro).

He says: (1) Primitive and incongruous particles rush together in space, and produce a confused and jarring mass of matter, v. 416—442. (2) By a repulsion of unlike particles, and attraction of like, the world is separated into four parts, earth, atmosphere (caelum), sea, and aether, 443—448. The process is as follows: (a) the particles of earth, being heavier and denser, sink below the rest, 449—457; (b) those of aether (aether ignifer), being lightest, rise highest, and enwrap the whole, 457—470; (c) after which the sun and moon are formed, which, being heavier than aether, and lighter than earth, move between the two, 471—479; (d) the removal of these bodies forms cavities in earth, which the seawaters fill: moreover, the pressure of aether, and action of the sun's rays, make earth exude all its moisture, and so enlarge the seas, 480—494. (3) The result is that earth, like mud or dregs, has sunk to the bottom of the world (mundus); above it is sea, lighter and more liquid; above this, atmosphere (aer), lighter and more liquid still; above all, aether (aether ignifer ipse), lightest and most liquid of all, circumambient and rolling like a sea, 495—508.

Virgil says: (1) The primary particles (semina) of the four elements, earth, air, sea, and fire (liquidi ignis), fortuitously collide in space, 31—33. (2) From these rudiments (primis) all nascent bodies (exordia), and the 'tener mundi orbis' itself, are gradually formed, 33, 34. (3) Earth next (tum) begins to harden, shut off the sea, and gradually form shapely bodies, 35, 36. (4) Now (iam) the sun shines on high, and the clouds rain, 37, 38; while vegetable growth and animal life begin on earth, 39, 40.

The most striking difference is, that V. seems to place the formation of the sun after the separation of earth and sea, L. makes it antecedent to that separation, and an agent in producing it. Equating the terms of the two accounts, we find 'primordia rerum' in L. = 'semina prima' in V., 'exordia' the same in both; 'terra' or 'tellus' in L. = 'terrae, solum,' in V.; 'mare' or 'pontus' are in both. 'Caelum' or 'aer'* in L. = 'anima' or 'nubes' in V.: 'aetheris ignes' or 'aether ignifer,' or 'levis ac diffusilis aether,' or 'liquidissimus aether' in L. = 'liquidus ignis' in V. There remains to be settled what Virgil's 'tener mundi orbis' means. Is it 'the young world-globe?' in which case, 'et ipse'

* In ll. 434 and 490, Lucr. brings 'caelum' and 'aer' together in seemingly different senses, probably meaning by 'caelum' the blue depth of sky, and by 'aer' the cloudy atmosphere; but in 446 he uses 'caelum,' and in 498 'aer,' in one and the same sense, as air or atmosphere, one member of his quadripartite division of the world.

would be 'and in short.' Or does Munro rightly explain it, 'the soft elastic orb of aether?' In the whole passage of Lucretius, 'mundus' means 'the world' of Epicurus, and not aether alone.

But Munro says: 'Virgil, with Lucretius, Catullus, Ovid, Manilius, and other writers, uses 'mundus' sometimes for the whole world, sometimes for the whole heaven, sometimes for the pure fiery aether alone. And this last, we are convinced, is its meaning in our present passage. From these first seeds all first formations, earth, sea &c., and, among the rest, the soft elastic orb of aether itself, grew into a whole, formed, in short, the 'flammantia moenia mundi' of Lucretius, the *αἰθὴρ σφίγγων περὶ κύκλον ἅπαντα* of Empedocles.' (*Journal of Sacred and Classical Philology*, xii. 275.)

The authority of this scholar on any question of classical learning, especially on a Lucretian subject, would lead us to accept his decision. But, carefully comparing the two poets, we cannot but ascribe some probability to the view, that Virgil has deliberately avoided the Lucretian distinction between an aethereal and a solar region, that his 'sol' in 37 corresponds to his 'ignis' in 33, and his 'nubes' in 38 to his 'anima' in 32: in which case his process will be, (1) collision and gradual redistribution of particles, forming a young world-globe, 31—34; (2) separation of land and water commencing, 35, 36; (3) flying up of fiery particles to a higher region, and formation of sun, 37; (4) flying up of airy particles to a less high region, and formation of clouds or atmosphere, 38; (5) beginning of growth and life on earth, 39, 40.

ECLOGUE VII.

(Introduction.) This Eclogue is purely Theocritean. A goatherd, Meliboeus, from whom it takes its name, narrates a musical amoebean contest which he witnessed between the shepherd Thyrsis and the goatherd Corydon, with Daphnis for umpire. Corydon was the victor. The scenery must be considered ideal: for though the Mantuan river Mincius is named, so is Hybla of Sicily: so are Arcadian shepherds: and the ilex, the chestnut, the pine, and the juniper, do not grow near Mantua. The poetry is graceful and pleasing, without higher pretension.

(Outline.) *M.* Pursuing a strayed goat, I caught sight of Daphnis seated under an ilex, and near him Corydon and Thyrsis, prepared to sing. Hark 'ee, Meliboeus, said he, come and rest with us in this pleasant spot. I obeyed with some hesitation; after which Corydon sang, followed by Thyrsis. *C.* Muses, grant me to sing like Codrus, or I will resign the art. *T.* Shepherds, crown the young poet with ivy, to plague Codrus; and with foxglove to avert his evil tongue. *C.* O Diana, young Micon dedicates his hunting-spoils to thee. Let him still succeed; he will give thee a marble statue with tinted buskins. *T.* O Priapus, milk and cakes are enough for the tutelar of a poor garden: however, thy statue is of marble now; if I get a good lambing, it shall be of gold. *C.* Sweet and fair Galatea, visit me when the cattle are stalled. *T.* May I

become thy aversion, if I find not this day more tedious than a whole year. Ye steers, be off to your stalls. *C.* Fountains and shades, protect the cattle from the summer heat. *T.* We have a well-warmed cottage, that sets cold at defiance. *C.* We have a fine fruit-year: but, were Alexis to leave us, the very streams would run dry. *T.* The drought has stripped our vines; but let Phyllis appear, and groves will be in leaf, rain will fall. *C.* Different deities love different trees: best of all is the hazel, which Phyllis loves. *T.* Beautiful are many trees, but all yield to the beauty of Lycidas. *M.* Such were their songs. Thyrsis was defeated; and Corydon holds his rank from that time.

(Notes.) 1. Argutus. Originally part. pass. of 'arguo,' *to prove.* As adj. it is used of things which convey *a clear* perception, and has many shades of meaning (*fine, minute, sharp, shrewd-speaking, melodious, loud, shrill &c.*), found as an attribute to 'caput, oculus, forum, nemus, ilex, fistula, servus, cantor' &c. With 'ilex' it means *rustling.*

4. Florentes aetatibus, *in the bloom of their age.* ‖ Arcades. Arcadia being the country of Mercury, who invented the lyre, and of Pan, who invented the pipe, Virgil makes his ideal minstrels Arcadians, as in modern days they might be Tyrolese.

5. It is usual to assign an infin. to each adj.,'pares cantare (=ad cantandum),' and 'parati respondere (=ad respondendum),' 'pariter' being mentally supplied. C., however, says that 'parati is constructed with both cantare and respondere,' and that 'pares' may be taken either with parati (*equally prepared*) or with cantare (*to sing in a match*). But this opens another question. Does 'cantare' mean, *to sing a continuous song,* like those in Ecl. v., in which case 'respondere' will mean generally, *to sing amoebean songs*? or does it mean *to sing the first part in an amoebean contest*? in which case 'respondere' will mean *to reply,* or *take the second part.* We probably have to choose between the old interpretation—*equally matched in singing* (continuously) *and equally ready* (parati) *in replying* (when the contest is amoebean)—and the following:—*well prepared* (parati) *both to take the opening song* (et cantare) *and to sing the reply* (et respondere) *in a match* (pares). We incline to the latter. Schrader reads 'per ti' for 'parati,' supported by Ecl. x. 32, soli cantare periti Arcades; and by Theocr. viii. 4, ἄμφω τυρίσδειν δεδαημένω. But 'parati' is better.

6. 'Mihi' assigns the strayed goat to the flock of Meliboeus = *my he-goat.*

7. Vir gregis. From Theocritus, viii. 49, ὦ τράγε τᾶν λευκᾶν αἰγῶν ἄνερ.

9. Atque. Virgil uses this particle to express the immediate and sudden sequence of one event upon another. Here: *my he-goat had (just) strayed to this spot, and* (=*when*) *I caught sight of Daphnis.* See Geo. i. 203; Aen. vi. 162; vii. 29.

10. Siquid cessare potes, *if you can take some idle moments.*

14. Alcippen, Phyllida. Meliboeus had no mate (Ecl. i. 31) to fold his lambs. Probably Virgil means the names to represent mates of other shepherds.

16. Et certamen &c., *and Corydon against Thyrsis was a great match.* 'Neque . . . et.' Note the conflict of reasons for going home or staying. On the one hand he had no mate, and on the other &c.

19. Alternos Musae meminisse volebant. The Muses are daughters of Mnemosyne, and their function is to *remember* and *record*; Aen. vii. 645, et meministis enim, divae, et memorare potestis. C. rightly says: there is no need to supply 'eos' before meminisse with W. F. or 'me,' with others. *The Muses willed to record amoebean verses.*

21. Libethrides nymphae: i.e., the Muses, so called from the fountain Libethrus on mount Helicon.

23. Non omnia possumus omnes: a proverbial maxim.

24. Pendebit. It was an ancient custom to dedicate disused implements to a patron deity. Thus a boy coming of age gave his 'bulla' to the Lares: Pers. v. 38, bullaque succinctis Laribus donata pependit; a girl gave her doll to Venus: Pers. ii. 70, Veneri donatae a virgine pupae. Lais is represented in the well-known epigram as giving her mirror to Venus: τῇ Παφίῃ τὸ κάτοπτρον, ἐπεὶ τοίη μὲν ὁρᾶσθαι οὐκ ἐθέλω, οἵη δ' ἦν πάρος οὐ δύναμαι. The sailor saved from shipwreck hung his clothes in the temple of Neptune, Hor. C. i. 4. See also Hor. C. iii. 26, 3. The pipe is hung on the pine-tree, sacred to its inventor, Pan.

25. Hedera. *Ivy* was the crown of the poet as protected by Bacchus: Hor. Epist. ii. 2, 77, rite cliens Bacchi; C. i. 1, 29, doctarum hederae praemia frontium: *laurel*, as belonging to Apollo; Hor. C. iv. 2, 9, laurea donandus Apollinari.

26. Rumpantur. The idea of bursting with envy, common to all times, seems to come from Aesop's fable of the frog and the ox.

27. C. well says:—Thyrsis affects to fear that Codrus may attempt to injure him by extravagant praise, which, when bestowed on a person, either by himself or by another, was considered likely to provoke the jealousy of the gods, and so used to be guarded by the apologetic expression, 'praefiscine.' Cerda refers to a fragment of Titinius (Charis. p. 210), pol tu ad laudem addito praefiscine, ne puella fascinetur. ‖ 'Ultra placitum' is generally understood, *beyond his judgment*, i.e., with extravagant insincerity; but it more probably refers to the pleasure of the gods. Render, *more than is pleasing* (to the gods). ‖ On baccar, see Ecl. iv. 19; also Ecl. iii. 102. note.

29. Parvus = puerilis, Gr. μικκός, here, *youthful*; Aen. v. 569, parvus Atys, pueroque puer dilectus Iulo.

30. Micon: und. dedicavit. These four lines represent an inscription attached to a votive offering to Diana (Delia), in imitation of similar Greek epigrams, which usually omit the verb ἀνέθηκε. ‖ Vivacis cervi. Iuv. xiv. 251, cervina senectus.

31. Proprius, *own, lasting*: Aen. i. 73; vi. 872. We explain with H., *if his success as a huntsman shall be lasting.* ‖ Tota: i.e., not as a bust only, but a full-length statue.

32. Puniceo cothurno: having the buskin, appropriate to the huntress Diana, tinted with a purplish crimson colour.

33. Sīnum (also sīnus) -i, *a bowl.* ‖ Priapus, the deity whose rude statue was erected in gardens as their 'tutela:' Geo. iv. 111.

35. Pro tempore, *for the occasion.*

36. Aureus esto. An extravagant promise, implying a sneer at Corydon's marble Diana.

37. Nerine, *daughter of Nereus*: fem. patronymic = Nereis.

41. **Sardoniis herbis.** The bitter herb of Sardinia is the *βατράχιον*, or ranunculus Sardous, *celery-leaved crowsfoot*, the acrid taste of which would distort the countenance. Hence *Sardonic grin* or *smile*.

42. **Ruscus**, *butcher-broom*.

46. **Rara**, *chequered*. Ecl. v. 7. Milton (L'Allegro), 'dancing in the chequered shade.'

54. **Sua quaeque.** The ms. reading sua quaque is kept by J. L. R., some making suā monosyllabic, as in Lucr.; others defending suă quaeque, *its own several fruits* (under each tree). Lachmann, Lucr. Comm. p. 94.

60. **Iuppiter**, put for *the sky*; Geo. ii. 325.

70. *From that time forth Corydon is to us the true Corydon*, i.e., our great shepherd minstrel. This seems to be the just interpretation.

(Parallel Passages.) 2. Theocr. v. 1. ‖ 4. Theocr. viii. 3. ‖ 13. Theocr. v. 46. ‖ 23. Verg. Ecl. viii. 63. ‖ 32. Livius Andron. Inone: et iam purpureo suras include cothurno; Verg. Aen. i. 337, purpureoque alte suras vincire cothurno. ‖ 37. Theocr. xi. 19. ‖ 45 &c. Theocr. viii. 37; xv. 125. ‖ 49. Theocr. xi. 51. ‖ 51 &c. Theocr. ix. 20. ‖ 54. Theocr. vii. 144 &c. ‖ 65–67. Theocr. viii. 41. ‖ 70. Theocr. viii. 92; *κἠκ τοίνω Δάφνις παρὰ ποιμέσι πρῶτος ἔγεντο.*

ECLOGUE VIII

(Introduction.) In this Eclogue the poet exhibits the songs of two shepherds, Damon and Alphesiboeus. The theme of each is disappointed love. The first is the love-plaint of a youth, whose faithless mistress, Nysa, has jilted him, and is on the point of wedding his rival Mopsus. The third Idyl of Theocritus has supplied some hints for this song. The next is borrowed from the second Idyl of Theocritus, called Pharmaceutria. It is the song of an enchantress, who is trying by magic arts to call back her estranged lover Daphnis. Each song has ten parts, divided by a burden (incipe &c., ducite &c.). Critics, vainly trying to equalize the several parts, have omitted l. 50, and supposed a line to be lost after l. 58. Virgil dedicates the eclogue to Pollio, now returning from his successful campaign against the Parthini in Illyricum. This fixes the date, B.C. 39, A.U.C. 115. The mention of Mt. Oeta (above which the evening star ascends l. 30) places the scene in Thessaly, which was proverbial for witchcraft. See Hor. Epod. 5, 45; Lucan vi. In ll. 7—14, Virgil tries the elevated style which he afterwards sustains in the prefaces to Georgics i. and iii., as in many other parts of that work, and subsequently in the Aeneid.

(Outline.) I will recite the songs of Damon and Alphesiboeus, admired by all nature. Accept a lay of thy own suggestion, O thou, thyself a poet, who art now coasting the Hadriatic a laurelled conqueror. In the cool of dewy morning Damon leant on a smooth olive-staff and sang: 'Star of the morn, lead in the day, while I complain of Nysa before I die. Begin, my flute, Maenalian strains. Maenalus loves pas-

toral melodies. Begin &c. Nysa weds Mopsus. What crossness may not come to pass? Begin &c. Ay, Mopsus, make ready your nuptials; you are the happy bridegroom. Begin &c. A nice husband you have got, maiden, while you spurn me and mine, and brave the gods. Begin &c. I saw and loved you first when I was a mere boy. Begin &c. Now I know the stern nature of Love. Begin &c. Love taught a mother to slay her children. Which was more cruel, Love or the mother? Begin &c. Now let nature be a heap of contradictions. Begin &c. Let all turn to sea: I will leap into the billows and die. Cease, my flute, Maenalian strains.' Now, Muses, recite the song of Alphesiboeus. 'Bring water, wreathe the altars, burn incense, that I may charm back my lover. Bring Daphnis home, my charms. Charms evoke the moon: by charms Circe changed the nature of Ulixes' crew: charms make the serpent to burst. Bring &c. I wreath thy image with three various-coloured threads, and carry it thrice round the altars. Bring &c. Tie three tricoloured love-knots, Amaryllis. Bring &c. As this clay-doll hardens and this wax-doll melts in the same fire, so be it with Daphnis. Scatter meal; burn bays, even as Daphnis burns me. Bring &c. Let Daphnis love like a young heifer, while I neglect him. Bring &c. These bits of dress he left behind; I now bury them on the threshold, in pledge for himself. Bring &c. I have herbs and drugs of Pontus given me by Moeris, a sorcerer, who could become a wolf, call up ghosts, and move crops from their sites. Bring &c. Take the ashes, Amaryllis; throw them over your shoulder into the stream, and look not back: I will try this method of attack: he cares not for gods or charms. Bring &c. Lo, the ashes blaze of their own accord: the dog barks: do I dream or can I believe? Break off, my charms; Daphnis comes.'

(Notes.) Mutata suos requierunt flumina cursus. Most comm. follow Servius in taking 'cursus' as dependent on 'requierunt;' citing Calvus, sol quoque perpetuos meminit requiescere cursus; Ciris, 232–3, tempore quo fessas mortalia pectora curas, quo rapidos etiam requiescunt flumina cursus, and Propert. ii. 22. 25, Iuppiter Alcmenae geminas requieverat Arctos. In spite of these authorities, the opinion of those who construct 'cursus' with 'mutata' appears true. Of the citations, the first two may be founded on a misinterpretation of this verse, and the accus. in Propertius may express duration. Render: *and the streams altered their speed and reposed.*

6. Tu mihi; connect with 'superas.' Mihi is ethic: *as I imagine.* ‖ Superas &c. The stormy seas of the Hadriatic were often coasted; and Virgil supposes Pollio either to be passing the mouth of the Timavus, in view of the rocks which overhang it, south of Aquileia, or to be still coasting Illyricum, not so far advanced in his homeward course.

7. En. Ecl. i. 68.

10. Cothurno. The buskin was the dress and emblem of tragedy, as the sock (soccus) of comedy. ‖ Sophocleus, *of Sophocles*: one great tragic poet representing tragic art.

11. A te principium, tibi desinet. iii. 60. This is so familiar a thought that the word 'musae' is suppressed after 'principium,' and 'musa' before 'desinet.' C. takes 'principium' as nom. to 'desinet.' R. reads 'desinam.' See Ecl. v. 52.

13. Hederam, *ivy*, indicates poetic glory. See vii. 25.

16. The epithet 'teres,' *smoothly rounded* like a spear-shaft, is urged as proving 'oliva' to be put for an olive staff; Theocr. vii. 18: ἔχων ἀγριελαίου δεξιτέρᾳ κορύναν. So V. W. F. K. C. L. But there is some force in the objection to such an attitude, when in Ecl. i. 1, iii. 55, v. 3, x. 71, probably in vii., the singers are seated. Teres is applied to trees, Aen. vi. 207, teretes circumdare truncos: and it might be here an olive with smoother trunk than usual. The attitude of sitting against a tree appears Aen. x. 835, arboris adclinis trunco. But, to express leaning, it may be said that Virgil would have used 'adcumbens.' Ovid, however, thus uses 'incumbo:' Met. vi. 335, incumbens cum Palladis arbore palmae. The point is doubtful.

17. Prae, join with 'veniens,' *advancing*. Milton speaks of 'the bright morning star, day's *harbinger*.'

18. Coniunx, here used, like the German *braut*, of an engaged person, *mistress*, Fr. *fiancée*.

19. Quamquam nil testibus illis profeci, *though I derived no benefit from their testimony to Nysa's vows*.

21. Maenalius = *Arcadian, pastoral*, from mount Maenalus, haunted by the shepherd-god Pan.

27. Gryps, *a griffin*. This was a fabulous animal, to which were attributed the body, feet, and claws of a lion, eagle's head and wings, horse's ears, fish-scales instead of mane, and feathers on the back. The abode of the Griffins was in the fabulous Rhipean mountains near the Hyperborei, where they guarded a gold-mine from the plundering Arimaspi, and the swift *horses* ridden by these. See Ael. iv. 27; Herod. iii. 102—116. Milton. Par. L. ii., As when a gryphon through the wilderness . . . pursues the Arimaspian &c.

28. Ad pocula = ad potandum; Geo. iii. 529, pocula sunt fontes liquidi. ‖ We follow R. C. by adding the intercalary line 'incipe &c.,' with cod. γ.

29. Faces. The bride was escorted with torches to her husband's house. ‖ Tibi, *for you*.

30. Nuces, *walnuts* (wälsche, foreign). It was a Roman custom for the bridegroom to throw walnuts to the crowd attending the bridal procession. This Virgil introduces in a Greek scene. See Introd.

36. Promissa barba, *beard falling in front*, i.e., *long*.

37. Saepibus: here, *enclosures*.

39. Alter &c., *I had then just entered my twelfth year*.

41. Ut &c., *when I saw, how lost I was, what baleful infatuation seized me!*

43. Scio. C. observes that 'scio' and 'nescio' are the only verbs, in which Virgil shortens o.

48—50. See Virg. Text. We adopt the usual reading, and render: *Is the mother more cruel or that mischievous boy? that mischievous boy (is more cruel); cruel thou too, mother*. So Voss. Most comm. (W. C. &c.) compare the cruelty of the one with the wickedness of the other. *Is the mother more cruel or the boy wicked?* &c. But, if saevos = crudelis, they are wrong. ‖ The cruel mother is Medea, who slew her children.

54. Swans were fabled to sing in dying. Cic. Tusc. D. i. 30.

55. Tityrus stands for any ordinary shepherd.

56. Orpheus was fabled to move forests with his song; Arion to have charmed the dolphin which saved his life when thrown overboard.

58. Mare. The wish, as Elmsley noticed, seems a misreading of Theocr. i. 134, πάντα δ' ἁλλα γένοιντο, as if the word were ἁνάλια. C. 'Fiat' is a reading more strongly supported than 'fiant:' *let mere sea become all in all.* ‖ Medius. This adjective is here used in a derived sense, well known to scholars, and frequent in classical writers, yet neglected by lexicographers. The most genuine part of any material object being its middle or centre, 'medius' is used to express what is *genuine, thorough-bred, perfectly characteristic &c.*, and must be translated according to the nature of that which it qualifies. Thus 'medium mare,' *open sea* (without a speck of land); medium forum, *the heart of the forum* (where there is no escape from publicity); mediis natus Athenis, Hor., *a thorough-bred Athenian* (*Athénien sang pur*, as the French say); mediae Caesaris partes, *the hot-bed of Caesar's party*, Cic. ‖ 'Vel' intensifies superlatives; vel optimus, *the very best*; vel medium, *the very midst* or *open.* ‖ Vivite = valete.

63. The poet asks the Muses to sing for him the song of Alphesiboeus, as if the incantation scene were beyond his powers.

65. Verbena in Sing. denotes the herb *vervain*; but 'verbenae' (Donatus on Ter. Andr. iv. 3, 11) are 'omnes herbae frondesque festae ad aras coronandas;' having here the epithet 'pingues,' probably from being anointed with some poisonous unguent. ‖ Adoleo. A verb technically meaning *to burn* objects of sacrifice. On its probable derivation from 'oleum,' see Publ. School Latin Grammar, p. 210. ‖ Tus masculum (Gr. σταγονίας, like drops) is the best kind of incense.

66. Averto, i.e., a sanitate, *to distract.*

67. Carmen = ἀοιδή, *incantation, charm.*

70. Circe. Hom. Od. x. 135 &c. Verg. Aen. vii. 10 &c. The form Ulixi does not imply a nom. Ulixeus. In Cic. we find Aristoteli, Isocrati, even from nom. -es.

71. Ov. Met. vii. 199, vipereas rumpo verbis et carmine fauces.

73. Servius supposes three twines, each of three different-coloured threads (white, rose, and black), twisted round an image of Daphnis. But nothing proves that more is meant than three simple threads of different colours.

78. Necte modo, *tie them, do.*

80. By 'limus, cera,' W. understands two images of Daphnis, implied by 'tibi' in l. 73; K. C. suppose mere pieces of clay and wax. The former view seems more probable.

83. In Daphnide = Gr. ἐπὶ Δάφνιδι, *for the bane of Daphnis.*

85. Qualis: und. amor est.

88. With R. we place the comma before 'perdita,' not after it. ‖ Serae decedere nocti, *retire before the falling night.*

91. Exuviae (quae exuuntur), *cast-off raiment, relics.*

95. By Pontus we must understand the district of Colchis, on the Pontus Euxinus, famous as the residence of the enchantress Medea.

97. Lupum. This belief in *lycanthropy*, or the power of some human beings to become wolves at pleasure, prevailed in the middle ages as well as in classical times.

98. The power of witchcraft to charm away crops was so firmly believed that its exercise was specially prohibited in the Twelve Tables.

101. Nec respexeris, *and you must not look back*. Better than the reading 'ne respexeris.' The design of this spell is not very clear; but it may be a form of devoting to the Dirae (Furies).

105. Bonum sit: und. omen.

107. Hylax, a dog's name, *Growler* (from ὑλακτεῖν). R. keeps the r. of codd. 'Hylas,' which, with C., we regard as erroneous.

(Parallel Passages.) 2. Theocr. vi. 43. ‖ 11. Hom. i. 97. ‖ 21. Theocr. i. 64. ‖ 22. Theocr. i. 124. ‖ 29 &c. Catull. Ep. ‖ 34. Theocr. iii. 8, xi. 31. ‖ 37 &c. Theocr. xi. 25 &c. ‖ 41. Theocr. ii. 82. ‖ 43. Theocr. iii. 15. ‖ 52 &c. Theocr. i. 132 &c., i. 136. ‖ 59 &c. Theocr. iii. 24, xxiii. 20. ‖ 61. Theocr. i. 114. ‖ 64 &c. Theocr. ii. 2 &c. ‖ 68. Theocr. ii. 17. ‖ 73. Theocr. ii. 43. ‖ 78. Theocr. ii. 21, 62. ‖ 80. Theocr. ii. 28. ‖ 83. Theocr. ii. 23. ‖ 87. Lucr. ii. 30. ‖ 88. Varius ap. Macrob. vi. 2, 20. ‖ 91 &c. Theocr. ii. 53—59. ‖ 101. Theocr. xxiv. 93. ‖ 108. Syr. 14.

ECLOGUE IX.

(Introduction.) Moeris, carrying kids of his master Menalcas, encounters Lycidas, to whom he relates how Menalcas is threatened with expulsion from his lands. Lycidas deplores the misfortune of so sweet a poet, and, as they walk towards the city, recites snatches of poetry composed by Menalcas, while Moeris repeats other passages. By Menalcas is represented Virgil himself, who wrote this Eclogue to gain the friendly protection of Alfenus Varus. A few months had elapsed since Virgil, in the autumn of the year 41 B.C., had visited Rome, and received from Octavianus permission to keep his lands. See Ecl. i. Those months were stormy. The Perusian war broke out; and Octavianus, by the defeat of L. Antonius, got possession of Gallia Cisalpina, and substituted friends of his own for the Antonian lieutenants. L. Alfenus Varus took the place of C. Asinius Pollio; and Virgil, being regarded as a client of the displaced legate, incurred the risk of harsh treatment from the new regime and its friends. The circumstances under which his lands were seized by a second party of military invaders are related in 'The Life and Writings of Virgil.' The centurion Arrius had been the leader of the first troop; the second band had for its commander another centurion, to whom Probus gives the name Milienus Toro; and either by him or by a ferocious soldier under his command, named Clodius, Virgil was assaulted and put in peril of his life. These events occurred in May, B.C. 40. Virgil went to Rome in the ensuing month, and there wrote this Eclogue to win the sympathy of Octavianus and Varus, whose names are introduced in flattering language, ll. 27, 47. Spohn believes that Eclogue vi. was afterwards written in fulfilment of the promise here made to Varus: for the poet

seems to have been confirmed in the possession of his property. The city (l. 1) represents Mantua, certainly; but in other respects there is no localization; for the misfortunes of Mantua and Cremona are mentioned in a passage cited from the poetry of Menalcas. There is general imitation of the 7th Idyl of Theocritus, called Thalysia. The most graceful lines are those cited from the poetry of Menalcas, and 57, 58.

(Outline.) *L.* Whither bound, Moeris? *M.* We are summoned to surrender our lands to a new proprietor, to whom I am carrying these kids: ill luck go with them. *L.* Why, I heard that Menalcas had preserved his lands by his poetry. *M.* So it was said; but poetry avails little in war time. Menalcas and I would have been slain if we had not abandoned the contest. *L.* Ha, nearly slain, Menalcas? Who then would sing the Nymphs, or country scenes, or such verses as I overheard you carolling on your way to Amaryllis: 'Tityrus, till my return' &c.? *M.* Ay, or these fragments of an unfinished poem to Varus: 'Varus, thy name' &c. *L.* Pray sing me one of his pieces, if you recollect any. I am myself poetical, though as yet but a poor poet. *M.* Well, I will try one, 'Hither, O Galatea' &c. *L.* There was yet another I heard you singing in the open air one fine night. *M.* 'Why, Daphnis, gaze upon our ancient signs? Lo, Dionaean Caesar's planet shines' &c. My singing powers are worn out with age. Menalcas will sing for you himself. *L.* Why refuse? Silence reigns: and we are half-way to the city. Sit down and sing, or sing as we walk on. *M.* No, my lad; business now: we will sing when Menalcas comes.

(Notes.) 1. Quo te &c., und. ducunt?

2—4. Vivi—diceret. The construction here is in Virgil's manner; but its involvement would be increased by reading 'quo' for 'quod' in l. 3, with W., to avoid the harshness of 'pervenimus ut' without 'eo.' J. C. L. R. retain 'quod,' supported by Lachmann, Lucr. C. p. 367. Adopting 'quod,' render, *we have lived to the dismal point that—what we never feared—a strange* (advena) *occupant of our estate should say &c.* If 'quo' be read: *we have lived to a point we never feared to reach, that &c.* Vivus (sometimes with 'videnque') is used emphatically to express that life has been prolonged to endure great afflictions. Cic. Quint. xv. 50, huic acerbissimum vivo videntique funus ducitur.

6. Nec is used by an archaism for 'ne' in forms of prayer. Ecl. x. 46; Plin. Ep. ii. 2, 3, illud enim nec di sinant.

7. Certe equidem audieram, *I am quite sure I had heard.* ‖ Qua se subducere colles incipiunt, mollique iugum demittere clivo, usque ad &c., *from the point where the hills begin to withdraw themselves, and to let their ridge sink down in a soft slope, as far as &c.*

9. Ecl. ii. 3.

13. Chaonius, i.e., of Epirus, where the Chaones dwelt: alluding to the oracular doves of Dodona. ‖ Columbas; und. 'valere.'

14. Incīdo, *to slit*, hence, *to cut short, stop*; Hor. Epist. i. 14, 36, incidere ludum. ‖ Quacumque; und. arte, *by any means I could.*

15. Sinistra. Cic. Div. i. 39, cornix a sinistra facit ratum.

17. Cadit in. Cic. Har. R. 26, in eum cadit hoc verbum maxime.

18. Solacia; i.e., carmina solantia.

21. Vel; und. quis caneret? ‖ Sublegi tibi, *I stole from your lips.*

23. Dum redeo. Ter. Ad. ii. 1, 42, delibera hoc, dum ego redeo.

24. Inter agendum, *while doing it.*

27. Supero = supersum. Aen. v. 519, solus superabat Acestes.

28. Cremona, having supported Decimus Brutus and the republican side, endured the full vengeance of the Caesarian party. See Intr.

29. Sublime agrees with nomen: *shall waft thy name on high.* ‖ Cycni. Ecl. viii. 55.

30. Sic—incipe. The construction here is according to the usage of poets. In prose it would be, sic . . . fugiant . . . sic . . . distendant . . . ut incipies, *so may . . . as you shall begin*: but for protasis with 'ut' is substituted the imperative verb. Ecl. x. 4. Hor. C. i. 3, 1 &c., where the protasis 'ut reddes' is changed into 'reddas precor' = redde. ‖ Examen, *a swarm* of bees, quod *exigitur* ex alveari. Hence French *essaim*, Eng. *swarm*, by a corruption. Examen also means *the tongue of a balance*, ad quod *exigitur* pondus. Hence Eng. *examine.* ‖ Cyrneus, *Corsican*; Κύρνος, Corsica. Yew-flowers, fed on by bees, made the honey bitter.

36. As Varius and Cinna were good poets of the time, so the scholiasts say that Anser (Goose or Gosling) was the name of a poor poet then living. The root-form of this bird appears in almost all Indo-European languages: Sanscrit, *hansa*; Persian, *gas*; Greek, χήν; Latin, *anser*; Welsh, *gwydd*; Anglo-Saxon, *gos*; German, *gans*; Engl. *goose, gander, gosling.* These point to *ghans*, as the prim.

37. Id quidem ago, *that is just what I am about.* Id ago, hoc ago, *to attend, have the mind intent on a thing.* ‖ Mecum ipse voluto, si valeam meminisse. This must not be rendered, *I am considering whether I can recollect.* C. justly says, 'si valeam, in the hope that *I may be able.*' A clause is suppressed, such as 'ut meminerim,' to which 'si valeam meminisse' is in protasis, *I am silently thinking them over, to try if I can recollect them.*

39. Quis est nam = quisnam est? Geo. iv. 445.

40. Purpureus. Tibull. iii. 5, 4, se purpureo vere remittit humus. This word is used by poets to express *bright-gleaming*, without reference to the special colour. Thus Hor. 'purpureis oloribus.'

44. Pura = serena. Arat. Phaen. 323. καθαρῇ ἐπὶ νυκτί.

45. Si verba tenerem. Protasis of a suppressed clause, 'et canerem.'

46. Antiquos signorum ortus, enallage for 'antiquorum s. o.'

47. Astrum. Hor. C. i. 12, 47, Iulium sidus. ‖ Dionaeus, *descended from Dione*, mother of Venus. The Caesars claimed descent from Iulus son of Aeneas, and so from Venus. Thus Horace calls Augustus, 'clarus Anchisae Venerisque sanguis.'

49. Duco, *to contract, imbibe*; Ov. Met. iii. 484; Juv. ii. 81.

51. Fert = aufert. Αἰὲν πάντα φέρει, Plat. See Ecl. v. 34.

52. Condo, *to hide, bury.* Condere longos soles means, *to wear long suns to their setting*, i.e., *to spend long days.* So Hor. C. iv. 5, 29, condit quisque diem collibus in suis. Geo. i. 458. C. cites Callim. ii. 3, ἥλιον ἐν λέσχῃ κατεδύσαμεν.

53. Oblītus, in passive sense; a rare use: so Val. Fl. ii. 388, obliti rursus fragor impleat aeris.

54. Lupi. Superstition believed that one whom a wolf saw before he saw the wolf became mute with stupefaction. Plat. Resp. i. 336.

56. Causando &c., *you defer my wishes to a distant time by your excuses.* Lucr. i. 398, quamvis causando multa moreris.

58. Ventosi murmuris aurae, *roaring gales of wind.*

59. Hinc adeo, *from this very point.* Adeo is a strengthening particle.

60. Bianoris. Servius says Bianor is another name for Ocnus, the mythic founder of Mantua: but we suspect his accuracy. Virgil imitates Theocr. vii. 10, κοὔπω τὰν μεσάταν ὁδὸν ἤνυσες, οὐδὲ τὸ σᾶμα ἁμῖν τῷ Βρασίλα κατεφαίνετο.

61. Stringo, *to gather* leaves in the 'frondatio,' which Columella recommends to be performed at morning or evening.

62. Tamen, *all the same*; und. quamvis canentes haedis depositis moremur.

64. Licet usque eamus, *we may go all the way.* On construction with 'licet,' see Publ. Sch. Latin Grammar, pp. 441, 449.

65. Fascis, *a bundle*; the basket in which Moeris was carrying the kids. ‖ Levabo. Geo. ii. 400, omne levandum fronde nemus.

66. Puĕr et. See Virg. Prosody. ‖ Quod nunc instat, *our present business.*

(Parallel Passages.) The places of Theocritus imitated are: 22 &c. Id. iii. 1 &c. ‖ 31. Id. viii. 69. ‖ 32 &c. Id. vii. 37 &c. ‖ 39. Id. xi. 63. ‖ 40 &c. Id. xi. 45 &c. ‖ 42. Id. vii. 8. ‖ 43. Id. xi. 43. ‖ 52. Callim. Ep. ii. 2. ‖ 57. Id. ii. 38. ‖ 59. Id. vii. 10.

ECLOGUE X.

(Introduction.) Virgil wrote this Eclogue B.C. 38 to condole with his friend Gallus, whose mistress Lycoris, or rather Cytheris (her birth-name was Volumnia), had fled with another lover into Gaul. See note on Ecl. vi. 64. After a brief introduction, addressed to the Syracusan fountain-nymph Arethusa, as representing pastoral song (Ecl. iv. i.), the poet introduces Gallus dying of love, like Daphnis in the 1st Idyl of Theocritus, receiving visits of sympathy from the rural deities, and at last singing his own hopeless love-plaint to Arcadian shepherds. In conclusion, speaking of himself as a goatherd overtaken by the shades of evening, Virgil again declares his warm attachment to Gallus. There is much pastoral beauty in the passages here imitated from Theocritus; and the lament of Gallus may be compared with that of Corydon in Ecl. ii. Menalcas probably implies Virgil, as in ix.

(Outline.) Grant me, Arethusa, to sing in honour of Gallus my last pastoral song: so may the sea-brine not mingle with thy pure wave. Sing, while forests reply. Where were ye, Naiads, when Gallus was dying of love? Not on Parnassus or Pindus or beside Aganippe. Him trees and mountains mourned. The sheep surrounded him (spurn them not, sweet bard); the shepherds and swineherds came, and Menalcas wet from the acorn-mash. Apollo came. 'Why pine,' he said, 'for lost Lycoris?' Silvanus came: Pan came: we saw the god in his red paint.

'Be calm,' he said; 'tears will not soften Love.' Then the lovelorn minstrel spake: 'Arcadian shepherds, sing my sorrows, that I may die in peace. Ah, had I been one of you, I might have lived and loved, and worn gradually to my end in company with Lycoris. Now a foolish passion for war detains me: and thou, cruel fair, art gone to the land of frost and snow without me. O beware lest the frosts and ice harm thee. Now will I betake me to pastoral song. I will dwell in the forests of Maenalus and Parthenius, and carve my love-songs on trees. Already, methinks, I traverse the cliffs, already shoot arrows—as if all this could heal my ill; as if Love were mollified by woes. Now farewell, Nymphs and songs and forests. Love would not be softened, though we were exposed to Thracian frosts or Aethiopian heat. We must yield to all-conquering Love.' Ye Muses, make this my song welcome to Gallus, whom I love ever more and more. Evening comes, and the shade is unwholesome. Home, my full-fed goats.

(Notes.) 1. Arethusa, a Nereid, pursued in Elis by the river-god Alpheus, was changed into a stream, and, passing under the sea without mingling with it, came out as a fountain in the isle of Ortygia at Syracuse, and is here invoked as a Sicilian pastoral Muse. See Shelley's poem, 'Arethusa arose from her couch of snows' &c.

2. Sed quae &c., *but such as Lycoris herself may read*, i.e. containing no bitter invective against her.

4. Sic &c. Ecl. ix. 30 (Note). ‖ Sicanus, *Sicilian.*

5. Doris, mythic wife of Nereus, here put for *the sea.*

9 &c. Compare the whole passage with Theocr. i. 66 &c. Milton imitates this, Lyc., 'where were ye, nymphs' &c.

10. Peribat. So W. and most edd. from cod. M for 'periret,' rightly, because the temporal clause obtains definiteness by standing last. Cic. Brut. 2, maxima laetitia affectus sum, cum audivi, te consulem factum esse.

12. Aonie, Gr. Ἀονίη, *of Aonia* in Boeotia, where on Helicon was the mythic fount Aganippe or Hippocrene, said to have arisen where the horse Pegasus stamped (ἵππου κρήνη). Aonie is a better reading than Aoniae, which R. has. See Virg. Prosody.

16. Paenitet nearly = pudet. *They are not ashamed of us shepherds.* Virgil speaks of himself and Gallus as shepherds.

19. Upilio. As αἰπόλος for *αἰγίπολος, a goatherd*, so οἰπόλος for ὀΐπολος, *a shepherd.* Hence 'opilio' or 'upilio,' contracted from 'ovipilio.' ‖ Subulci. So codd. and Serv. H. V. 'bubulci' needlessly.

20. Glande. Acorns were steeped during the winter for *fodder.*

22. Tua cura, *thy darling.*

24. Agresti capitis honore, *with rural garland on his head.*

25. See Lucr. iv. 587, pinea semiferi capitis velamina quassans. ‖ Ferula, *fennel.*

27. Ebulum, *the dwarf elder.* ‖ Minium, *vermilion* or sulphate of mercury; Gr. κινναβαρι. ‖ Rubentem. The ancients painted red the statues of their rustic deities. Ov. F. i. 415, ruber, hortorum decus et tutela, Priapus.

31. Tamen, *nevertheless*, i.e. though I suffer, yet I shall be renowned. W. rightly punctuates before this word.

33. Quiescant, apodosis to 'si dicat:' *How softly would my bones rest, if your pipe should* &c.

38. Furor. Ecl. iii. 66 (Note).

40. There is a difficulty in supposing willows and vines in the same ground. But it seems that the willow was sometimes used as the tree for training vines. V. L. distinguish after 'salices,' understanding 'nunc—nunc,' *at one time amid willows, at another under the vine.*

43. Hic ipso tecum consumerer aevo, *here might I have wasted to death by mere lapse of time in thy company.* There is no need to render 'consumerer' optatively, as Voss does: we take it, with C., as continuing the apodosis of the preceding passage.

45. We concur with F. and C. in connecting 'amor' with 'Martis,' *mad love of war*, a foolish passion which has kept me away from my true love Cytheris. They cite Aen. vii. 461, 550.

46. Nec sit mihi credere tantum, *O let me not believe such a horror.* On 'nec' in prayers see Ecl. ix. 6. On 'sit,' Prop. i. 20, 13, nec mihi sit duros montes et frigida saxa—adire. On 'tantum,' Verg. Aen. i. 231.

50. Chalcidicus, *of Chalcis* in Euboea, birthplace of Euphorion, a poet, librarian to Antiochus the Great, B.C. 220. He wrote a poem on mythic subjects, which supplied materials to other writers, and to Gallus among the rest. Quintilian says, x. 1, 50, Quid? Euphorionem transibimus, quem nisi probasset Vergilius, idem numquam certe conditorum Chalcidico versu carminum fecisset in Bucolicis mentionem.

51. Pastor Siculus, Theocritus.

55. Mixtis Nymphis, *with the Nymphs in company.*

57. Parthenius, *Parthenian*, of Mount Parthenius in Arcadia.

59. Cydonius, *Cydonian*, of Cydonia, a town in Crete. Hor. C. iv. 9, 13, Teucer tela Cydonio direxit arcu.

63. Concedite, *give way, retire.* Ecl. ii. 57.

66. Sithonius, *Thracian*, from Sithona, a town of Thrace.

67. Liber, *the inner bark.* Hence liber, *a book*, because bound in bark.

68. Sub sidere Cancri, under the tropic of Cancer, S. of which Ethiopia is situated.

72. Maxima, *most precious.*

73. In horas, *from hour to hour.* So in dies, and in spatia. Geo. i. 513.

74. Se subicit, *grows up.*

(Parallel Passages.) 9. Theocr. i. 66 &c. ‖ 18. Theocr. i. 109. ‖ 24. Lucr. iv. 587. ‖ 39. Theocr. x. 29. ‖ 54. Ov. Ep. v. 23. ‖ 65 &c. Theocr. vii. 112. ‖ 74. Verg. Geo. ii. 19. ‖ Respecting Gallus and Lycoris see Propert. ii. 25, 91. Ov. Am. i. 15, 29, Gallus et Hesperiis et Gallus notus Eois et sua cum Gallo nota Lycoris erit.

NOTES ON THE GEORGICS.

The title of these poems, Georgica (Γεωργικά, γῆ, ἔργον), means Treatises on husbandry. Their subjects are: B. I. Agriculture; B. II. Trees; B. III. Cattle; B. IV. Bees.—(See *Life and Writings of Virgil.*)

THE FIRST GEORGIC.

(AGRICULTURE, SIGNS, AND SEASONS.)

(Introduction.) (1) Dedication, stating subject, to Maecenas: 1—5.
(2) Invocation of deities interested in rural objects, and of Octavianus Caesar, as a future deity: 5—42.
(3) Cares and toils preparatory to Sowing: 43—103.
(4) Cares and toils after Sowing: 104—124.
(5) Episode of cultivation introduced by Jupiter and Ceres in the times succeeding the golden age: 125—159.
(6) Means of agriculture, especially plough and threshing-floor; Signs of good or bad year shown by walnut-tree; Choice of Seed: 160—203.
(7) Seasons of Sowing indicated by stars; Episode of the Sun's annual passage through the twelve signs of the Zodiac: 204—251.
(8) Application of the knowledge of seasons to the farmer's labours: 252—310.
(9) Advantages of observing weather; Episode of Storm; Feast of Ceres: 311—350.
(10) Various signs of foul weather: 351—392.
(11) Various signs of fair weather: 393—423.
(12) Signs of weather given by the moon and sun: 424—463.
(13) Episode of the signs which predicted the impending death of C. Julius Caesar, and the consequent renewal of civil war: 464—497.
(14) Prayer for prolongation of the earthly life of Octavianus Caesar: 498—514.

1, 2. Dedication and Invocation, 1—42.

(Outline.) I begin, Maecenas, to sing of crops, trees, cattle, and bees. Advance to my aid, Sun and Moon, directors of the year; Bacchus and Ceres, bestowers of wine and corn; Fauns and Dryads, rustic deities: your gifts I sing. Come thou, too, Neptune, producer of the horse;

Aristaeus, feeder of kine; Pan, keeper of sheep; Minerva, discoverer of the olive; Triptolemus, of the plough; Silvanus, planter of trees; all deities that guard the fields and crops: especially thou, Caesar, soon to be a deity, we know not whether of earth, or sea, or sky; surely not of hell, though hell has its Elysium and Proserpine: aid my bold attempt; pity the ignorant farmers, and accustom thyself to hear prayer.

(Notes.) 1—5.

What makes glad crops of corn, beneath what star
To turn the ground, the vines and elms to pair,
What care befits the kine, what course the flock,
What skill the keep of bees, a thrifty stock,
Maecenas, now shall I essay to sing.

1. Laetus, *glad* = *luxuriant.* ‖ The arrangement of words, and the consideration of sense, lead us to construe here, *what makes glad crops*, not, 'what makes the crops glad.' ‖ Quo sidere = *at what season.* The farmer's calendar was mainly formed by the rising and setting of stars. See l. 204 &c. Ecl. iii. 42.

2. Vertere, i.e., aratro. ‖ Ulmis. Ecl. ii. 70.

3. Cultus, like 'colo,' has various meanings (Ecl. iii. 61), here, *treatment, training* = cura. ‖ Habendo pecori = ad alendum pecus. See Gr. § 182, 7.

4. Pecori ăpĭbus. See Virg. Prosody. ‖ Apibus, und. habendis. ‖ Parcis, *thrifty*, on account of their hoarding instinct. W. wrongly takes it as = paucis, a small stock.

5. Hinc. Voss and Jacobs, whom W. K. L. follow, referring to Hom. Od. i. 10, τῶν ἀμόθεν, take 'Hinc' = horum aliqua, *some of these topics.* H. C. more simply and more probably *henceforth, now.*

6. Lumina = sun and moon. Some, as C., refer this, by apposition, to 'Liber et alma Ceres,' and say that in the mysteries these deities had astrological functions. This is far-fetched; and, though we feel the want of a connecting particle after this verse, a similar asyndeton is found after l. 15.

7. Liber, an Italian deity corresponding to Bacchus; the Free-god (so Ἄναλος), who removes the restraints of shame, terror, want &c. His sister goddess was called Libera, corresponding to Ceres in attributes.

8. Chaonius, *of Chaonia*, a district of Epirus. Ecl. ix. 13. Here, in the legend which Virgil follows, dwelt primitive men, feeding on acorns from the holy oak-groves of Dodona. See l. 148. ‖ Pinguis, *fat*, is applied to any full rich growth. The Greek root is *wif-* (*wiεν*), corrupted by the introduction of a strengthening ng into pingu-. ‖ Glans = βάλανος, any nut-like fruit, here the acorn, or oak-nut.

9. Acheloius, *of the Achelous*, now Aspropotamo, a river dividing Acarnania from Aetolia, rising in Mount Pindus, and flowing into the Ionian sea. Its water is specially mentioned here and elsewhere, because an Aetolian king was said to have received the vine from Bacchus; and also because it was not far from the primitive Dodona.

10. Virgil mingles the Italian Fauns with Greek deities.

11. Ferte pedem, *advance.* Hor. C. ii. 12, 17, quam nec ferre pedem dedecuit choris.

. Tellus prima fudit, enallage for 'primum fudit.' Ecl. vi. 1.
tune, hence called Ἵππιος, was fabled to have struck the earth with his
ent in Thessaly, and produced the first horse; which probably implies
t the horse came over sea from its primitive seats in central Asia.
14. Cultor nemorum: Aristaeus, an ancient hero-god, mythic son
Apollo and Cyrene, reared by Nymphs, who taught him bee-craft,
which he taught to men. He was an object of rustic worship, especially
in the Isle of Cea or Ceos (now *Zia*), one of the Cyclades, with the
titles of Ἀγρεύς, Μελισσεύς, also as Apollo Nomios, and even as Jupiter
Nomios. See Pind. Pyth. ix. and Verg. Geo, iv.
16. Ter centum. This, like 'centum, mille' &c., expresses any indefi-
nitely large number; Hor. C. iii. 4, 79, trecentae Pirithoum cohibent
catenae.
17. Maenala. Ecl. x. 15. The poets took the convenient license of
giving a neuter plural to dactylic names of places. So Tartara, Gargara.
18. Tegeaeus, *of Tegea*, a city of Arcadia, where Pan was worshipped.
19. Puer. Triptolemus, son of Celeus, king of Eleusis, who learnt
from Ceres the art of ploughing, and taught it to men.
20. Silvanus, god of forests, the planting of which he superintended,
and is therefore represented with a young tree plucked up from the
root (ab radice); hence called δενδροφόρος. He was also guardian of
boundaries: Hor. Ep. ii. 22, Silvane, tutor finium; Ecl. x.
21. Omnes. Among other deities who might have been named are,
Feronia, Flora, Pomona, Priapus, Vertumnus, the Hamadryades, Na-
paeae, Oreades &c.
22. Non ullo semine = sine satione; where no seed has been sown by
human art.
23. Sata (arva), *sown fields, crops*, from 'sero.'
24. Adeo, *especially*. ‖ Quem . . . quae. See Gr. § 82, 5. ‖ Deorum.
Ecl. i. 6.
25. Incertum est. Observe the series of oblique interrogations de-
pending on this principal clause: (1) quae sint; (2) velisne . . . accipiat;
(3) an venias . . . colant . . . serviat . . . emat; (4) annе . . . addas. ‖
Urbis. W. takes this as Gen. Sing., and joins 'curam' with 'invisere:'
whether thou choose to superintend the care of the city with *whether thou choose to*
the visitation of cities and the care of territories.
The Accus. is more probable, as L. C. F. explain: *whether thou choose to*
superintend the care of lands.
27. Auctorem &c., *promoter of fruits and lord of the seasons.*
28. Materna myrto, *with the myrtle of thy mother Venus.* The Juli
gens claimed descent from Iulus, grandson of Venus. Observe th
magnificent image of the world receiving Octavianus as its tutelar g
and crowning his brows with myrtle in sign of installation.
29. Venias. So Aen. i. 46, divum incedo regina.
30. Numen, and its plur. numina, are used to express the *di*
power of a god. Strictly it means the *nod*, by which deities de
their will (nuere). So in Homer, ἐπ' ὀφρύσι νεῦσε Κρονίων, and
Aen. ix. 106, 'annuit et totum nutu tremefecit Olympum.' Se
‖ Thule. By this term the Romans designated the unknown land
thern limit of the ocean. To identify it with the Shetland I
vain attempt to fix a notion which the extension
would be always unsettling.

31. Tethys, wife of Oceanus. ‖ Omnibus undis, *with the dower of all her waves.* ‖ As Hercules, when deified, took Hebe for his bride, so Virgil assigns to Augustus one of the Oceanitides, if he should select the sea for his divine residence.

32. Tardis. Probably the summer months are called 'slow,' on account of the long hot days. Manil. ii. 202, cum sol . . . aestivum tardis attollat mensibus annum. C. thinks the epithet is merely designed to indicate the impulse to be given by the new star.

33. Erigone, daughter of Icarius, in sorrow for her murdered father, committed suicide, and was made a constellation (Virgo) by Bacchus, who loved her, while her faithful dog became the Canis, Canicula, or Dogstar. ‖ The signs of the Zodiac are comprised in two well known lines:—

> Sunt Aries, Taurus, Gemini, Cancer, Leo, Virgo,
> Libra, Scorpius, Arcitenens, Caper, Amphora, Pisces.

But in the old Calendars, Libra was omitted, two spaces being allowed to the Scorpion with outstretched claws (chelae, Gr. χηλαι) from which afterwards the Balance was suspended. Virgil imagines the Scorpion to draw in his claws, leave his undue share (iusta plus parte, as rightly explained by C.), and so make room for Augustus as a new sign. As the Virgin was not only called Erigone but also Astraea, goddess of justice, which virtue the Balance symbolizes, there is peculiar flattery in assigning this place to the emperor.

35. Reliquit (W. F. C.) is more vigorous than the other reading, relinquit, which, however, Ribbeck maintains.

36. Sperant is a better reading than 'sperent,' and makes the opt. 'veniat' in l. 37 more vigorous. ‖ Dira, *awful.* C. thinks this epithet implies no more than 'intense,' citing Aen. vi. 373, ix. 185. But it seems to mean more, having for its root δε- δει-, *terror*, and is used of things and persons which for some reason, often on account of their connexion with the infernal world, inspire dread. In Aen. vi. this sense is obvious; in ix. the epithet probably suggests a desire prompted by an infernal power.

42. Ingredere, *enter on* thy divine functions.

(Parallel Passages.) 1. Hes. Ἔργ. 775, εὐφρονα καρπόν. Cic. d. Or. iii. 38, laetas segetes etiam rustici dicunt. Verg. G. i. 101, ii. 1. ‖ 5. Varr. R. R. i. 1, et quia di facientes adiuvant, prius invocabo eos . . . primum . . . Iovem et Tellurem . . . secundo Solem et Lunam . . . tertio Cererem et Liberum &c. ‖ 13. Lucan. vi. 393; Lucr. v. 315. ‖ 14. Verg. G. iv. 317 &c. ‖ 17. Theocr. i. 120; Propert. iv. 3, 30. ‖ 19. Ov. M. v. 645. ‖ Propert. iii. 13, 41. ‖ 33. Ov. M. ii. 195. ‖ 39. Lucan. vi. 699, caelum matremque perosa Persephone.

3, 4. Cares and Toils before and after Sowing, 43—124.

Outline.) In early spring, when the ground thaws, let ploughing begin. (Be it observed, by the way, that four ploughings give the largest crops.) Attention should first, however, be paid to the nature of climate and soil. Different countries yield different produce. Such is the natural law from the first. Plough rich land, I say, deep in

spring, and expose its clods to summer heat. For poor land, a shallow ploughing in September may suffice. In the one case weeds are obviated, in the other drought. You may either pursue the plan of fallowing your land every other year, or adopt a system of rotation, by sowing wheat in ground from which, some months before, you have gathered in a leguminous crop. Flax, oats, and poppies scourge the soil too much to suit this course. Yet even with these the practice of alternation will be successful, if you manure well with dung and wood-ashes. In this way land obtains rest by the mere change of crops, and the unploughed ground is the more productive another year. It is often useful to burn the stubble on reaped fields; you either strengthen the ground, or drain, or loosen, or bind it. Breaking the clods with rakes and bush-harrows is a good thing; also, cross-ploughing. Rainy summers and dry winters are desirable; the cornlands of Mysia shew wonderful crops after a dry winter. After sowing, the husbandman sometimes walks over the field and breaks the large clods; then he irrigates from a neighbouring river; and, in dry seasons especially, opens sluices from some highland watercourse. Sometimes he feeds off the growing blades, if too luxuriant; and he drains away stagnant water left by inundation in a wet time. Meanwhile the crop is always liable to damage from birds, or fibrous weeds, or shade. It was the pleasure of Jupiter to make cultivation difficult in his reign.

(Notes.) 43. Vere novo. The Romans reckoned their spring from the second week of February, when the west wind (Favonius = Zephyrus) came in. Hor. C. i. 4, solvitur acris hiems grata vice veris et Favoni.

44. Putris, proleptically used: glaeba se resolvit et putris fit, *the clod is thawed and crumbled by the west wind.*

45. Depresso &c., *even then let my steer begin to sigh over the deep-driven plough.* The ploughman pressed down the 'stiva,' to deepen the trench of the share. ‖ Aratro is Dat. after 'ingemere;' Aen. iv. 369, Hor. Epod. 5, 31, ingemens laboribus. ‖ Mihi. Dat. Eth.

47. Illa seges demum, *that ground above all.* The use of 'seges' here is peculiar: demum, Gr. δή, is a strengthening particle.

49. Illius, und. 'segetis,' not 'agricolae:' *its harvests.* ‖ Ruperunt. C. takes the tense as implying instantaneous action. Rather, ruperunt = rumpere solent, as a Greek aorist: a constant usage of Virgil. The four ploughings of a 'novalis' are (1) autumn: (2) spring: (3) summer: (4) autumn just before sowing.

50. Aequor, any level *surface*, land or sea. See l. 97.

52. Patrios &c., *the native culture and aptitude of the localities.*

56. Nonne vides, a Lucretian phrase. C. ‖ Tmolus, a mountain in Lydia, near Sardis. Corycus, in Cilicia, was the place famous for saffron; and probably Virgil means only to designate Western Asia by one of its best known mountains.

57. Sabaei, in Arabia Felix.

58. Chalybes. Χάλυψ was the Greek name for fine steel; and Aeschylus, Pr. V. 714, names the *σιδηροτέκτονες Χάλυβες* as the people among whom it was produced, placing them in Armenia, near the river Thermodon; Herodotus places them on the confines of Paphlagonia. The epithet 'nudi' represents them in the light costume of smiths.

58. Virosus, properly *full of virus*, here *strong-smelling*.

59. Castoreum, *castor*, a substance extracted from the beaver. ‖ Palmas. The palm branch was an emblem of victory. Palms of mares = *victorious mares*, called Elean, to intimate that their prizes were to be won at the Olympian games in Elis. Elias, a Fem. adj. by poetic license for Eleis, *of Elis*.

60. Continuo = Gr. *εὐθύς*, *from the first*.

66. Pulverulentus, here, *pulverising*. ‖ Maturus, here, *ripening*.

68. Arcturus, a bright star in Bootes, rises, according to Columella (xi. 2, 63), Non. Septembr., on the 5th of September. ‖ Sub &c., *it will suffice to lift it with a light furrow just about the rising of Arcturus*. Ipse is used to define time or place; Aen. iii. 5.

69—70. Illic, in the former case (that of 'pingue solum'); hic, in the latter (that of 'tellus non fecunda').

71—83. Virgil's directions as to fallowing and rotation of crops here are somewhat obscure and difficult. C.'s notes are useful, but neither he nor K. grapple with the real difficulties of the place. We quite agree with C. in denying that 'alternis' in 71 means 'every other year;' but we differ from him, and, so far as we know, from all comm. as to 'alternis' in 79, which is generally explained to mean 'by alternation of crops,' i.e. by adopting a principle of rotation. Careful study of the context convinces us that the word *must* have precisely the same meaning in both lines, and that this meaning is 'alternis cessationibus,' 'by fallowing at intervals,' i.e. from time to time. That belief, and the careful consideration of l. 83, lead us to take a view of the passage which we have not found elsewhere in its main features. Our view (which does not, with Hand and Forbiger, supersede the causal power of 'enim') may be best explained by a paraphrase of the whole:—*You shall likewise suffer* (idem patiere) *the reaped fields to lie idle at intervals* (alternis cessare) *and the lazy ground to gain vigour by inaction* (situ durescere); *or*, if you cannot afford this, *you shall at another season of the year* (mutato sidere) *sow yellow corn-crops in the soil* (ibi), *from which you have previously raised the legume luxuriant with rattling pod, or the slight plants of the vetch, and the frail stalks and crackling forest of the bitter lupin. For, as to a flax-crop, an oat-crop, a crop of poppies saturate with Lethaean slumber, each of these scourges the ground. But yet by intervals of idleness* (alternis) *the effort* (labor) *becomes easy, provided you do not spare* (tantum ne pudeat) *to manure the soil abundantly with rich dung, and to throw the dirty wood-ash over the exhausted fields. Thus, even with a change of crops, the fields recover strength* (requiescunt), *and the land, though in the mean time unploughed, is not ungrateful* (nec nulla interea est inaratae gratia terrae); i.e. land so fallowed and manured will be able to support a scourging crop (flax &c.) in the next spring, succeeded by an autumn sowing of corn; and both crops will be so abundant as amply to repay *with usury* the loss of a year and the expenditure of manure. Thus we find that Virgil recommends occasional fallowing as a general rule; but, where this is not convenient, he allows a leguminous crop to be succeeded by a sowing of corn in autumn. And the reason seems evident. Legumes (pease, beans, lupins &c., papilionaceous plants of the Linnean order Diadelphia) *leguntur manu*; their seed-pods are gathered for use, and then the 'silva sonans' which

remains can be ploughed in or burnt on the field, and supply a good manure for the corn crop which follows. Not so flax, oats, and poppies: these leave nothing to the soil but their roots, and so 'urunt,' scorch, scourge, and exhaust it.

71. Alternis (vicibus). ‖ Novales, i.e. terras. The word is properly an adj., and may take the power of a fem. subst. as here, or of a neuter, 'novale,' und. 'arvum;' Ecl. i. 70. It has three meanings: (1) *fallow land*: Plin. N. H. xviii. 49, 2, novale est, quod alternis annis seritur: (2) *land newly cleared* and ploughed for the first time: (3) *cultivated land* generally, as here and in Ecl. i.

73. Far, *spelt* (triticum spelta of Linn.), the kind of wheat chiefly used at Rome. But 'farra' here may mean 'wheat-crops' in general.

75. Tristis lupini. Lupinus albus of Linn., the seeds of which were eaten by the poor and the Cynics. It is called 'tristis' on account of its bitterness; Ecl. ii. 14.

79. Labor. See l. 150. ‖ Tantum ne pudeat. Ecl. ii. 28; iii. 50, 53.

82. Requiescunt. The use of this word here is a strong proof that 'alternis' in l. 79 refers to fallowing and not to rotation. The effect of the rest gained by the fallowing and manuring is so powerful that any change of crops is made easy to the soil. Ovid says, 'quod caret alterna requie durabile non est.'

83. Another advantage of the explanation given above is that it gets rid of the very harsh interpretation of this l. given by W. V. and F., viz. 'and the thanklessness (nulla gratia) of unploughed ground in the meantime exists not.' To this separation of 'nulla' from 'nec' Prof. J. E. B. Mayor also expresses the strongest objection.

86—91. The four advantages here suggested as arising from the practice of burning the stubble apply to soils of four distinct characters.

92. Tenues pluviae probably mean '*the subtle* penetrating rains.'

94. Rastrum, *a hand-rake* or *toothed hoe*.

95. Vimineas crates. These hurdles of osier were dragged over the ground after hoeing to complete the work, and sometimes provided with iron teeth (dentatae) to increase trituration. All this process was called 'occare,' 'occatio.'

96. Flava Ceres. Hom. ξανθὴ Δημήτηρ, from the colour of ripe corn. ‖ Nequiquam, i.e. without approving and aiding.

97. Et qui &c., *and he who, by turning his plough at right angles to its former course, again breaks through the ridges which he lifts on the rent surface.*

99. Imperat arvis, *lords it over the fields*; as troops are drilled by a severe imperator.

100. Umida &c. This is taken from an old saying of Italian husbandry, cited by Macrobius, v. 20: hiberno pulvere, verno luto, grandia farra, Camille, metes—

> Winter dust, rain in spring,
> Mighty wheat-crops, boy, will bring. ‖

Solstitium may mean either solstice, but here that of summer. The winter solstice was called bruma (brevima).

102. Lastus: und. maxime. ‖ Nullo &c., W. explains: 'Mysia is not

so well tilled as land which has undergone a dry winter.' But this leaves no good sense for the next words. We much prefer the interpr. of H. and Wund.: *by no tillage does Mysia show itself off so well or Gargara admire its own harvests so much*, as after the occurrence of a dry winter. Mysia was renowned for fertility; and Gargara (plur. of Gargarus), one of the summits of Ida, had slopes proverbial for fruitfulness.

104. Comminus, properly, *hand to hand* (manus), but here, *hoe in hand*. K. says:—The image which seems to have been in the poet's mind is that of the Roman soldier throwing his 'pilum,' and then attacking the foe sword in hand.

105. Ruo (trans.) = proruo, *to break down*. In Hor. Sat. ii. 5, 22, 'ruam' is for 'eruam,' *rake out*, or as C. thinks, for 'corruam,' *rake together*. See Aen. i. 35, 85. ‖ Male pinguis. Some take 'male' to denote excess here (as Hor. Sat. i. 4, 66, male raucus), and render *too stiff soil*. C. explains it as denoting deficiency (like male sanus, male fidus), and renders *unfertile*; explaining 'cumulos' to be the tops of the ridges, which the man rakes down, and afterwards irrigates the field, but only in the case of *sandy* soil. To this view we incline.

106. Satis, *on the sown fields*. Observe the exquisite melody of the four next lines.

107. Cum &c., *when the scorched field swelters with pining blades*.

108. Supercilio clivosi tramitis, *from the brow of a cross-lying slope*. ‖ Trames, *a cross path*. W. explains it of the brook itself; but we think clivosus trames = transversus clivus, a ridgy *slope* running *athwart* the land.

110. Tempero means to *moderate*; for instance, the cold with warm, the hot with chill, the strong with weak &c.

111. Quid qui . . . i.e. quid dicam de eo qui . . . The feeding off by cattle was called 'depastio,' *depasturing*. ‖ Procumbat, *should sink forward*, i.e. bend and droop under the weight of the ears. Plin., Inter vitia segetum et luxuria est, cum oneratae fertilitate procumbunt. ‖ Culmus aristis. S. says: 'culmus, the stalk of corn; spica, the ear; arista, the beard of the ear, strictly.'

113. Cum primum sulcos aequant sata, *as soon as the young blades level the furrows*. The balk between two furrows was called 'porca' or 'lira;' and W. F. think that the phrase here means 'when the blades rise to the height of the balk, and so seem to form a level by filling up the depressed furrows.' This we think just, and better than the view of H. and C., that 'sulcos' mean the balks themselves, which the blades 'aequant,' i.e. *reach their level*.

114. Bibula deducit harena. We now so far assent to C. F., that 'harena' is instrumental here, but we can hardly suppose it was used for partly filling drains (elices) to carry off the water of a pool (palus = lacuna) formed in a field by inundation. Still less can we agree with H. W. S. that it can mean 'ad locum harenosum, ubi absorbeatur.' The epithet 'bibula' inclines us to think that sand was carted to the 'lacunae' to soak up the water, and then back to the nearest stream. This would only be feasible where the pools were small, and from l. 117 we judge that Virgil had such in view. Whether this or C.'s explanation be true, render, *drains off by means of soaking sand*.

115. Incertis mensibus, *in the unsettled months*.

118. Nec nihil = et multum. ‖ Haec cum sint &c., *though the toils of men and oxen have tried all these things in working the land.*

119. Inprobus anser. The wild goose is meant, of which Palladius says, i. 30, anser locis consitis inimicus est, quia sata et morsu laedit et stercore. ‖ Inprobus, an epithet applied often, as here, to that which insists and perseveres in doing something wrong or unpleasant (see l. 388), *insatiable, unconscionable.* So Hom. Αἴας ἀναιδής. Some render, *the felon goose.*

120. Strymonius, *from the Strymon*, a river in Thrace haunted by cranes. ‖ Intibum, *wild endive* or *chicory* (cichorium intybus of Linn.).

122. Per artem movit agros, *introduced scientific agriculture.*

124. Nec &c., *and allowed not his realm to lie torpid in heavy lethargy.* ‖ Sua regna. Some understand the 'earth.' But probably the reign of Jupiter in the silver age is meant, contrasted with the 'gravis veternus' of the golden or Saturnian era. See Ecl. iv., and Tennyson's Lotus-eaters.

(Parallel Passages.) 43. Hes. Ἔργ. 381. ‖ 45. Lucr. v. 208. ‖ 71. Hes. Ἔργ. 481. ‖ 85. Lucr. vi. 155. Pind. Nem. xi. 39 &c. ‖ 93. Lucr. i. 494. ‖ 106. Hom. Il. xxi. 257 &c. Lucr. ii. 376. ‖ 118 &c. Hes. Ἔργ. 42. Lucr. v. 213. ‖ Compare with Virgil's rules of agriculture, those given by Theophrastus (Historia Plant., Productio Plant.) and Xenophon (Œconom.).

5. Episode of Cultivation introduced by Jupiter and Ceres in the Silver Age, 125—159.

(Outline.) In the golden age there was no cultivation, no land marks: produce was common and spontaneous. Jupiter made serpents and wolves noxious, seas stormy; took away from men their wild honey, their fire, their rivers of wine; that studious experience might find out by degrees arts and tillage and fire. Then canoes first plied on rivers, mariners counted and named the stars; then beasts were snared and hunted; rivers and seas were netted; the axe and saw were discovered, wood heretofore having been cleft with wedges; other arts appeared, which toil and need found out. Ceres taught ploughing, when acorns fell short. And this was made harder by the occurrence of mildew, thistles, burrs, caltrops, darnel, wild oats; so that if you do not cut down weeds, scare birds, and clip trees, you may get no crops of your own, and have to batten on mast in the forests.

(Notes.) 125. On the ages of the world and the reigns of Saturn and Jupiter, see Ecl. iv.

126. Ne is the reading of almost all codd.: cod. c has 'nec.' ‖ Signare, lapide terminali.

127. In medium, *for common use.*

129. Addidit, *attached*; Hor. C. i. 16, 13.

133. Meditando, *by practice*, Ecl. i. 2.

138. Pleiades, seven stars in the Bull, fabled to have been the seven daughters of Atlas, also called Vergiliae. ‖ Hyades (from ὕω, to rain), also seven stars in the Bull. ‖ Arctos, the Great Bear, a constellation, fabled to have been Callisto, daughter of Lycaon; Ov. Met. ii. 505.

142. Alta petens pelagoque, *seeking the deep and out at sea.* So we

punctuate with W. and Munro, rather than by comma after 'petens.' For similar constructions see Geo. iii. 238; Aen. x. 734, and Wagner's Quaest. Vergil. xxxiv. ‖ Lina, *drag-nets*; funda, a *casting-net*.

143. Argutae, *shrill*.

148. C. doubts whether 'glandes atque arbuta' are subjects or objects of 'deficerent.' Subjects surely. *When the acorns and berries of the holy forest* (of Dodona in Epirus) *fell short*. l. 8.

150. C. renders, 'Soon, however, the wheat had plagues of its own,' and adds, '"Labor" of the sufferings of things inanimate, l. 79.' We do not exactly agree. Labor, we think, is here put for that which causes labour to men, and the construction of 'ut' is that of the substantival sentence (oblique enunciation) in apposition; 'frumentis is labor additus est ut' &c., *corn crops had toil and trouble attached to them in such sort that mildew devoured the stalks* &c.

151. Esset for ederet.

153. Lappaeque tribolique, *burrs and caltrops*. Lappa appears to be the 'galeum aparine' of Linn.; *goose-grass*, a plant with hairy fibres, sticking to clothes. Tribolus (tribulus terrestris of Linn.) has a prickly seed-vessel with three barbs, whence its name, τρίβολος, that of an iron missile flung to annoy cavalry in war.

153. Inter nitentia culta, *amid the neat crops*.

154. See Ecl. v. 37.

155. Quod, *now for this matter = wherefore*, Gr. § 82, b. ‖ Herbam is the reading of all old codd. except R., which has 'terram.'

157. Premes, *prune*; Hor. C. i. 31, 9. ‖ R. reads 'umbras' with codd. P b c and Philargyrius. Umbram is edited by W. C. F. and others from codd. M R γ and Serv. W. defends by many instances the apparent cacophony of umbram—imbrem. ‖ Vocaveris. On the mixture of second Fut. with first, F. cites Ter. Ad. i. 1, 30, insuerit . . . audebit. ‖ Votis. Such vows were made after sowing during the 'feriae sementivae.' M. Antonin. v. 7, cites a prayer for rain to Ζεὺς ὑέτιος, ὅσον ὅσον ἀ φίλε Ζεῦ.

(Parallel Passages.) 125 &c. Hes. Ἔργ. 59 &c. 117. Θεογ. 565 &c. Aesch. Pr. V. 436 &c. Lucr. v. 930 &c. 1439 &c. ‖ 126. Tibull. i. 3, 35. Ov. Am. iii. 8. Met. i. 101. ‖ 131. Hes. Ἔργ. 50. ‖ 135. Virg. Aen. vi. 6. ‖ 138. Hom. Il. xviii. 486; Ov. F. iii. 107; Met. xii. 293; Soph. Antig. 332 &c. ‖ 146. Theocr. xxi. 1. ‖ 148; Ov. Met. i. 103. ‖ 150 &c. See Shakespeare's description of a devastated country, Hen. V. Act v. Sc. 2. ‖ 158. Hes. Ἔργ. 394.

6. Farming Implements, Maxims as to Threshing-floor, Tokens of good or bad Yield, Management of Seeds, 160—203.

(Outline.) The implements of tillage must now be named; the share, the timber work of the plough, wagons, threshing boards, drags, and hand-rakes; wicker baskets, bush-harrows, the winnowing fan; all these a good farmer must have in stock. An elm in the woods is trained to grow in the crooked form of the plough-tail (buris or bura); an eight-foot pole (temo) must be made to fit one of its extremities; it must have two mould-boards (aures) and a double-backed share-beam (dentale). There must be a yoke of linden wood and a handle (stiva)

of beech, to guide the plough from behind; and all this timber must be seasoned in the smoke of the chimney. Among good old maxims take these. The threshing-floor must be heavily rolled after its material has been well kneaded by the hand with admixture of white clay, to prevent it from getting grassy, dusty, and chinky; lest mice, moles, toads, weevils, ants, or other subterranean animals lodge in it and pillage the corn. If the walnut-tree show good promise of fruit, corn will yield well; if not, ill. Some people steep leguminous seeds in a mixture of saltpetre and oil lees, to make the pods yield more, and the vegetables boil easier. You may have picked and tried your seed originally, but it will fall off if you do not choose the largest samples from year to year. All things tend to go backward, like a boat pulled up stream when the rower slackens his stroke.

(Notes.) 160. Arma, *implements*; Aen. i. 177. So ὅπλα or ἔρτεα in Greek; Hom. Il. xviii. 409.

161. Nec potuere seri nec surgere, *could neither have been sown nor have sprung up.* Potuere = potuissent; Ecl. i. 80.

162. Vomis, vomer,-eris, *the share* (from *shear*) attached to the 'dentale' to tear up the earth. Sometimes we find it identified with 'culter,' *the coulter*, but one figure of a plough given by Rich (Companion to Dictionary), has a coulter as well as a share. Gr. ὄρνις.

163. Tarda volventia = tardo v. Geo. ii. 377, gravis incumbens. iii. 28, magnum fluentem. Aen. iii. 70. ‖ Eleusina mater is Δημήτηρ, Ceres, worshipped at Eleusis with her daughter Proserpine.

164. Tribulum. Trahea. These were two kinds of *threshing-boards* or *drags*, roughened with nails, heavily weighted, and dragged by oxen over the corn on the floor. See Varro, i. 52, and Rich in v. ‖ Iniquus, *unfair*, i.e., *excessive*; Geo. iii. 347, iniusto sub fasce.

165. Virgea vilisque supellex, *cheap wickerwork furniture*, including baskets, as well as bush-harrows and the fan: ascribed to the old king Celeus, father of Triptolemus, on account of their antique use. ‖ The connexion of two epithets by a particle (que) is not usual, nor, generally speaking, in good taste.

166. Vannus, the *winnowing-fan*, called 'mystica' because carried in the Eleusinian festival, as sacred to Iacchus, son of Ceres, often confounded with Bacchus.

167. 168. Omnia &c., *all which you will mindfully foresee and have in stock long beforehand, if the due blessing of the divine country is in store for you.* The country is called divine by virtue of having 'praesentia numina.' See l. 10 &c.

169. Continuo, *first of all.* l. 60.

170. Buris, or bura, *the plough-tail* (Gr. γύης). 'We have nothing in our plough exactly answering to the buris. It was a piece of strong wood, naturally or artificially curved, to one end of which was affixed the pole, to the other the dentale, and into it was mortised the stiva.' K. Hesiod makes it of holm-oak (πρίνινον). The naturally curved plough is called by him *ἀνθύγιον*.

171. Temo, *the pole* (Gr. ἰστοβοεύς) passed between the pair of oxen, and to it was attached the yoke, iugum (ζυγόν), which fitted on the necks of the oxen, who pulled by it, having the 'lora subiugia' tied beneath to complete the collar.

172. Aures, *mould-boards*, one on each side the 'dentale,' to throw off the earth and so widen the furrow. ‖ Dentalia, properly dentale, *the sharebeam* (Gr. ἔλυμα), or wood horizontally joined to the 'buris,' to hold the share. The plural is used to express its doubleness; but what the 'duplex dorsum' was is uncertain. K. thinks that Virgil only means to describe its position as falling on each side the 'buris,' under the 'aures;' others suppose it formed by two pieces projecting from the 'buris,' and converging to a point where they are clamped together, and grasp the 'vomer.' See Rich,—Aratrum; Dentale.

174. Stiva, *the plough-handle* (Gr. ἐχέτλη), sometimes of one piece with the 'buris,' but usually morticed into it. It had a cross-piece, called 'manipula,' for the ploughman to grasp. ‖ Altaque fagus stivaque, *and a tall beech for the handle*; a hendiadys. Martyn, for 'stivaque,' suggests 'stivae,' and this is supported by Heyne, Voss, and others, with some probability. Schrader, followed by Ribbeck, inverts lines 173, 174. ‖ W. C. from one cod. read 'cursus' for 'currus,' without necessity; for the latter word need not imply that the plough had wheels, but only that it was drawn by cattle.

175. Exploro, *to penetrate, pervade*, and so *to season*.

176. Possum. See Gr. § 91. Note 4. *a*.

178. Area, *the threshing-floor*. K., following Cato and Varro, explains this to be an open, circular, elevated, slightly convex space, on which to thresh out the corn. It was usually floored with a compost, in which 'argilla' (here called 'creta'), white clay, was a chief ingredient. ‖ Cum primis: und. praeceptis; *especially*. This and the next verse exemplify that occasional obscurity, which Virgil's greatest admirers must allow to be a fault of his. He says, 'the threshing-floor must be levelled, and kneaded, and made solid' &c. But what he means is, that a compost must be made with white clay and other materials, that this must be well kneaded and laid down, and then smoothed by a heavy roller. This is what grammarians call ὕστερον πρότερον. ‖ Cylindrus, *a rolling-stone*.

180. Most comm. say, pulvere = aestu or siccitate. But 'pulvere victa' (overcome by dust) seems to mean, *gradually crumbling*. ‖ Fatiscat, *become chinky*.

181. Tum &c., *and then vermin of all sorts may play their pranks there*. So Horace says of Fortune, 'ludum insolentem ludere pertinax.'

183. Oculis capti, *blind*. Liv. xxii. 2, Hannibal . . . oculo capitur. Note 'talpa' masc. as 'damma,' Ecl. viii. 28.

185. Monstrum does not necessarily mean something huge (as in English *monster*), but what we point at as strange or hideous: here worms, insects &c., that burrow in the earth: *bugbears*.

186. Senectae, Dat. of that *for* which we fear: Aen. ii. 729, comitique onerique timentem. Virgil regards the ant as living but one year, and winter as its 'senectus.' But the hoarding of this insect was a popular error in olden time. The ant hibernates.

187. Contemplator; imitated from Lucretius, ii. 114. ‖ Nux is by some supposed to be here *the almond* (amygdalum), but the mention of 'rami olentes' points to the walnut (iuglans). ‖ Plurima. W. F. C. take this with 'induet' &c.: *when the walnut shall largely dress itself in flower*. Perhaps they are right, although 'plurima nux,' *many a*

walnut tree, would not be inapposite: for the observation of many trees gives a surer induction. Virgil evidently means, though he has not stated his meaning very fully, that the observation of the tree or trees is to be carried on until the flowers are gone, and the fruit set; then, if the fruit has set extensively (si superant fetus), there will be a large yield of grain, but if the fruit is scanty, and leaves abound, the yield of grain will be small.

192. For 'induere in' see Aen. vii. 20. ‖ Nequiquam, join with teret. ‖ Pingues palea, *rich in mere straw*.

193. Semina, of leguminous plants, as the word 'siliquis' proves.

194. Nitrum, according to some, *saltpetre*; to others, *natron*. soda, a mineral alkali. ‖ Amurca (ἀμόργη), a fluid contained in oil, but to be separated from it in purification. It was used for various coarse purposes.

195. Fallacibus, so called because, without this precaution, the large pods would falsely seem to contain large seeds.

196. *And that they might boil quickly* (properata = properato) *though with little fire*. Madeo has this sense in Plautus. This verse was erroneously taken by Martyn and other editors in connexion with the next passage, a full stop being placed after 'esset.'

199. Maxima. See Ecl. v. 36, grandia hordea. ‖ Sic &c., *thus, by the laws of fate, all things get worse, and slide back, and retrograde*. The infinitives are independent (historic); and 'retro' could be taken with 'sublapsa,' though such a pleonasm as 'retro referri' is frequent, as ix. 794, 797, and Lucretius, i. 785, ii. 283 &c.

201—203. W. C. and nearly all comm. take the comparison here to lie between the seed and the man; therefore they mentally supply 'refertur' in this clause. We think the comparison is between the seed which retrogrades when man does not select, and the boat which retrogrades when man does not pull: so that we understand only 'fit,' if anything. The point of doubt is, whether 'atque' is used adverbially in the supposed archaic sense *straightway*, or has its coordinative force, probably with the accessory notion of suddenness. Adopting the latter view, we arrange and render thus: 'non aliter quam (fit), si forte (is), qui lembum vix subigit remigiis adverso flumine, bracchia remisit, atque illum (lembum) alveus prono amni in praeceps rapit:' *as happens, if by chance one, who with difficulty rows a skiff up stream, has slackened his stroke, and lo, the skiff is whirled headlong by the river down the current*. Compare Catull. lxv. 23 (a passage which Virgil seems to have imitated in this place), atque illud prono praeceps agitur decursu.

(Parallel Passages.) 160. Plin. N. H. xviii. 6 &c. ‖ 164. Varro, R. R. i. 52. ‖ 167. Hes. Ἔργ. 457. ‖ 169. Hes. Ἔργ. 425 &c. ‖ 176. Lucr. i. 400. ‖ 178. Catull. 91, 129; Varr. i. 51; Colum. ii. 19. ‖ 181. Quintil. viii. 3. ‖ 198. Lucr. v. 206.

7. Indications of seed-time given by the stars. Episode of the annual passage of the Sun through the twelve signs of the Zodiac, 204—251.

(Outline.) Moreover, the stars must be observed by husbandmen as carefully as they are by mariners, who have to return to Italy from [illegible] in the Euxine. At the autumnal equinox sow barley until

winter rains begin. Do the same with flax and poppies. Beans are sown in spring; so are lucerne and millet, when the Sun rides with Taurus and the Dogstar sets heliacally. But, if you have wheat and spelt in view, you must wait for the matutinal setting of the Pleiads in November. Many begin sooner; but their crops seldom yield well. For the vetch, the kidney-bean, and the lentil, the signal is the setting of Bootes in October. With these you may continue to the winter solstice. For such ends the Sun travels annually through the twelve constellations. The sky is divided into five zones: one, called the Torrid, is in the centre; two, called Frigid, lie severally at each extremity; two, Temperate, are placed severally between the Frigid and Torrid: and the Ecliptic, or Sun's path, is carried between the Temperate zones, so as to touch each without entering it. The heavenly axis rises above the horizon towards the north pole, sinks beneath it towards the south. In the North, the huge Snake coils around and between the two Bears, which never set. In the South, some say eternal night prevails: others, that morning comes there at our evening, and evening at our morning-time. The observation of these things enables men to know times and seasons beforehand; when to reap and when to sow; when to sail, and launch, and build vessels.

(Notes.) 204, 205. Servandi = observandi. ‖ A few constellations are named as samples of all those which were considered to bring stormy weather at their rising. 'Arcturi sidera' imply Bootes or Arctophylax, the Bear-warden, of which Arcturus (*Ἄρκτου οὐρά*, Bear's tail) is the brightest star. It rises in the morning at the beginning of September, and sets at the end of October. The Kids are two stars in the left arm of Auriga, which rise in the evening about the autumnal equinox. The Snake, or Dragon, is a bright constellation winding between the two Bears and round the Lesser Bear (l. 244). The stars near the North Pole were specially observed in navigation, as having a more fixed position. Lucan viii. 171.

> Doctus ad haec fatur taciti servator Olympi:
> 'Signifero quaecumque fluunt labentia caelo,
> Numquam stante polo, miseros fallentia nautas
> Sidera non sequimur: sed qui non mergitur undis
> Axis inocciduus, gemina clarissimus Arcto,
> Ille regit puppes' &c.

206. Quibus, Dat. on account of the preceding 'nobis.' ‖ Vectis, for a present part. passive (which does not exist in Latin), *φερομένοις*.

207. Pontus. The Euxine, often dangerous, was frequented by merchants. Hor. Epist. i. 6, 93, ne Cibyratica, ne Bithyna negotia perdas. ‖ Fauces Abydi, the Hellespont, or Dardanelles, on whose Asiatic side, at the narrowest part, was the city of Abydos. ‖ Ostrifer, *productive of oysters*: see Catull. xviii. 4, ora Hellespontia, ceteris ostreosior oris.

208. Libra. The Sun was in the sign of the Balance (l. 33) at the autumnal equinox. ‖ Die, contr. from 'diei.' Hor. C. iii. 7, 4, constantis iuvenem fide. ‖ Somni = noctis.

209. Medium, *in equal portions*.

210. Virgil was ridiculed for giving a plural to 'hordeum;' and Ser-

vius ascribes to Bavius or Maevius the satirical verse, 'hordea qui dixit superest ut tritica dicat.'

211. Extremum imbrem brumae = imbriferam brumam, quod extremum tempus est serendi. Paraphrase: *till unavailable winter comes with its rains to end the work.*

212. Cereale papaver. Ceres was represented with poppies, and fabled to have taken the seeds as an anodyne, when she lost her child. ‖ Pliny mentions a sweetmeat made with poppy-seeds: N. H. xix. 8, papaveris candidi semen tostum in secunda mensa cum melle apud antiquos dabatur, et panis rustici crusta eo inspergebantur. 'Poppies were sown in September and October, flax from beginning of October to beginning of December.' S.

213. Iam dudum, *forthwith.* Aen. ii. 103.

215. Medica, *lucerne*, originally from Media: 'medicago sativa.'

216. Milium, *millet* or *panic* (panicum Italicum of Linn.), a coarse grass, good for horses and poultry, sown every year; March or April being the season in Italy: but Seneca allows it as late as June.

217. Candidus &c., *when the bright Bull with golden horns expands the year, and the Dog sets retiring before the opposite star.* Adverso is a better reading than 'averso.' The astronomical year begins on the 20th of March, when the sun enters Aries. On the 17th of April he passes into Taurus, and is said 'aperire annum' (with reference to Aprilis), because the weather became settled and fit for spring sowings. 'Candidus' conveys the idea of clear weather; K. thinks it alludes to the white bulls in Roman triumphal sacrifices. The gilded horns indicate the brilliant stars in that part of the sign, perhaps also its pictorial representation in the Zodiac. Canis or Sirius, the Dogstar, sets heliacally at the end of April; it is represented as retiring, face to face, before the Bull, and may have been thus pictured.

219. The term 'frumentum' includes triticum (*πυρός*), *wheat*, far (*ζειά*), spelt, hordeum (*κριθή*), barley, and avena, *oats.*

220. Solisque instabis aristis, *and make grain-crops your only object.*

221. Eoae Atlantides abscondantur, *let the Pleiads hide themselves in the morning.* (See l. 138.) The matutinal setting of these stars is about the beginning of November. Eous = *ἠοῖος*; from *ἠώς morning.*

222. Cnosius, Cre'an, from Cnosus, chief town of Crete. ‖ The Crown is that of the Cretan Ariadne, made a constellation by Bacchus. It has nine stars, and is now called Corona Borealis. Virgil, misled by Democritus (as H. V. F. think), makes it set at the close of autumn, at which time, however, it really rises. Hence Servius and others ventured to suppose that 'decedat' means 'decedat a sole,' becomes visible, rises. This is incredible.

224. Invitae, because not ready for the reception of the seed.

225. Maia, one of the Pleiads, put for the seven.

226. The choice is hard between the readings 'avenis' (wild-oats) and 'aristis.'

227. Phaselus, *kidney-bean.*

228. Pelusiacus, *Pelusian*, i.e., Egyptian; Pelusium being a city at the eastern mouth of the Nile.

231. Idcirco, i.e., to distinguish the seasons. ‖ Certis . . . orbem, *a [illegible] measured out in distinct portions.* ‖ In this episode Virgil seems

to represent the earth as a vast plain with a circumambient ocean (246) in the midst of the mundane sphere (mundus); this sphere having an axis, of which the one pole (North) is above the terrestrial horizon, the other (South) at an equal distance below it. The celestial zones correspond to tracts on the earth's surface (determined by parallels of latitude) and the climates severally attributed to these zones are in fact the climates of the terrestrial tracts. The description of the zones is taken from Eratosthenes of Alexandria, and his verses have been preserved to us by Heraclides Ponticus and Achilles Tatius. They may be seen in Conington's edition. The axis, the Arctic pole, and its constellations, are described in the language of Aratus, Phaen. i. 21 &c. The Southern or Antarctic pole and its imaginary darkness have a parallel description in Lucr. v. 649 &c. Compare the ancient and modern theories of the globes, celestial and terrestrial.

235, 236. Quam &c., *surrounding which at the extremities right and left extend two (zones) congealed with blue ice and dark storms.* Caerulese, Ribbeck's reading, has the authority of most codd.: but 'caerulea' has some support. and is much more Virgilian in feeling.

238. Per ambas, *between both.* The Ecliptic circle, or annual path of the Sun in the heavens, passes through the torrid zone obliquely, cutting the Equator at an angle of 23½ degrees, and touching the temperate zones at the Tropics, without entering them.

239. Signorum. The Zodiac. See l. 33, Note.

240. Scythia and the Rhipaean mountains express the extreme North, the south-winds of Libya the farthest South.

243. Styx. A river of hell. The infernal regions were imagined beneath the earth, and as the Antarctic pole was below the horizon (see note on 232), it is represented as visible from those regions. But does 'sub pedibus' mean under *their* feet, as M. V. K. C. take it, or under *our* feet, as H. or W.? This is doubtful. Considering how unpleasant an image is that of the ghosts looking at the heavens under their feet, and also that the South Pole could not be conceived in such a relation, we incline to the latter view; but, with W., we would rather join 'sub pedibus' with Styx, than as H., with 'illum.' *The other pole Styx beneath our feet sees &c.*

244. Elabitur, *glides forth*, i.e., from outside; circum perque, *around and between.*

245. Arctos. Ursa Major or Helice, and Ursa Minor or Cynosura.

246. See Hom. Il. xviii. 489, *οἵη δ' ἄμμορός ἐστι λοετρῶν ὠκεανοῖο.*

247, 248. It is questionable whether, with C., we punctuate after 'semper,' or, with W., after 'nox.' The repeated 'nocte' is not pleasing, but it satisfies better when 'obtenta' has 'semper' to strengthen it. Hom. Od. xi. 19, *Ἀλλ' ἐπὶ νὺξ ὅλόη τέταται δειλοῖσι βροτοῖσι.* ‖ Intempesta. Some give to this word the meaning *unseasonable*, when there is nothing to be done. But is it not rather = intemperata, *unmitigated*, i.e., *profound?*

248. *And the gloom is ever deepened by the pall of night.*

249. Redit, *goes to and fro.*

250. Oriens, und. sol. The breath of the steeds implies the morning airs. The chariot of the sun is beautifully represented in the frescoes of Guido and Guercino at Rome.

251. Seneca reads 'illis,' and R. follows him. ‖ We render with V. F., *ruddy eventide kindles the twilight glow.*

257, 258. With Ramsay and C. we join these lines to the preceding paragraph.

(Parallel Passages.) ‖ 208. Lucan. viii. 467; Varr. R. R. i. 34; Col. ii. 9; Plin. N. H. xviii. 10, 1. ‖ 210. Plin. N. H. xviii. 7, 13. ‖ 215. Plin. xviii. 12, 30: 16, 43: 26, 66. ‖ 221. Plin. xviii. 56; Col. ii. 8, 1. ‖ 221. Arat. P. 71; Col. x. 52. ‖ 225. Xen. Oec. xvii. 2; Col. xi. 2, 80; Hes. Ἔργ. 479. ‖ 228. Mart. xiii. 9. ‖ 233. Ov. M. i. 45; Macrob. 5. ‖ 233. Ov. M. ii. 130; Erat. ap. Ach. Tat. 7. ‖ 245. Arat. 45. ‖ 246. Hor. C. ii. 2, 7.

8. Times and seasons proper for work or refreshment. Episodes of Storm and Feast of Ceres, 259—350.

(Outline.) In wet weather the farmer may do many a stroke of work at leisure which he would have to do in a hurry when fine weather came; sharpen his share, scoop canoes, mark sheep or bags, point stakes and props, cut withy bands for vines, weave baskets, roast or grind corn. Some things may be lawfully done on holy days, as irrigation, fencing, snaring birds, burning brambles, washing sheep; a donkey may be driven to town with oil or fruit for sale, and a grindstone or pitch brought back. Various days of the month have various fitness. The 5th is unlucky for work; it is the birthday of Pluto and the Furies, also of the Giants who warred against Jupiter in vain. The 17th is lucky for planting vines and breaking in kine, and beginning a web. On the 9th slaves will run away, but not steal. The cool of night or early morning is better for some work, as for that of cutting stubbles or parched grass; dews fall in the night. In winter a farmer will sit by the fire pointing torches, while his wife weaves and sings, or boils down and skims the must. Corn is mown and threshed in the noontide heat; the farmer must plough and sow with his coat off; idleness is for winter. In winter husbandmen enjoy their gains, and banquet one another at that genial time, as sailors who have come into port and crowned their sterns. Yet is winter the time for gathering acorns, laurel and myrtle-berries, and olives; for snaring cranes, netting stags, hunting hares, and shooting roe-deer with slings, when snow is deep and ice on the streams. The stormy season of autumn needs much precaution, also the showery spring, and the time when the corn shoots into ear, and again when the milky grain is forming. Nay, at the very time when the farmer is about to reap his barley I have seen the crop torn up by the roots and carried away by a sudden hurricane. Often, too, a tremendous rain-storm comes crashing down, deluges the lands, fills the ditches, and floods the rivers. The Sire sits thundering from heaven, terror reigns on earth; He with fiery bolt smites the hills; winds redouble, rains thicken, forests and shores moan. Against these things guard by watching the moon and stars and planets, and by worshipping the gods. Specially keep the annual feast of Ceres (Ambarvalia), in April, a season of plump lambs, mellow wines, sweet sleep, and green shade on the hills. Then must your rural population adore the goddess; you must pour out for her a mixture of honey, milk,

and wine, and lead a pure victim thrice round the young corn, attended by a choir, who with musical cries invite Ceres to their homes; and none must presume to reap until, with an oak crown on his brows, he dance a rude measure and sing catches in honour of Ceres.

(Notes.) 260. Forent &c., *which by and by in fine weather he would have had to do hastily.*

261. Maturo. The adj. 'maturus' means *ripe, in right time, seasonable.* Hence it may either imply *early* (as we say, *in good time*), as opposed to what is *too late* (serus, Fr. *passé*), or what we call *mature* (*in due time*), *in full season*: as (1) matura hiemps, matura faba, matura decessio &c.: (2) animi maturus, aevi maturus, mors matura &c. So the verb 'maturo' may mean either *to get ready soon* or *to get fully ready*; in this place there is a fusion of both meanings; the farmer is advised to get his tools and works ready beforehand, and reminded that, by doing so, he avoids having to hurry them at the last moment. The contrasted word 'properanda' shows that stress is laid on *leisurely completeness* in the word 'maturare,' *to get ready betimes.*

262. Linter (or lunter), here *a trough* for holding grapes. See Tibull. i. 5, 23, haec mihi servabit plenis in lintribus uvas.

263. Signum, *the cipher*, indicating the owner, was branded on the sheep with pitch. See Geo. iii. 158. ‖ Acervis: this must mean sacks in which corn is stored. The numbers on them may either express the quantity contained, or more probably the order of the sacks only.

264, 265. The stakes and forked props, as well as the bands, are for the culture of the vine. The latter are called Amerina, of *Ameria*, in Umbria, where grew a willow suitable for vine-bands.

266. Facilis, *easily made*; fiscina facilis texatur = f. facile texatur. Render, *let the easy basket be plaited.* ‖ Rubeus, *of the raspberry.* See Ecl. iii. 89. Raspberry twigs then were used for wicker work, like the withy, willow, osier, arbute &c. But R., following Servius, reads Rubea, supposing the twigs to be from the trees of Rubi, a town in Central Italy, mentioned by Horace, Sat. i. 5. This is not probable.

267. Torrete. Corn was roasted to make it brittle for grinding. Aen. i. 179.

268. Quippe. The connexion of thought is: you may work on rainy days surely; for, indeed, even on holy days, *the laws of God and man allow you to carry on some works.* ‖ Roman days were (1) Festi, feast-days; (2) Profesti, business-days; (3) Intercisi, half-holidays. The dies festi were: (a) feriae statae, fixed holidays; (b) feriae conceptivae, moveable holidays; (c) feriae imperativae, holidays specially ordered. The dies profesti were: (α) fasti, court-days; (β) nefasti, non-court days, when no legal business was allowed.

269. Rivos deducere, *to carry streams down.* The precise meaning of this phrase is disputed; but, upon the whole, we subscribe to the explanation of Macrobius iii. 3, 'to clear out choked currents.' Varro and Columella say that some of these works (as irrigation and fencing) are prohibited on holy days by the Pontifical books. Discrepancies of this kind in ancient literature often occur, and can seldom be reconciled, as we cannot say with what limitations or exceptions, or with what regard to accuracy, each statement is made. If the poet is contradicted by the

antiquary, the latter is probably correct, and the former more studious of effect than careful of fact.

275. Incusum, *indented*, i.e., roughened to make it grind well. ‖ Picis. Pitch was wanted for several purposes: to mark sheep and vessels; to season new wine &c.

276. Ipsa Luna = quin et Luna. ‖ Alio ordine: join with felices. ‖ *The moon* (month) *itself offers different days in different degrees lucky for farm works.*

277. Operum: gen. of respect. ‖ Hesiod has bestowed sixty lines on this superstition of lucky and unlucky days. Virgil, in a less superstitious, but not fully enlightened, era, dismisses it with three instances, one of which he makes subservient to poetic ornamentation. ‖ Orcus = Pluto. We have here a remarkable instance of Virgil's tact in adapting his imitations of Greek authors to the genius of Latin. Hesiod says that on the 5th was born Horkos (the guardian of oaths), whose birth was attended by the Furies. Virgil alters at pleasure, and makes it the birth-day of Orcus (the Italian Pluto) and the Furies. Well may poets be called the creators of mythology. Ribbeck, however, reads Horcus (as suggested by Servius) from one cod., and makes Virgil so far follow Hesiod, whose lines are,

> πέμπτας δ' ἐξαλέασθαι, ἐπεὶ χαλεπαί τε καὶ αἰναί,
> ἐν πέμπτῃ γάρ φασιν Ἐρίνυας ἀμφιπολεύειν
> Ὅρκον γεινόμενον, τὸν Ἔρις τέκε πῆμ' ἐπιόρκοις.—Ἔργ. 802.

278. Eumenides, a propitiatory name (Kind ones), invented to avoid the hateful name Erinyes, goddesses of strife. Hence the title of the play of Aeschylus: but Euripides was the first who limited their number to three – Allecto, Megaera, and Tisiphone. ‖ Terra. Earth bore to Uranus the Titans Coeus and Iapetus; to Tartarus, Typhoeus (Τυφωεύς) acc. Typhoea, here with the two last syllables contracted; as Orphea, Ecl. vi. 30.

280. Fratres, the giants. H. F. consider that the Aloidae, Otus and Ephialtes, are here meant. Aen. vi. 582.

281, 282. The structure of these verses is designed to express the laborious struggle of the giants, and that of 283 to represent the ease of Jupiter's victory. ‖ Scilicet. This particle confirms or explains, sometimes ironically (*forsooth*), sometimes seriously (*certainly, no doubt, for instance*, Fr. *par exemple*). Here, in the latter sense, it draws attention to the marvellousness of the attempt, *Mark me.* ‖ Bishop Samuel Butler, in his Anc. Geog., suggests that Virgil has adopted an arrangement of mountains piled by the giants (Ossa on Pelion, Olympus on Ossa) contrary to that of Homer, Od. xi. 314 (a more natural one as Olympus is the largest, Pelion the smallest) because, travelling in Greece, he would view them in their order from the S. to the N. of Thessaly. ‖ On metre in 281, see Virg. Prosody.

284. Septuma post decumam, the 17*th of the month.*

285. Licium, *a leash* or *thrum*, for attaching the threads of the warp on to the woof in weaving. See Rich (tela); Ecl. viii. 74.

286. Fugae. Slaves would be likely to run away in the moonlight, which deters thieves.

287. Se dedere, *are wont to offer themselves*: i.e. *fall out.* Aen. iv. 627.

288. Eous (ἕως ἀστήρ), Lucifer, *the morning star*, put for *morning.*

289. Stipulae. Straw on the field would be moister by night, and mown more easily. In ancient Italy the ears were cut very short in June, and the straw (if not burnt on the field), later in August, for fodder or bedding.

290. R. reads noctis (umor), gen. But 'noctes' (deficit) seems as good.

291. Quidam, usually some one who could be named: but here = 'aliquis,' 'est qui,' Gr. τις. ‖ Hiberni ad luminis ignis. This is variously rendered: best, we think, by considering that *fires of wintry light = light of winter's fire.*

294. Pecten, an instrument called a *slay*, for running the threads of the web (here called 'telas') close together. Rich in v.

295. The *must* or unfermented wine boiled down to one half was called 'defrutum,' to one third 'sapa.' ‖ Volcanus, god of fire, put for *fire*, as Ceres for *corn*, Bacchus for *wine* &c. See Hor. S. i. 5, 74; Ecl. i. 2, note. On metre, see Virg. Prosody.

298. Medio aestu can only mean *midday heat*; Geo. iii. 331: the sense of *summer* is alien to the context. C. remarks the discrepancy between Virgil and Theocritus, who advises reapers to rest at noon; ἀλιῶσαι δὲ τὸ καῦμα, x. 49. But the climate of Sicily and Egypt, where Theocr. dwelt, is far hotter than that of North Italy; and would enforce different customs. Our reapers do not rest, except to eat and drink.

302. Genialis, sacred to the 'genius, natale comes qui temperat astrum, naturae deus humanae,' Hor. Epist. ii. 2, 187. Hence, *cheerful, merry.* See Virg. Mythology.

303. Coronas. Ov. Met. xv. 696, torta coronatae solvunt retinacula puppis. On leaving as well as entering harbour the poop was garlanded. Aen. iv. 418, puppibus et laeti nautae imposuere coronas. See Lertsch, p. 126, who cites Sueton. Vitell. 10, perque flumina (rectus est) delicatissimis navigiis et variarum coronarum genere redimitis.

306. Cruentus, *blood-red*, the colour of the myrtleberry's juice. Ecl. vi. 22, sanguineis moris.

309. Stuppea &c., lit. *whirling the towy strokes of the Balearic sling*, i.e. *striking with bullets whirled from the cord-sling of the Balearic isles* (Majorca, Minorca &c.).

313. Ruit, *hastens to its close.*

314. Campis inhorruit, *has begun to wave in the plains.*

317. Et fragili &c., *and was now gathering the brittle-stalked barley.*

320. Sublimem, W. C. &c., a more vigorous reading than sublime, though either is correct, and both have authority. ‖ Ita &c. There are two conflicting interpretations here, (1) that which makes 'ita' a particle of comparison, and renders '*so would winter carry*' &c. So Heyne and others. But this explanation weakens a powerful description by a simile, which adds neither force nor picturesqueness; for where do we read that wintry whirlwinds are more violent than summer hurricanes? And it would be far from elegant to apply the words 'culmus' and 'stipula' (which had been used of the barley just before) to express other haulms and straw whirled up elsewhere at another time. We, therefore, adopt the interpretation (2), given by W. F. K., which takes 'ita' as a participle of transition (= *elta*), 'hiempe' as *storm*, and

'ferret' as continuing the construction of 'eruerent:' *and then with black eddy the storm whirled the light haulm and flying straws*: i.e. first it tears up the barley by the roots and carries it high into the air, then with eddying currents whirls it round and round in that situation. Thus we have a complete picture, exhibiting the singular violence and strength of the hurricane.

322—334. The elaborate splendour of these lines is surpassed by no other descriptive passage in Virgil, perhaps by none in any poet of any age. Every image, every word, every rhythm, every pause is chosen with exquisite taste, and all combined and worked up with consummate skill and power. The learner should study them as a master-piece of poetic effect.

322. Immensum &c., *a huge column of water appears in the heaven, and clouds gathered from on high collect a storm horrible with thick rain.*

327. Fervetque &c., *and the sea boils with its steaming friths.*

328—334. The pause at 'dextra' marks the calmness of conscious strength; at 'tremit,' breathless terror; at 'pavor,' prostrate expectation. The following 'ille,' and the thrice-repeated 'aut,' express the majestic ease of omnipotence; at 'deicit,' falls the sudden crash of the bolt; in the words which follow is heard the rushing, struggling, moaning tempest. And how admirably effective are the perfects 'fugere,' 'stravit!'

328. Media in nocte, not 'in the midnight,' but *amid the night.*

329. Coruscus, properly *waving, quivering*, and when applied to light, *flashing, gleaming.* Here it expresses the act of brandishing the bolts. The word *flashing* may express at once the motion of the hand and the brilliancy of the lightning.

332. Alta Ceraunia = Ἀκροκεραύνια in Epirus. Athos and Rhodope are mountains of Thrace.

333. Deicit. The dactylic pause is effective in such a place: but more so still the monosyllabic, obtainable in Greek and English poetry. So Hom. Il. i. 51, *αὐτὰρ ἔπειτ' αὐτοῖσι βέλος ἐχεπευκὲς ἐφιεὶς Βάλλ', αἰεὶ δὲ πυραὶ νεκύων καίοντο θαμειαί.* Milton, Par. Lost, xi. 491, 'and over them triumphant Death his dart Shook—but delayed to strike.' Observe that as the Latin i-consonant was pronounced, as in German, like our y, 'deicit' is as rapid a dactyl, and as near a monosyllable in effect, as can be found. Comp. 'elicit,' l. 109, and 'diluit,' l. 326, which express the gushing and trickling of water over the ground.

334. Plango properly means *to smite*, and is familiarly used of mourners, who smite their head or breast; hence it means to mourn or wail, though generally in the reflexive passive 'plangi' (*to beat oneself*, and so *mourn*). Here, however, Virgil has used, as in so many instances (ingemino, verto, volvo, urgueo &c.), the active in the neuter sense. ‖ The following version may help young readers to appreciate Virgil's 'Storm,' without pretending to approach its beauty. English Iambic rhythm loses the dactylic pauses and the fine alliteration 'quo maxima motu:'

The Sire himself, amid the night of clouds,
His bolts with flashing right-hand wields: huge earth
Touch'd with the motion trembles; beasts have fled,

And mortal hearts the world throughout have sunk
In crouching palpitation: He the while
Or Athos or the peak of Rhodope
Or high Ceraunian hills with blasing dart
Down dashes: doubling come the winds, the rain
Comes massive; now the forests, now the shores
With the big beating of the storm-blast moan.

335. R. reads 'caelo' from cod. M, but we prefer 'caeli.' ‖ 'Menses et sidera' imply the signs of the Zodiac. ‖ Serva. The farmer used calendars in which the rising and setting of stars were marked, with the weather supposed to attend them.

336. The planets were thought to influence the weather according to the constellations in which they were seen from time to time.

337. Cyllenius ignis, the fire of Mercury, called Cyllenius, as born on Mount Cyllene in Arcadia. Saturn and Mercury, then the two extreme planets known, imply the rest. Now we have gained the knowledge of two beyond Saturn, viz., Uranus and Neptune; and astronomers are in search of a small intra-Mercurial planet, to be called Vulcan.

338. Annua. The Ambarvalia, a feast celebrated at some time in the spring, for the propitiation of Ceres, Bacchus, and the Nymphs.

340. Extremae &c. Virgil here writes loosely, for he evidently means a time when winter is long gone by. So in 230.

341. See Hes. Ἔργ. 585, τῆμος πιόταται τ' αἶγες καὶ οἶνος ἄριστος.

344. Honey, diluted with milk and wine, was an offering to rural deities. ‖ Favos, honey-combs, for 'mel,' honey.

345. Ter. The victim, usually a swine, was thrice led round the fields as a lustration. Ecl. viii. 74; Macrob. iii. 11, Herculi et Cereri faciunt sue praegnate, panibus, mulso. ‖ Felix, *auspicious*, i.e. *perfect*.

347. Neque &c. This probably alludes to another feast before harvest in honour of Ceres, when oaken garlands were worn, in remembrance of the early food of acorns.

(Parallel Passages.) 259. Hes. Ἔργ. 494. ‖ 276 &c. Hes. Ἔργ. 763 &c.; 802 &c. ‖ 281. Hom. Od. xi. 315. Ov. Met. i. 151. Hor. C. iii. 4, 51. ‖ 285. Hes. Ἔργ. 795. ‖ 297. Theocr. x. 49. ‖ 299. Hes. Ἔργ. 391. ‖ 304. Propert. iv. 24, 15. ‖ 307. Hor. Epod. 2, 10. 11. 25. ‖ 322. Hom. Il. xvi. 384 &c. Sil. v. 385. ‖ 330. Hes. Ἔργ. 529. Lucr. vi. 253, 427. ‖ 332. Theocr. vii. 77. Psalm xviii. 8 &c. ‖ 334. Hes. Ἔργ. 508. ‖ 341. Hes. Ἔργ. 585.

9, 10, 11. The Signs of Foul Weather after Fair, and those of Fair Weather after Foul, 351—423.

(Outline.) Jupiter has given warning tokens of heat, and rain, and wind, and calm. When wind is rising the sea swells, crackling is heard on the mountains, muttering from the shores and forests. There is danger at sea when the gulls fly inland screaming, and the shags sport on the dry land, and the heron leaves the marshes and soars beyond the clouds. Wind is heralded by shooting stars, fluttering straws and leaves, and down dancing on the water. When lightning is seen in the north, thunder heard in the east and west, expect heavy rains. There

is always notice of a shower; either the cranes hide from it in the valleys, or the heifer snuffs it with head upturned, or the twittering swallow skims the pond, and the frogs croak in the marsh. The ant keeps bringing out her eggs: the rainbow drinks: the host of rooks flies cawing from pasture. Sea-birds and waders wash their feathers, and run with uneasy motion towards the water. The lonely raven stalks on the sand, croaking for rain. Even at night, girls who are spinning guess the wet from oil sputtering in the lamp, and snuff excrescent on the wick. In wet weather other tokens show the approach of dry. The stars are sharp; the moon rises bright; no fleecy clouds sail through the sky, no kingfishers plume themselves on the shore; the swine do not toss about their straw. The mists fall from the mountains to the plains; the night-owl hoots from her perch. The osprey is seen chasing the ciris; the rooks caw with short and suppressed but clear cries, and often seem to be in a flutter of delight; visiting with joy their nests and broods when the rain is over. Not that I suppose them to have divine prescience, but that with change of weather comes a change in the spirits of living creatures; whence the choral chant of birds in the fields, the joy of cattle, and the exultant cries of the rooks.

(Notes.) 351. Possemus. So W. from cod. M rightly: for the verbs monerent, caderent, tenerent, show 'statuit' to be aorist, *determined*, not present perfect, 'has determined,' as S. wrongly translates it.

354. Quo signo caderent austri, *what was to betoken a lull of wind.* ‖ Quid saepe videntes, *from what repeated observation.*

358. Aut &c., *or a distant echo to come from the trembling shores or a thick mu'tering from the forests.*

360. Iam, *moreover.* ‖ A curvis. W. introduces the prep. on the authority of some codd., though the best have it not. Wunderlich (whom C. follows), rejecting it, suggests a double dative after 'temperat,' a construction without example, and highly improbable. If 'a' were omitted, we should still regard 'carinis' as abl. F. follows W. Render; *moreover the sea scarce spares the curved ships at the time when* &c.

361. Mergus is usually taken for a cormorant: here, with K. we render it *the gull*, fulica, *the shag.* ‖ In sicco, *on the dry.* Litore is meant, but not to be supplied grammatically.

368. Volitare caducas, *flutter as they fall.*

369. Colludere plumas. C. thinks this means that the 'plumae' (probably pappi of thistle, dandelion &c.) stick, and then move, together. But the idea is taken from a band of children playing together: and 'colludere' seems to be adequately rendered by the English *dance.*

373. Imprudens (improvidens), *without foresight = unwarned.*

374. Obsum, *to be in the way, to harm, annoy.* ‖ Aut illum &c., *either, as it rose, air-scudding cranes have shunned it in the deep valleys.*

375. Aëriae. Homer gives the epithet ἠέρια to cranes; but it is considered by Buttmann to mean *at dawn.* Here the epithet expresses the general habit of the cranes to fly high, from which they depart in expectation of rain, and hide in the valleys.

378. Ovid, Met. vi. 316 &c., tells the story of the Lycian peasants changed into frogs for refusing water to Latona, and imitates their [illegible] in the verse, Et, cum sunt sub aqua, sub aqua maledicere temp- [illegible]d here F., reminding us that 'cecinere' was pronounced

'kekinere,' finds the same sound in 'cecinere querellam.' Queri, querella, are applied by poets to the voice of many animals, kine, stags, grasshoppers, birds, as the nightingale, magpie, &c.

379. Extulit. Virgil errs here. The ant carries in her eggs when rain is coming. Tectis penetralibus, *from her deep-retired dwelling.* Tectis is subst., penetralibus adj. Aen. ii. 762.

380. Terens iter. This is said of the ant's path above ground, not of her burrowed way. ‖ Bibit. It was superstitiously thought that the rainbow drank the ocean at each extremity. Hence Plaut. Curc. i. 2, 41, ecce autem bibit arcus; pluet, credo, hercle, hodie.

382. Corvus here, the *rook*, though sometimes used of the *crow.* ‖ Increpuit, *clatters.*

383. Variae. So W. F. R., from the best codd. C. reads 'varias,' which makes the construction simpler. With 'variae,' we have to make 'infundere' absol. infin., and to supply 'eas' with the others: unless 'volucres' be an independent nom., and the construction so far abnormal.

384. Rimor, properly, *to explore* rimas (chinks), i.e., *to pry into, search, rummage &c.*, as wading birds thrust their bills into the earth for worms. It is a transitive verb, and may here govern 'prata,' taking 'circum' adverbially: *and those which, among the sweet pools of Cayster, explore all round the Asian meads.* These were rich water-meadows beside the river Cayster in Ionia, frequented by waterfowl.

385. Certatim, *emulously*; therefore, *doing their best; with all their might.* Render, *fling copious spray o'er their pinions with might and main.*

387. Incassum, *to a fruitless end*; here, because they cannot satisfy themselves. Render, *flutter with unsated desire of bathing.*

388. Vocat inproba, *wearisomely invokes.* See l. 110. K. is perhaps right in supposing cornix here to be *the raven.* See his Exc. ‖ In Shakespeare (As You Like It, iv. 1) Rosalind says she 'will be more clamorous than a *parrot* against rain.' ‖ Observe the effect of alliteration, expressing monotony, in 'plena pluviam,' and in 'sola in sicca secum spatiatur.' So Collins (Evening) speaks of the bat's 'short shrill shriek.' In Euripides (Med. 476) Ἔασαί σ' ὅσ ἴασιν Ἑλλήνων ὅσοι . . ., the hissing sound expresses the bitterness of Medea's reproach. In Soph. Oed. T. 371, τυφλὸς τά τ' ὄντα τόν τε νοῦν τά τ' ὄμματ' εἶ, the alliteration is that of studied contempt.

390. Pensum (pendo) is *the wool weighed out* as task-work for the maid. Hor. Od. iii. 27, 63, erile carpere pensum. ‖ Carpere, *to pluck*, implies the drawing out wool from the 'glomus;' hence, *to spin. Not even by night the maidens spinning their tasks* &c.

391. Testa, here, an earthenware *lamp.*

392. Fungus, *a mushroom*; here, *the excrescent snuff.* ‖ Putris, *crumbly.*

393. Serenum, adj. used substantively: *a calm.* ‖ Aperta: see l. 217.

395. Acies, *a keen edge*; used in many senses; acies oculorum, *eyesight*; acies mentis, *intellectual clearness*; aciem struere, *to array an army for battle* &c.; here 'acies stellarum' is *the sheen of the stars.*

396. Obnoxius, *subject, liable* (properly, to penalty): hence, *subservient, beholden.* The meaning seems to be that, when the weather is

changing to fair, the moon, rising before sunset, is brighter than usual, seeming, as it were, to owe nothing to the sun's rays.

397. Lana, *wool*, here put for white fleecy cloud.

399. Alcyones. Theocr. vii. 59, *ἀλκυόνες γλαυκαῖς Νηρηΐσι τάλ τε μάλιστα ὀρνίθων ἐφίλαθεν.* The legend is that Alcyone, wife of Ceyx, king of Trachys, drowned herself in grief for her husband's death, and was changed by Thetis or other Nereids into a kingfisher.

400. Iactare solutos maniplos, *to toss the straw-bundles to pieces*: C. solutos being proleptic, = ita ut solvantur. Or (says Prof. J. E. B. Mayor) it may be 'solvere et iactare,' *to pull to pieces with their snouts and then toss.*

403. Nequiquam; because she will not bring that which she wishes, foul weather.

404. About Nisus and Scylla, see Ecl. vi. 74. He is *the osprey*, she a bird called *ciris*, which is not identified. The six lines, 404—409, conclude the pseudo-Virgilian poem called Ciris.

407. Inimicus atrox, *with unmerciful enmity.* ‖ Stridor, *a whirr.*

412. Nescio qua &c., *glad with I know not what unusual delight.*

415. Virgil dissents from the Pythagoreans and Stoics, who ascribed to some animals a faculty of divination, as sharers of the divine mind. ‖ Haut &c., *I indeed am not one that believes they do so because they have heaven-bestowed genius or greater skill in events assigned them by fate.* ‖ On the mood of 'sit' in virtual Oratio Obliqua, see Virg. Syntax.

418. Vices. So R. for the older reading 'vias.' ‖ Iuppiter &c. In this passage 'uvidus austris' must be taken in close connexion with 'denset' only, and 'et' must be regarded as disjunctive in effect: *and when Jupiter (the sky) being wet with south winds condenses what was rare, or* (by a change of wind) *rarefies what was dense.* See Hor. C. i. 1, sub Iove frigido; Verg. Ecl. viii. 60.

421. Nunc &c. This is brachylogically constructed for 'nunc alios concipiunt, alios autem conceperant, dum nubila ventus agebat.'

(Parallel Passages.) In the whole of this passage, Virgil has closely followed Aratus, Διοσ. 909—1006 (translated by Cicero de Div. i. 7), with several variations, and he has been himself copied by Lucan, v. 551 &c. Comp. Thomson, Winter, 118 &c. ‖ 353. Catull. xxxiv. 17. ‖ 367. Lucr. ii. 206. ‖ 374 &c. Servius cites a passage from Varro Atacinus, which seems to have supplied Virgil with these lines: though Aratus is the original of Varro. ‖ 383. Hom. Il. ii. 461. ‖ 388. Lucr. v. 1084. ‖ 404. Hom. Il. xxii. 139. ‖ 415. Dryden, Hind and Panther, 1727.

12, 13, 14. Signs of Weather given by the Moon and Sun. Episode of Portents attending the Death of Julius Caesar. Prayer for the Continuance of the Life and Government of Caesar Octavianus, 424—514.

(Outline.) Prognostics may be drawn from observation of the sun and moon. Mist about the new moon portends heavy rain: a red hue, wind. If, four days later, the moon is bright and sharp, there will be fine weather to the end of the month. The sun must be observed when he rises and sets. If he rises with spotty clouded disk, concave in appearance, look for south winds and showers. When he shoots rays

from behind thick clouds at rising, or when the morning is very pale, hail threatens the vines. The sunset is still more significant; for then the sun's disk assumes various colours: a dark hue foretells rain, a red hue wind: dark spots and redness combined threaten terrible rain and wind, dangerous to navigation. A sun which rises and sets bright, promises dry, clear weather. In short, the sun is your best prophet of the weather. Why not? He often foretells public commotions and civil war. At Caesar's death, pitying Rome, he lay hid in eclipse. But indeed there were other signs then on earth and sea, from howling dogs and birds of ill omen: eruptions of Ætna: arms heard in Germany hurtling in the air: earthquakes in the Alps: mighty voices from the sacred groves: ghosts seen at dead of night: beasts articulating words: rivers checked in their course: the earth yawning: ivory statues weeping, bronze perspiring in the temples: mighty flooding of the river Po: entrails of victims full of threatening filaments: blood in the wells: wolves howling by night in the streets of cities: lightnings in a clear sky: blazing comets. Such portents foretold the battle of Philippi, the second civil combat in the same regions. Some day will the ploughman there, amidst his toil, discover rusty javelins, or strike with the rake empty helmets, and view with wonder huge disinterred bones. Ye gods of our country, ye native deities, and Romulus, and Vesta, thou guardian of Tiber and the Palatine, forbid not the young Caesar to redress the evils of the time. Enough atonement has been made for Troy's perjury; enough has heaven grudged us our Caesar, complaining that he cares for triumphing in a world where right and wrong are confounded, where war and crime prevail, where agriculture is little esteemed, tenants are dragged off the lands, and sickles beaten into swords. Wars are threatening, too, in the East and West: neighbouring cities assail each other: Mars rages throughout the world: even as, when once the chariots have started from the barriers, they increase their speed continually, till the steeds overpower the driver, and the reins are obeyed no more.

(Notes.) 424. Sequentis, i.e., *following each other*; the days of the month are meant.

428. When the new moon is very clear, besides the bright crescent which reflects the sun's rays, the rest of the orb is dimly seen by the rays reflected from the earth and back from the moon. This phenomenon is referred to in the Scotch ballad of Sir Patrick Spence, cited by K.:—

> 'I saw the new moon late yestreen,
> Wi' the old moon in her lap.'

If the air is vaporous, the earth's rays are lost, and the moon appears as described by Virgil here.

430. Suffuderit ore ruborem; hypallage, for 'suffuderit os rubore.' Shakespeare (Venus and Adonis, 453) says of the moon's redness:—

> Like a red moon, that ever yet betokened
> Wreck to the seaman, tempest to the field,
> Sorrow to shepherds, woe unto the birds,
> Gusts and foul flaws to herdsmen and to herds.

431. Vento, *in wind-time*; abl. of time, as frigoribus, l. 300. These prognostics are again selected from Aratus.

437. Macrobius gives the Greek line of Parthenius, which Virgil has copied: Γλαύκῳ καὶ Νηρεῖ (qu. Νηρῆϊ, C.) καὶ Ἰνοῖ Μελικέρτῃ. Gellius also cites it, with ἐναλίῳ, instead of Ἰνοῖ. The lengthening of the o of Glauco in thesis before a vowel being against Virgil's usage, W. would read Glaucoque. See Virg. Prosody. ‖ Glaucus and Panopea were sea-deities; Aen. v. 240—823 &c. Melicerta or Palaemon, son of Ino (Inous) daughter of Cadmus. She threw herself into the sea with her child; and they became sea-deities.

441, 442. Some take 'medio orbe' to mean *one half his disk*; others, more correctly, *the centre of his disk*. The abl. is of place, not separation: *shall have retired in the centre*; i.e. shall present either a hollow or concave disk. Render: *when he shall have flecked with spots his early dawn, and thrown back the centre of his disk*. With regard to 'que,' W. takes it disjunctively, making this a separate sign, not a part of the phasis described just before.

443. Urget, *drives*: intransitive. ‖ Ab alto, *from the deep*, W. K. V.; *from on high*, F. L. C., who are probably right.

445. Sese rumpent. See Aen. xi. 549.

447. Tithoni &c. See Hom. Il. xi. 1, Ἠὼς δ' ἐκ λεχέων παρ' ἀγαυοῦ Τιθωνοῖο ὄρνυτο. Tithonus, son of Laomedon, was wedded to Aurora, by whom he was father of Memnon.

449. Note the accommodation of sound to sense. ‖ Horrida, *bristling*.

450. Hoc means the rules here given. Join 'etiam' with 'magis.' ‖ Emenso Olympo, *after traversing the sky*: the mountain which the gods were fabled to inhabit, being put for heaven, or the sky.

456. Fervĕre. Several verbs in -eo have a poetic form in -o, used by Virgil. So fulgĕre, stridĕre. ‖ Non. C. says: 'non for ne is rarely used.' We doubt its being so used here. See Hand's Tursell. Non. 10. We may render: *not on that night would any one advise me* &c.; or, *not any one on that night would advise me* &c., joining 'non' with 'illa nocte,' or rather with 'quisquam,' 'moneat' being potential. See the same construction repeated, Geo. iii. 140 &c., and other examples cited by Hand. ‖ R. from cod. M reads 'moveat.'

457. Funem, *the cable*, with anchor attached.

466. Miseratus, und. est. An eclipse of the sun took place in November, B.C. 44, some months after Caesar's assassination on the Ides of March. Other prodigies, though perhaps poetically exaggerated here, were reported from time to time. They are also recounted by Ovid, Met. xv. 789 &c., and Lucan, i. 522 &c. See Shakesp. Julius Caesar, Act ii. Sc. 2.

467. Ferrugo, *rust-colour*, the dark-red hue of iron rust.

470. Obscenus, *ill-boding*. Whence derived? Old verb 'cunire,' *to defile*? or ob, σκηνή (that which requires a cover)? ‖ Importunus, *inconvenient, unseasonable, ill-omened*.

477. Simulacra &c. borrowed from Lucr. i. 123.

479. Terrae. C. is not quite correct in saying that plur. 'terrae generally mean the whole expanse of the earth.' True it is, that the lands or territories of the earth are often put for the whole earth, as in the phrases, orbis terrarum, ubi terrarum &c., and Geo. ii. 538; but ever

in these the word has its full plural meaning, as appears from Cic. L. Agr. ii. 23, orbis terrarum gentiumque omnium: while its use in the sense of lands, countries &c. is ordinary and frequent: as above, l. 26, terrarumque velis curam; Juv. x. 1, omnibus in terris &c. &c.

482. Fluv-ī-rum: trisyllable.

484. Extis. The peculiar appearances in the entrails of victims from which the haruspices drew good or evil omens are not easily defined, as their anatomical terms cannot always be identified. Lucan. i. 618 &c., enumerates some of them with considerable minuteness. ‖ Exta (exista), the larger intestines, heart, liver &c. So Corssen.

485. Altae. Many of the towns in ancient Italy were built on hills.

487. Non alias, *at no other time*. Thunder and lightning in a clear sky was regarded as a striking portent; Hor. C. i. 34, Diespiter, igni corusco nubila dividens plerumque, per purum tonantes egit equos volucremque currum.

489. Paribus. C. rightly says, 'Because they were Romans on both sides: pares aquilas et pila minantia pilis: Lucan. i. 7.'

490. Iterum videre Philippi. C. intimates that this may mean, 'Philippi beheld a second battle,' not 'Philippi twice saw a battle,' that Virgil may not be supposed to treat Pharsalia and Philippi as the same place. He is probably right; though the poet betrays his indifference to geographical accuracy by calling Thessaly Emathia, and joining with it Haemus (the Balkan range) as if they were locally identified. Pharsalia is in Thessaly; Philippi considerably N.E. of it in Macedonia; and Haemus, again, far N.E. of Philippi, in Thrace. Lucan. i. 680, imitates the inaccuracy of Virgil: 'latosque Haemi sub rupe Philippos.'

491. Indignum superis. C. takes superis as dat. ethicus, *in the eyes of the gods*, relying on a place in Lucan (x. 102), sat fuit indignum, Caesar, mundoque tibique. This quotation, apposite as it is, does not prove that in an Augustan poet we ought to reject the more usual and classical abl. *unworthy of the gods* (with whom the decision lay). We have in Cicero, dignum dis, indignum dis immortalibus &c.

494. Agricola. An image introduced with appositeness to the subject. So again 505 &c.

497. Grandia. This contains the notion of the continual degradation of mankind, which we find in Hor. C. iii. 6, 45, damnosa quid non imminuit dies &c. So Juv. xv. 69.

498. Indigetes, deified men. After naming two classes of deities, he specifies one of each: Romulus, one of the 'di indigetes,' and Vesta, one of the 'di patrii.'

499. The Tiber was specially called the Tuscan river, and many of the Roman institutions were derived from Etruria. ‖ Romana Palatia. See Virg. Syntax, A. I, 1. On the Palatine hill Romulus first placed his city; and there Augustus and the succeeding emperors resided; whence the English word *palace*.

500. Hunc saltem, i.e. hunc saltem Caesarem, qui nunc imperat, ne prohibete, etsi illum, qui nuper imperabat, prohibuistis. ‖ Iuvenem. Octavianus would be about 28 years old when this was written. See Ecl. i. 43; Hor. C. i. 2, 41.

502. Luimus, pres. tense. Virgil, assuming the legend of Rome's

Trojan origin, says that the civil wars are among the penalties of Laomedon's falsehood in refusing to the deities the promised reward of their assistance; Aen. v. 811; Hor. C. iii. 3, 21, destituit deos mercede pacta Laomedon. A comma only should stand at the end of this verse, because 'satis' must be understood throughout. *Enough has heaven all this time been grudging us thee, Caesar, and complaining that thou shouldst care for earthly triumphs.* With bold flattery Virgil imagines the gods impatient to detach Octavianus from earth, and to receive him in their own mansions. See the opening of this book, 24 &c.

505. Quippe ubi, i.e., quippe quod apud homines, *seeing that on earth* fas versum atque nefas, *right and wrong are inverted.*

506. Aratro. Better as abl. than (with C.) dat.

507. Squaleo, *to be in neglected condition, to go to wreck*; here, *to lie in weeds.* ‖ Abductis colonis. See Ecl. i. 67 &c.

509. Euphrates. The Parthians whom Antonius was resisting.

510. Urbes. Commotions broke out among the Etrurian cities, B.C. 36, and were quelled by Octavianus.

512. Carceribus. These were barriers with gates in the Circus, from which the racing chariots started.

513. Addunt in spatia. The circuits, seven in number, which the chariots passed through, were called 'spatia.' See Ov. Hal. 68, seu septem spatiis Circo meruere coronam, and Sen. Ep. 30, cum septimo spatio palmae appropinquant. In spatia means *from space to space*, as in dies, *from day to day.* Addunt is used by Virgil as a rare imitation of the Greek word ἐπιδιδόασι, *advance, increase, grow* (in speed). *They quicken their speed from space to space.* Many various readings exist, and explanations and emendations have been suggested; but we pass them by, considering this reading and the interpretation (virtually Heyne's, but more exactly that of W. and L.) to be amply satisfactory. Silius copies Virgil's phrase, perhaps without quite understanding it, xvi. 374, iamque, fere medium evecti certamine campum, in spatia addebant. C. appears not to have adverted to the 'septem spatia,' which afford a key to the sense. ‖ Retinacula, *the bands*, i.e., *the reins* held by the driver.

(Parallel Passages.) 424 &c. Arat. Διος. 804 &c. ‖ 440. Plin. N. H. xviii. 35, 78. ‖ 461. Macrob. Sat. i. 7, 12. ‖ 467. Gay, Trivia, iii. 377. ‖ 470. Shakesp. Jul. C. 1, 3; Macbeth, ii. 3; Hamlet, i. 1. ‖ 477. Lucr. i. 123. ‖ 478. Tibull. ii. 5, 78. ‖ 479. Hor. C. i. 2, 13. ‖ 482. Dio Cass. xlv. 17. ‖ 495. Catull. lxviii. 151. ‖ 498. Ov. Met. xv. 861. ‖ 508. Verg. Aen. vii. 635; Lucr. v. 1293.

THE SECOND GEORGIC.

(TREES.)

(Introduction.) The Contents of this Book are divided as follows:—After statement of subject and invocation of Bacchus, 1—8,

(1) Origination of Trees and Shrubs: (*a*) Natural, of three kinds 10—21: (*b*) Artificial, of six kinds, 22—34.

(2) Training of Trees: (*a*) Exhortation to husbandmen; invocation of Maecenas; 35—46; (*b*) Training of natural growths, 47—60: (*c*) Training of artificial growths, especially by grafting and budding, 61—82.

(3) Varieties of Trees and Shrubs: (*a*) Specific, 83—108; (*b*) According to soil, 109—113; (*c*) According to country, 114—135; (*d*) Episode of the praises of Italy, 136—176.

(4) Soils: (*a*) Variously suitable for olives, vines, cattle, grain, for no purpose, or for any purpose; 177—225; (*b*) The methods of distinguishing their properties, 226—258.

(5) The Culture of Vines: (*a*) Planting; rules for trenching the ground, forming a nursery, transplanting; density; depth; other cautions; time of transplanting, with episode of the praises of Spring; care of the young plants; 259—353. (*b*) After planting; rules for earthing up, for training the shoots, for pruning and thinning the leaves, for hedging and keeping animals aloof, with episode of the feasts of Bacchus, in which a goat was sacrificed; 354—396. (*c*) Perpetual recurrence of the same labours in cultivating the vine, 397—419.

(6) Treatment of other trees and vegetables: (*a*) the olive, 420—425; (*b*) Fruit-trees, 426—428; (*c*) Wild plants, 429—457.

(7) Episode of the delights of a studious rural life. Conclusion.

1. Invocation. Origination of Trees and Shrubs, 1—34.

(Outline.) Thus far of tillage; now, Bacchus, I will sing of thee, of forest trees, of the olive. Come hither, O Lenaean sire, and share the vintage joys with me. Trees are variously propagated by nature. Some come up spontaneously, as the osier, the broom, the poplar, and the willow; others from seed deposited, as the chestnut, the tall broad-leaved oak, and the common oak; others from root-suckers, as the cherry, the elm, and the bay. Such are the natural modes. Other artificial modes are found out by practice: as (1) transplantation of suckers; (2) sets either split or pointed before planting; (3) layers; (4) small cuttings; (5) pieces of the trunk planted, as in the case of olives; (6) grafting.

(Notes.) 1—8. Hactenus &c.

Thus far of tillage and the heavenly signs;
Now, Bacchus, thee, and furthermore with thee
The saplings of the forest will I sing,
And the slow-growing olive's progeny.
Hither, O sire Lenaean; all things here

Are rife with gifts of thine; for thee the field
Pregnant with viny autumn bears its bloom,
And in its brimming vats the vintage foams.
Hither, O sire Lenaean, come; pluck off
Thy buskins, and in company with me
Plunge in the novel must thy naked legs. ‖

1. Hactenus, und. cecini. ‖ Te &c. The vine occupies 160 lines, other trees 37. ‖ Pater O Lenaee. Bacchus is called 'pater' as a beneficent deity, Lenaeus from λῆνος, *the winepress.* ‖ Gravidūs autumno. See V. Prosody. ‖ Novo, quippe postico. ‖ Cothurnis. Ecl. viii. 10.

9, 10. Arboribus (Dat.) &c., *the modes of propagating trees are various.* ‖ Nullis hominum. See 26.

14. Posito de semine. Virgil probably meant here to comprise all sowing, casual or designed, as he does not afterwards mention sowing as an artificial mode of propagation. But, as the spontaneous generation in 1. 10 &c., must be to a great extent from seed, we perceive in this loose classification a want of scientific knowledge.

15. Frondet Iovi, *bears foliage for Jupiter*; Ecl. vii. 61. Aesculus is not the 'quercus aesculus' of Linnaeus, but probably the variety 'latifolia' of his 'quercus robur.' See K. Flor. Virg.

17—19. Densissima silva, *a very large growth.* ‖ Parnasia i.e. sacred to Apollo, whose Delphian temple was near Mt. Parnassus. ‖ Se subicit. Ecl. x. 74.

22. Via. C. refers to the rhetorical use of the word in Cic. Brut. 12, nec via nec arte, where it means *method.* This sense does not suit here. Most render *on its way, in its progress.* We are rather disposed to construe quos &c., *which practice itself discovered by experiment*: via = viâ temptandâ or viam temptans: Geo. iii. 8, temptanda via est. R., with Scaliger, reads, sunt aliae quas ipse vias &c. ‖ The six methods here mentioned were severally called, avulsio, infossio, propagatio, surculatio, concisio, insitio.

23. The technical name of these plantae was 'stolones.'

25. This line is epexegetic, giving two modes of planting the sets, *both as shafts four-split* (at the bottom) *and as pointed stakes.*

26, 27. Silvarumque &c., *other trees await the arches of the bent-down layer, and nurseries quickset in their native ground.* ‖ Plantarium, *a nursery of young plants.* ‖ Sua. Because the layers, or twigs bent from the tree and pegged in the earth, were not cut from the parent stock till they took root themselves in the same ground.

28. Putator, *the pruner*, i.e. the gardener who cuts off the slip.

29. Referens. W. says that verbs compounded with 're-' mean change of site or condition, and interprets this as simply *removing.* But probably Virgil means *restoring*, as the tree rose from earth, and the top is the part farthest removed from the origin.

32. Impune, *without harm.*

33. Verto, intransitive. See Virg. Syntax.

34. Pirum, subject of 'ferre.' ‖ Et &c., *and stony cornels become red with plums.* With W. K. V. Wund., we have no doubt that Virgil, by poetic license, puts berries (corna) for trees (cornos, see poma, l. 26), and means that plums were grafted on cornel stocks. The converse was very improbable.

(Parallel Passages.) 3. Lucr. v. 933. ‖ 4. Tibull. iii. 6. ‖ 5. Colum. iii. 21, 3. ‖ 8. Anacr. Od. 50; Propert. iii. 17, 18. ‖ 10. Theophr. H. Pl. ii. 1; Varr. R. R. i. 40. ‖ 14. Hor. C. iii. 10, 7. ‖ 22. Colum. x. 338; Lucr. v. 1360.

2. Training of Trees, 35—82.

(Outline.) Come then, husbandmen, improve trees by cultivation; so glad a thing it is to plant Ismarus with the vine, and clothe Taburnus with the olive. And thou, Maecenas, author of my renown, set sail with me. Mine is but a coasting voyage; I cannot embrace everything; fable and wide digression and long prelude I forego. Spontaneously growing trees are unfruitful, but vigorous, having a naturally strong soil; yet even these may be turned to good account by grafting or cultivation; their suckers, too, removed from the parent shade and planted out, may become fruitful. The tree from seed deposited is of slow growth; such fruit-trees degenerate, and such vines bear grapes only fit for birds to eat. In fact, all require laborious training. Truncheons answer best for olives, layers for vines, sets for myrtles. Suckers produce the hazel, the ash, the poplar, the oak, the palm, and the fir. You may graft the walnut on the arbute, the apple on the plane, the chestnut on the beech, the pear on the ornus, the oak on the elm. There are two modes of grafting and budding: one is by opening the knot of a bud in the bark, and introducing a bud from another tree, to be fed by the inner bark; another by slitting the trunk anywhere into the solid wood, and inserting a slip from a fruitful tree: as the grafted tree grows up it bears foreign leaves and fruits.

(Notes.) 35. Proprios generatim discite cultus, *learn the training peculiar to the several kinds.*

37. Ismara. Ecl. vi. 30. The wine grown here was famous, as we read in the Odyssey, ix. 196.

38. Taburnus, a mountain of Samnium, famous for olives, now M. Taburo in the Terra di Lavoro.

39. Decurro, *to run over* a course from higher end to lower; here, *perform, complete.* See Catull. lxiv. 6, ausi sunt vada salsa cita decurrere puppi.

41. In each book of the Georgics Virgil addresses Maecenas, at whose request he undertook the work. In the 1st and 4th books Maecenas is named in the opening verses; in the 2nd and 3rd after some interval. ‖ Volans, more vigorous than the var. r. 'volens.' See Aen. i. 156, curruque volans dat lora secundo.

43. Non, und. optem. This passage imitates Homer, Il. ii. 488.

44. Primi lege litoris oram, *coast the very edge of the shore.*

45. In manibus terrae, *land is in our grasp.* ‖ Non hic &c. Virgil probably means that from this point, having finished his invocation, introduction &c., he begins his subject, the culture of trees. He can hardly mean that he will never diverge from it, digressing, as he does, in praise of Italy and of Spring, besides the noble episode at the close of the book.

47. Oras, a better reading than auras; 'luminis orae' being a favourite expression of Ennius and Lucretius.

50. Aut scrobibus &c., *or transplant them to well-tilled trenches.*

51. Exuerint &c., *would throw off their wild temper and follow you without delay to any requirements you may invite them to.*

52. Ars, *accomplishment, acquirement.* The metaphor is taken from the training of children; Geo. iii. 101. ‖ C. reads 'voces' and 'sequentur' wrongly; for, if we read 'sequentur,' 'voles' becomes essential. W. and R. read 'voles' and 'sequentur.' Believing, however, that Virgil prefers that form of the conditional sentence (sumptio dandi), in which pres. conj. answers to pres. conj., we read 'voces' and 'sequantur,' regarding 'exuerint' as conjunctive also. For the same reason in l. 54, with W. and R. we read 'faciat;' C. (who takes no notice of this important point of grammar) has 'faciet.' 'Voces' has the advantage of superior aptness and vigour.

53. Sterilis, und. planta. So Caecilius ap. Cic. Cat. M.: serit arbores, quae alteri saeculo prosint.

54 &c. Vacuos &c., *if it be planted out in open fields.*

62. Multa mercede, *at much expense of labour.*

63, 64. Truncis, propagine, governed by 'do' thrown back from next verse. So Hor. Epist. i. 14, 10, rure ego viventem, tu dicis in urbe beatum. ‖ Solido de robore seems here to stand for the method of sets (l. 25), and 'trunci' for the 'concisio,' l. 30.

66. Herculeae coronae, *which forms the chaplet of Hercules.* The fable was that Hercules, when he dragged Cerberus from hell, wreathed his brow with poplar shoots from the banks of Acheron. Hence the poplar was sacred to him. Ecl. vii. 61.

67. Chaonii. See Geo. i. 8. Dodona in Epirus, famous for its oracular temple and oak-groves, was sacred to Jupiter.

69. Horridus, *rugged.* As grafting is in question, the comm. are probably right in referring this word to the bark, though its meaning generally is that of *bristling* with points. ‖ Ribbeck agrees with W. in transposing 'fetu' to the close of the line, and Lachmann on Lucretius, p. 81, says that a versus hypermeter requires the syllable before the redundant one to have its proper quantity; which law would fail in 'horrid-a.' See Virg. Prosody.

71. Fagus. W. considers this to be plur. 4th decl.; but it seems more natural to make it sing., lengthening 'us' by the arsis. See Virg. Prosody. Supply 'incanuit albo flore' from the next clause. ‖ Ornus, a species of *ash* (fraxinus), but not what we improperly call 'mountain ash' (really a 'sorbus' or service-tree). K. identifies 'ornus' with 'fraxinus rotundifolia,' *the manna tree.*

73. Oculos imponere, *to inoculate*, or *bud.* See K. ‖ Simplex = unus.

75. Tunica, *coat*, here meaning the 'liber' or inner bark.

76. Sinus, a bend or curve, here meaning a small *slit* or *scoop.*

77. Inolesco, *to grow in.*

78. Enodis, *knotless, smooth.* ‖ Of ancient grafting there were several processes, of which Virgil here describes two only. See Colum. xi. 11, and K.

80. Et. See Aen. iii. 9.

81. Observe the fluent ease of this verse expressing the calm and steady growth of the tree.

(Parallel Passages.) 35. Lucr. v. 1367. ‖ 40. Hor. C. i. 1, 2. ‖ Hom. Il. ii. 489. ‖ 46. Lucr. vi. 1079. ‖ 47. Lucr. i. 22. ‖ 50. Cic. Sen. 15, 51. ‖ 73. Here, and in other places, J. Philips, in his poem called *Cider*, has imitated the Second Georgic.

3. Varieties of Trees. Their Localities. Praises of Italy, 83—176.

(Outline.) Trees have specific varieties: the elm has them, the willow, the lotus, the cypress; there are various olives, as the orchad, the radius, the pausia. The same is true of fruit-trees: there are pears Crustumian, Syrian, the voleme. Our vine-produce is not the same as that of Lesbos. There are Thasian vines, white Mareotic, these for strong soils, those for light; the psithia, good for raisin wine; the lageos, of a subtle nature, potent in effect; the purple, the precian, the Rhaetic, a celebrated grape, but not equal to Falernian. There are the strong-bodied wines of the Aminnaean vine, superior to those of Tmolus and Phanae; the smaller argitis, surpassing all in quantity and power of keeping; the Rhodian, a delicious dessert wine, and the large bumastus. But to enumerate all were as vain an attempt as to count the sands of the Libyan shore or the Ionian waves. Various lands have various trees. Willows grow by rivers, alders in marshy soils, manna-trees on mountains; myrtles love the coast, vines open hills, yews cold situations. Compare the extremities of the world, Arabia and Scythia: their trees are totally distinct; ebony is found in India alone, frankincense only among the Sabaeans. I might name the sweet balsam, the evergreen acacia, the cotton of Ethiopia, the silk of China, the huge trees of the Indian coast, which the best archers cannot shoot over; or the citron of Media, an antidote to poison. This last is a large tree, like a bay, only differing in scent, evergreen, with a very sturdy flower; the Medes use it to purify the breath and assuage asthma in old persons. But neither rich-wooded Media, nor beauteous Ganges or golden-sanded Hermus, can match the renown of Italy, nor Bactra, nor India, nor Panchaia with all its frankincense. Italy has been ploughed by no fire-breathing bulls, sown with no dragon's teeth, has grown no crop of armed men. It bears the war-horse, the white herds and mighty bull, which, laved in the Clitumnus, are led to sacrifice in Roman triumphs. Here abide spring and summer, twice-bearing cattle, fruit-trees twice ripening; no tigers and lions; no poisonous herbs; no horrid snakes. Here are noble cities, rock-built towns, rivers washing ancient walls. Two seas clasp it; mighty lakes water it; a Como, a sealike Garda. Why speak of the harbour and mole of the Lucrine lake, where the bellowing sea is shut out, and the Tyrrhene water compelled to mingle quietly with that of Lake Avernus? Italy was once rich in silver, and copper, and gold. It produced a valiant population, Marsians, Sabellians, Ligurians, Volscian pikemen; it gave birth to Decii, Marii, Camilli, warlike Scipios, and thee, mightiest Caesar, who now, victorious in the east, art driving back the effeminate Indian. Hail, parent of fruits and men, land of Saturn, for thee I reopen glorious themes of old, and sing through Roman cities Ascra's song.

(Notes.) 84. Lotoque. The annexive particle is disjunctively used, as in 87, and repeatedly in Virgil. Several plants are called, 'lotus;'

here 'lotus zizyphus,' the *jujube* of Egypt, having purple berries. ‖ Idaeus, *of Ida*, a mountain of Crete.

86. Orchas, radius, pausia; three varieties of the olive; the first round and small, the second spindle-shaped; the third was gathered unripe. ‖ Radii ŏt ămara. See Virg. Prosody.

87. Alcinoi silvae: *fruit-orchards* generally, with reference to the gardens of Alcinous, king of the Phaeacians, as described in the Odyssey, vii. 112. Hence 'Alcinoo dare poma,' was a proverb like our 'sending coals to Newcastle.'

88. Crustumius, *of Crustumium* or Crustumeria, a Sabine town not far from Rome, NE. ‖ Syrius, of Syros, an island in the Aegean. ‖ Volaemus, a large pear, probably so called from filling the 'vola' or hollow of the hand.

90—102. Virgil mentions by name fifteen varieties of grape; that of Lesbos, an Aegean island, chief towns Methymna and Mitylene; that of Thasos, an Aegean isle; that of lake Mareotis in Egypt; psithia, lageos, both unknown; that called *the purple*: the precian, unknown; the Rhaetian, from the neighbourhood of Verona; the Falernian, from the celebrated Falernus ager in Campania; the Aminnaean, supposed to be transplanted into Italy from Aminna in Thessaly; the Tmolian, from Mount Tmolus in Lydia; the Phanaean, from Phanae, a promontory in the isle of Chios; argitis, unknown; that of Rhodus (Rhodes), an Aegean isle; bumastus, a large grape (*βοὸς μαστός*, cow's udder), from its size and shape.

92. Passum, wine from the uva passa, = pansa, grape spread out to dry: i.e. raisin.

93. Tenuis. The meaning here is questioned; from size of grape, substance of wine, or its subtle spirituous character? The context inclines us to adopt the last sense.

98. Adsurgo, *to rise up to*, i.e. *salute, pay respect, yield precedence.* Cic. Pis. 12, an quisquam in curiam venienti adsurrexit? Ov. Am. iii. 2, ruricolae, Cereri teneroque adsurgite Baccho. Juv. xiii. 55. So decedo, Hor. C. ii. 6, 14, ubi non Hymetto mella decedunt. ‖ Tmolius und. *olves*, but not without reference to rex Phanaeus, *the king-wine of Phanae.* Chian wine was proverbially fine. Hor. Epod. x. 33, capaciores affer huc, puer, scyphos, et Chia vina aut Lesbia. See Ecl. v. 71.

99. Minor: distinguished from another called argitis major. ‖ Cui non &c., *which none can match for yielding so much or lasting so many years.*

101. Dis &c. The richest wines were introduced at the dessert, and a libation made to the gods at that period of dinner. ‖ On the 'mensa secunda,' see Aen. i. 737; viii. 283.

104. Est numerus = est numerandi facultas. ‖ Refert, *is it important.*

108. Ionii, und. maris.

115. Geloni, a Scythian tribe, N. of the Borysthenes (Dnieper), who tattooed their bodies.

118. Balsamum (amyris opobalsamum), *the balsam-tree* of Arabia and Palestine. ‖ Acanthus. See Ecl. iii. 45; here *the acacia* (mimosa Nilotica) of Egypt, with pods (bacae) yielding the gum arabic.

120. Lana, here *cotton*; the 'gossypium arboreum,' also called 'xylon.' Plin. N. H. xix. 1, 2.

121. Velleraque &c. In Virgil's days silk was supposed to be a down scraped from the leaves of trees; nor was this error banished till, in the reign of Justinian, two Persian merchants brought silkworms from the East, hidden, like the fire of Prometheus, in a hollow stick; after which, the silk manufacture was established in Europe.

123. Sinus, *coast*. See l. 76.

124. Arboris. The trees of the Malabar coast are very tall.

125. Et gens &c., *and yet indeed that nation is brisk in its use of quivers*.

126. Tardus, *clinging*, from its extreme bitterness. This 'felix malum' (*blessed apple*) is by some taken for 'aurantia,' *the orange*, but more probably, *the citron*. The properties ascribed to it are an error.

129. This line, though acknowledged by Servius and some codd., seems to be an interpolation here from Geo. iii. 282.

130. Agit = abigit.

133. Erat = esset. Ecl. i. 80.

134. Ad prima tenax, *eminently firm*, i.e. not soon falling or fading.

135. Ora fovent. See Geo. iv. 230. ‖ Anhelis, *asthmatic*.

136. C. restores 'Medorum silvae, ditissima terra;' but Manilius, iv. 752, et molles Arabes silvarum ditia regna, favours Reiske's punctuation followed by W.

138. Certent, *would vie*. Geo. i. 457. ‖ Bactra. *Balkh*, the capital of Bactriana.

139. Panchaia, the fabulous spice-isle on the Arabian coast, here put for Arabia Felix itself.

140. Comparing Italy with the fabulous East, he mentions especially Colchis with its Argonautic legends (related by Apollonius Rhodius), as exhibiting a contrast in favour of his native land.

141. Satis dentibus hydri. The construction is doubtful. V. W. L., assuming Dat., explain: serendis dentibus quales sati sunt ab Iasone; a harsh mode. C. assumes Abl. Abs., as a ὕστερον πρότερον, and this we prefer with some hesitation; *no fire-breathing bulls have ploughed* &c., *and no dragon's teeth have been sown*. See Geo. i. 178 &c.

143. Massicus, a famous vineyard in the N. of Campania.

144. Oleāē armentaque. See Virg. Prosody.

145. Hinc = ex hac terra. ‖ Bellator equos, the war-horse. So 'venator canis,' *a hound*, Aen. xii. 751. ‖ Campo sese arduus infert, *prances stately o'er the plain*.

146. Clitumnus, a beautiful river of Umbria, where a white breed of cattle was maintained; the whiteness being ascribed to the qualities of the stream. Plin. Ep. viii. 8.

149. Hic ver &c., *here spring abides, and summer after summer time*. Some little exaggeration must be allowed for in this poetical description of the Italian climate.

152. Aconitum, *monkshood*, which yields a deadly poison.

153. Tanto tractu se colligit in spiram, *coil himself into a spire with so vast a train*.

156. Congesta manu, *piled by manual toil*.

158. Supra: Mare Superum, the Hadriatic. Infra: Mare Inferum or Tyrrhenum.

159. Larius, *Lago di Como*, not so large, however, as L. Verbanus (Maggiore).

160. Benacus, *Lago di Garda*, subject to storms.

161. The Portus Julius, on the Bay of Baiae, was commenced B.C. 37 by Octavianus, at the instance of Agrippa, to repair his fleets which had suffered in the war with Sextus Pompeius. The Lucrine Lake was shut off from the sea by a strong breakwater, with a passage large enough to admit ships, and a canal was cut connecting the Lucrine with the inner lake Avernus. The Lucrine was nearly filled up by an earthquake in 1538, so that Avernus is now again shut out from the sea; but the remains of the breakwater may be seen under the water of the bay.

163. Iulia qua &c., *where by the recoil of the sea the Julian billow sounds afar.* ‖ The full name of Octavius, after he had been adopted into the Gens Iulia and Familia Caesarum by virtue of his uncle's will, was, Gaius Iulius Caesar Octavianus (Augustus). To him, as a Iulius, the epithet here refers So Hor., Iulium sidus.

166. Plurima fluxit, *flowed abundantly.* It is doubtful whether the word 'fluxit' refers to the supposed golden sands of the Eridanus, or to the veins of metal; probably to the latter. The Senate forbade the working of mines in Italy. Virgil therefore speaks in the past tense.

167. Virgil mentions four Italian tribes, but only two races; for the Marsi, Sabelli, and Volsci were all offshoots of the great Umbrian stock, while the Ligurians were of a different and doubtful origin. See Mommsen's History of Rome. It is remarkable that Virgil mentions neither the Latins, who founded Rome, nor the Etruscans, from whom it derived its chief civilisation. Perhaps he regarded the Volscians as representing the Latins, and Rome and Etruria as of Asiatic parentage.

168. Adsuetum malo, *accustomed to hardship*, as mountaineers. The Ligurians are also twitted as roguish (Aen. xi. 701, 715); but there is no such allusion here. ‖ Verutos, *carrying a short spear or pike*, like a spit (veru). Aen. vii. 665. *Volscian pikemen.*

169. Three Decii were said to have devoted themselves in war. Three Scipios were especially renowned, the two Africani and Asiaticus; one Marius, and one Camillus. See Rom. Hist. and Exc. iii. on Aen. vi.

170. Scipiades, poetically varied from Scipio, which is unmanageable in heroic verse. M. Lucr. i. 26; iii. 1021.

171. Nunc iam victor, *at this time already victorious.*

172. Indum. Put for Eastern nations generally, who had served under Antonius against Octavianus, and, after the battle of Actium and death of Cleopatra, generally sued for peace. These lines must therefore have been written after B.C. 30; and, as it is commonly supposed, inserted subsequently to the completion of the Georgics. Some would throw them as late as 20 B.C., but with little probability. ‖ Romanis arcibus; Rome itself and its seven hills.

173. Saturnia. Italian poets placed in their own land the fabled golden age of Saturn. See Ecl. iv. 6.

176. Ascraeus, i.e., Hesiodic. Ecl. vi. 70. V. sets forth Hesiod as his model of didactic poetry.

(Parallel Passages.) 86. Colum. xii. 47. ‖ 89 &c. Plin. N. H. xiv. 1, 3, 4. ‖ 93. Plin. N. H. xiv. 9. ‖ 96. Suet. Aug. 77. ‖ 98. Servius cites from Lucil. Χίός τε δυσόρνης. ‖ 100. Stat. Silv. v. 3, 191. ‖ 101. Hor. C. iii. 11, 6. ‖ 106. Herod. i. 47; Pind. Pyth. ix. 46; Catull. vii.

3. ‖ 108. Theocr. xvi. 30. ‖ 109. Lucr. i. 165. ‖ 120. Plin. N. H. xix. 1. ‖ 121. Plin. N. H. vi. 17. ‖ 122. Plin. N. H. xvii. 2. ‖ 123. Hor. Epod. 1, 13. ‖ 140. Lucr. v. 29. ‖ 143. Lucr. v. 201. ‖ 149. Lucr. i. 181. ‖ 151. Lucr. iii. 741. ‖ 161. Hor. ad Pis. 63. ‖ 165. Lucr. v. 1255. ‖ 167. Appian. i. 46; Hor. C. iii. 6, 37. ‖ 168. Verg. Aen. vii. 665. ‖ 172. Verg. Aen. iv. 234; x. 12. ‖ With Virgil's praise of Italy compare that of Egypt by Theocr. Id. xvii. 77; that of England by Thomson, Summer, 1428; Liberty, 32; Addison on Modern Italy, Epist. to Halifax; Byron, Childe Harold, canto iv.

4. Soils, and how to distinguish them, 177—258.

(Outline.) Now we treat of soils, their strength, colour, and productive power. A light argillaceous pebbly soil suits the olive; as shown by many wild trees growing in it. A rich moist soil, grassy and fertile (such as we see in the bottoms of mountains, well watered and alluvially fed), land that looks to the south, fruitful in fern, will bear excellent vines, and supply the choicest wine for festival libations. For the pasturage of cattle Tarentum is famous, and the fields which Mantua lost beside the swan-frequented river: there the herbage eaten by day is replaced in the dewy night. The best corn-land is a rich but friable loam; none yields larger crops: or that which has just been cleared of wood and well ploughed. Gravelly downs may supply bees with wild flowers; tufa and chalk may claim to be safe burrows for water-snakes; but a soil easily inhaling and exhaling moisture, rich in grass, and free from iron-rust, will bear vines, or olives, or pasturage, or corn, at your pleasure. Such is the land of Capua, and around Vesuvius, and along the Clanius. Now I will tell you how to distinguish soils. If you want to know a light from a stiff soil (since the first suits vines, the second corn), choose your spot, dig a pit, then replace and tread in the soil. If it does not fill the hole, the soil is light, and good for pasture or the vine. If there is more than enough to fill it, the soil is stiff: you may plough it with advantage. A briny soil, good for no produce (as ploughing cannot tame it, and vines and other fruits degenerate in it) may be thus tested: take a close-woven wicker strainer, fill it with this soil mixed with water, and stamp it in: the water will ooze out, and yield a strong bitter flavour, if tasted. You may test a fat soil by squeezing it in the hand, to which it yields, sticking without crumbling. A moist soil shows itself by large blades and too premature luxuriance. Heavy and light soils are known by the feel; black or any colour by the eye. Coldness cannot always be discovered; sometimes it is disclosed by the growth of firs, yews, and the black ivy.

(Notes.) 179. Difficilis, *unkind*. Hor. C. iii. 7, 32; 10, 11. ‖ Malignus, *stingy*.

180. Tenuis &c., *where the shrubby fields consist of thin potter's-earth and pebble*.

181. Palladius, *sacred to Pallas*, who was fabled to have produced the olive as a gift to Athens.

184. Dulcis, opposed to 'robigo salsa et amara.'

186. The abl. 'convalle' is of the 'place where.' ‖ The form 'dispicere' is shown by Lachmann and Munro to be correct, not 'despicere:' M. Lucr. iv. 419: *such as we often look down upon, lying in a valley*.

slope scooped from the mountain. The eye of the traveller in Switzerland will often have rested with joy on such green slopes, yielding large hay crops, though within gun-shot of eternal snow.

190. Hic. The apodosis here shows that one kind of soil has been described by various properties in the six preceding lines.

192. Pateris et auro, poetic for 'aureis pateris.'

193. Ebur = *the ivory flute.* ‖ Tyrrhenus. Tuscan flute-players were employed in Roman sacrifices; their lazy life and good feeding would tend to make them 'pingues,' *sleek* or *bloated.*

194. Reddo, to *render*, i.e. offer as a debt due to the gods. ‖ Exta, the *heart, liver, and lungs*, or *vitals*, of the animal.

196. Uro, *to injure*, i.e. by gnawing. ‖ Culta = virgulta, the cultivated plants.

197. Satur, *abundant, fertile.* ‖ Longinqua (arva), *the distant fields.*

198. Mantua. Ecl. ix. 27.

203. Fere, *for the most part*, intimating that there may be black soils not so good, if they have not the other qualities mentioned. ‖ Pinguis. Ecl. i. 35. This word is variously applied by Virgil. Of a man, above, 193; and it may be observed that the Romans applied it to express stupidity. It is generally used by Virgil to express richness, fertility &c., as opposed to leanness, sandiness &c. In a narrower sense it describes what we call (there is no precise word for it in Latin) a clay soil. This leads to a seeming contradiction between its use here (of a strong clay, which yet can be made crumbling, 'putre,' by ploughing &c.) and in 248 (of a stiff clay which will not crumble (fatiscere) in the hand). The same kind of soil is described in each place, but with difference of degree. The qualities of such land may be learnt from Mr. Hoskins's amusing and instructive 'Chronicles of a Clay Farm.'

207. Unde, i.e. terra ex qua. ‖ Iratus, on account of his trouble.

211. Rudis, *untrained*, as a tiro or recruit. ‖ Enituit. See V. Prosody.

212. Casia. Ecl. ii. 49. ‖ Ros (marinus), *rosemary.*

214. Tofus, *tufa*, a light, friable, and porous volcanic stone. ‖ Chelydrus, a *water-snake* (χέλυς, *tortoise*, and ὕδωρ), so called from having a hard horny skin. Geo. iii. 415.

215. Negant, poetically used for 'evincunt non' &c., *prove that no other lands* &c.

220. Scabie et salsa robigine = scabie salsae robiginis, *with a scab of briny rust.*

224. Talem. The whole of the soil here described is a light loam of volcanic origin; in fact, decomposed and fertilized lava. ‖ Vesaevus, adj., of *Vesuvius.*

225. Et vacuis &c., *and the Clanius unkind to depopulated Acerrae.* The river Clanius in Campania (now Chiano) harassed the town of Acerrae by its floods.

227. C. with W. rightly reads 'requires:' *if you shall inquire whether land be light or extremely close.* But, as he adds that, if 'requiras' were read, si 'might be taken with "sit" in the sense of *whether*,' it is proper to observe that the presence of 'an' puts such a construction out of the question, and determines the ellipse of 'utrum' or 'num' before 'sit.' Si could only be followed by 'aut' or 've.' See Aen. iv. 110.

238. Quae perhibetur amara, *what goes by the name 'bitter.'*

239. J. K. C. follow Wakefield in beginning the parenthesis with the word 'frugibus,' reading 'frugibus infelix ea, nec' &c.; but the usual and more poetical position of the pronoun at the beginning of a sentence makes it better to commence the parenthesis with that word, as W. L. R. F. do; 'frugibus infelix—ea nec' &c.

241. Quallos colaque = cola viminea, *strainers of basket-work.* ‖ Tu &c., *speed down from the smoky roof baskets of close-plaited osier, strainers of the wine-presses.*

246, 247. W. J. L. read amaror, with comma before 'manifestus.' V. R. read amaror, but with comma after 'manifestus,' which they connect with 'sapor.' This we adopt. C. Y. read 'amaro.' See the passage in Gellius i. 21, where the reading 'amaror' is referred by an old commentator (Hyginus) to a cod. belonging to Virgil's family. Render: *the flavour will evidently supply a token, and the bitterness being felt* (sensu) *will distort into a frown* (tristia) *the faces of the tasters.* See Lucr. ii. 398; iv. 224.

250. Sed &c., *but like pitch it yields clammily to the fingers in the holding.*

256. Quis cui color. Grammatically viewed this might be, as C. takes it, a double question (τίς τίνι); but, in a logical point of view, W. is clearly right in making 'cui' indefinite (τίς τινι, *what is the colour of any soil*). The double question is used, when it is equally pertinent to answer either: cf. Cic. Q. Rosc. 7, Quis quem fraudasse dicitur? *Who is said to be the defrauder?* or *who is said to be the defrauded?* But here if we say, *What is the colour of each soil?* and again *To what soil does each colour belong?* the question put by Virgil is the former only, not the latter.

(Parallel Passages.) 193. Catull. xxxix. ‖ 194. Ov. F. vi. 476. Tibull. i. 3, 34. ‖ 196. Varro R. R. i. 2, 18. Plin. N. H. xv. 8, 8; viii. 50, 76. ‖ 197. Pers. i. 71. ‖ 204. Colum. x. 7. ‖ 209. Lucr. i. 18. ‖ 211. Ov. Met. v. 646. ‖ 217. Lucr. v. 253. ‖ 225. Juv. iii. 2. ‖ 224. Hor. C. i. 17, 15. ‖ 246. Lucr. ii. 401. ‖ 250. Lucr. i. 312.

5. Culture of Vines, 259—419.

(Outline.) Next, mind to trench the hills and mellow the soil by exposure, before you plant the vines there. A crumbling mould suits them, and this is gained by wind and frost and forking. Diligent vine-growers train the young plants in a nursery resembling in properties the future vineyard, and by marks on the rind take care to plant each in the same aspect. Determine whether plain or hill is best for your vines. If you choose the plain, you may plant them thick: if the hill, give the rows space, and leave avenues exactly corresponding, as in the military quincunx; not for appearance merely, but to give room for the plants to grow. As to the depth of trenches, the vine may be planted shallow, other trees deep, especially the broad-leaved oak, which is said to strike its roots to a depth equalling its height; so that it lasts many generations. Let not your vineyard look to the sunset: plant no hazels in it. Never nip off the topmost shoots, or take any cuttings from the higher boughs: the nearer the soil, the stronger the disposition to it: do not cut them with a blunt knife: do not engraft the olive on its own wild

stock: for, if a fire happen in the plantation, and devour the trees, the fertile olives will be all consumed, and the wild stocks alone survive. Do not plant in a north wind, when the ground is frosty, and the plants cannot take root. The best time for planting vineyards is in spring, when the storks come, or in late autumn. Spring is the genial season when all things germinate. The first age of the world was one perpetual spring. And now spring is a wholesome interval between cold and heat for the young plants. You must dung the vines at the time of planting, and earth them up, and dig in with them porous stones and shells, to give passage for water and air. Some cover them with a stone or tile, as a protection against rain and drought. After planting, you must break the earth round the roots from time to time; and fork, and even plough, the vineyard; props and forked poles must then be used to support the vines, and train them up the trees. While the plant is young, and the fruit-wood growing, it must not be pruned with the knife, but the leaves must be thinned by the hand. When they are strong and well braced to the elms, then strip and prune, not earlier. You must hedge your vineyards also, to keep out animals, especially while the vines are young; for they incur much harm from buffaloes, roedeer, sheep, and heifers. Flocks of goats hurt them with their bite more even than frost or drought. On this account the Athenians sacrificed a goat to Bacchus, and acted village plays in his honour; and offered prizes, and danced upon greased bladders. The Italians also sing to him rude merry ballads, and wear grim masks, and hang faces on the trees. Wherever the god looks, the vineyards flourish and yield. Let us, then, pay due honour to Bacchus, with songs and cakes, with offered goat and roasted exta. Another labour of the vinegrower is the constant forking of the yard, which must be done three or four times a year: the leaf-stripping also recurs: and there is an annual cycle of work. When the last leaves are gone, the vinedresser begins to prune against the coming year. Dig as early as you can; carry away and burn the prunings as early as you can: store in the poles as early as you can: but gather your grapes as late as you can. The vines are full of leaf twice in the year; twice they are overgrown with weeds: great labour results from each cause: large vineyards are very well to talk of, a small one is best to cultivate. Again you have to cut butcher-broom and reed and willow for bands. And when your vines are tied up, and the pruning over, and the vine-dresser carols over the finished rows, you must still go on moving and pulverising the soil, and dreading foul weather when your grapes are ripe.

(Notes.) 259. His animadversis (R. reads animum adversis), *after these observations.* ‖ Ante is repeated in l. 261, and precedes 'quam' in 262.

260. Excoquere, *to mellow.* Lucr. v. 952, terram sol excoquit. ‖ Et magnos &c., *and to cleave with trenches the large hillsides.* Iust. ii. 1, concisam fossis Aegyptum.

261. Supinatas, *upturned.* ‖ The north wind (Aquilo) is mentioned as bringing frost. See l. 263.

264. Labefacta, *loosened* by the process of forking (pastinatio).

265. Et siquos &c., *and men who let no precaution escape them &c.*

266, 267. For the sense, see Outline. The nature of the construction

may be most simply explained by observing that 'locum similem' virtually = 'locorum similitudinem.' *They look out a place* (i.e. a seminarium) *where the young crop may be prepared for the trees* (arboribus, see note on 290), *and another, to which it may be removed and planted out* (i.e. an arbustum), *and they take care that the one shall be like* (similis) *the other*, in soil, site &c. That is; *they seek two similar spots, one where* &c., *the other* &c.

268. Subito, join with mutatam. ‖ Matrem; terram.

270—272. Ut &c., *that they may replace as it was before each plant's situation, the side it exposed to the hot South and that which it turned to the North pole: so important is habit in the young.*

275. Densa, und. 'sata,' cognate Accus. ‖ In denso non segnior ubere Bacchus. C. appears to have followed Ascensius, who takes 'in denso' independently, 'ubere' as Abl. materiae, and construes, *in a close plantation the vine is not more backward in fruitbearing.* But his note answers itself; for, after saying 'in denso ubere' could scarcely mean anything but a close or stiff soil,' he immediately adds, 'uber is specially used of the fruitfulness of the vine.' So we take it, and render, with W. L. F. &c., *in close-planted fruitfulness the vine is not less active.* W. justly observes that 'in denso' would have been enough; but as density conveys the idea of fruitfulness, Virgil adds 'ubere.'

276. Sin &c., *but if you mark out a soil of wavy slopes and upland downs.*

277. Indulge ordinibus, *give the rows space.* ‖ Setius, for sectius (used by Plautus). See Munro in Journal of Sacred and Classical Philology, vol. iv. p. 284. Non setius = non aliter. ‖ In unguem, *to the nail*, i.e. *exactly*, the metaphor being taken from the sculptor's practice of passing his nail over the surface of the marble to detect flaws. W. connects it with 'positis;' but C., more judiciously, with 'quadret.' W. interprets 'limes' as a transverse but narrower path, crossing the 'via,' but again we assent to C., who makes 'secto limite' attributive to 'via.' Render: *and all the same* (as 'in denso') *in disposing the trees, let every path with its nice-cut boundary-line exactly tally.* In the word 'quadro' the geometrical notion of a square is merged in that of accurate configuration. We use the word *square* in the same sense. This arrangement of the 'arbustum' was of the form called 'quincunx' from its resemblance to the five dots on the reverse of the coin so called, agreeing with the five on our dice. A likeness in this arrangement to the form in which the companies (cohortes) of the Roman legion, ten in number, each containing six centuries, were deployed in battle array (in acie), suggested to him the simile which follows. See Dict. Ant. Exercitus.

279. Ingenti bello, *in some mighty war.* ‖ Longa explicuit, *has deployed in long array.* ‖ The expression 'derectae acies,' *the lines are drawn out* (see Aen. vii. 523), and the implied equal array of both armies, suggest that Virgil had especially in mind the battles of the civil wars lately concluded, Pharsalia, Munda, Philippi &c., where Roman met Roman with similar tactics. The vineyard may thus comprise the whole field of battle, and the trees be equally divided between the two opposing hosts.

280, 281. Agmen, *an army on the march, a column.* Acies, an army in battle array, *a line of battle.*

283. W. C. and most comm. punctuate fully at 'quadret,' with colon at 'armis;' but Voss with colon at 'quadret,' and fully at 'armis.' He joins 'nec setius' with 'ut,' *in the same way as*, citing 'non secus . . ut' in Hor. C. iii. 25, 8—12. But this construction, itself dubious, hardly supports the far more daring one here proposed. Still, we think the punctuation of Voss, sustained by R., more judicious, even without adopting his peculiar construction. The simile is certainly more vigorous, if made to follow, not precede, that which it illustrates.

284. Viarum depends on 'numeris:' *let the whole be measured out in roads of corresponding size.*

288. Fastigium properly means a *gable-summit*, and so *height*; but as *depth* and *height* are necessary correlatives, it means here what we should express by the term *depth*. It is also used to express the inclination of a slope, that is, the altitude of an inclined plane: see the places cited by F. C.

290. Terrae. *The tree is planted deeper, and far within the earth.* Prof. John Mayor thinks 'terrae' is not Loc. but Dat. case, citing 'cruci defigere,' and referring to Aen. xii. 130. ‖ Arbos. This word is specially used by Virgil of the tree to which the vine is trained. Thence 'arbustum' for a vineyard, in which trees are planted for vines. But here it is used of large trees in general.

294, 295. Multosque &c., *and outlasts in its duration many successive posterities, many rolling ages of mankind.* Volvo is used of action repeated on a succession of similar things. Thus 'volvere saecula,' 'to pass through successive ages.'

299. Corylum. The roots of the hazel are too spreading. ‖ Neve flagella &c. Cuttings or sets are not to be taken from the tip or upper boughs either of the vine or any other tree, nor ought they (semina), when taken, to be cut with a blunt knife. Thus, having been led to give rules applicable to other trees besides vines, the poet is carried farther; he adds one which does not apply to vines at all.

302. Neve olea &c. R. and L. sustain W.'s reading 'olea:' though R. thinks it possible 'oleae' may be kept, understanding 'oliva.' In this place two interpretations offer themselves; one, which keeps 'oleae,' makes 'insere' = intersere, and (supposing it forbidden to plant oleasters among vines, as supporters) makes 'vites' the subject in 312, 313; the other, which, reading 'olea,' gives 'insere' the sense of engrafting, and (supposing Virgil to prohibit the use of the wild olive as a stock on which to engraft the fertile olive) makes 'olea' the subject in 312, 313, thus applying the passage to olives alone. The advocates of the former view, H. V. C., think the transition from vine to olive too awkward to be admitted. But see on l. 299. On the other hand the arguments drawn from 312—314 against the fitness there of 'vites' as a subject, seem unanswerably strong. We therefore hold, with K. W. F. L. S. R., that engrafting of the olive on the oleaster is forbidden, because, if a fire should happen, while shepherds are pasturing their flocks in the olive-yard, and the oleaginous wood, assisted by a wind, should spread the conflagration, the olives would burn down below the grafts, and thus be unable to grow up what they were before (similes, fertile olives), having no fertility in the root (a stirpe); and all that remains in the plantation will be the bitter-leaved oleaster.

310. A vertice. A storm from the zenith would blow the flames in every direction at once.

312. Hoc ubi, und. accidit, a very unusual ellipse.

315. Nec &c. = nec quisquam tam prudens habeatur ut tibi persuadeat, (C.) *and no adviser can deserve such credit for foresight as to persuade you.*

316. Movere. So W. from most codd., followed by F. L. K. C. S. Heinsius from two codd. reads moveri, followed by Jahn and Ribbeck, who condemns the rhythm 'spirantŝ movere.' We now incline to the reading moveri = moveri posse, supported as it is by the word 'rigidam,' and by 'claudit' in the next line.

318. It is best to render 'concretam radicem,' *frozen root*, and to take 'semen' as subject of 'adfigere.' *Does not allow the young plant to attach its frozen root to the soil.* R. reads 'concretum,' improbably.

341. Terrea. So every editor except C., who prefers 'ferrea.' But the latter epithet is out of place here. Virum terrea progenies = genus terrigenarum of Lucr. v. 789.

343—345. Voss understands 'res tenerae' of the new creation, making possent = potuissent. But Virgil here leaves his episode, and says that young plants &c., could not endure the extremes of cold and heat, without the middle term of spring. On metre in 344, see Virg. Prosody. ‖ Excipio, here *protect*.

350. Tollent animos, *will take heart*. ‖ Iamque reperti, *and ere now there have been found some who would overhang them with a stone or a great heavy jar*. Evidently this must have been so done as to cover without crushing them. Hoc, hoc &c., in the next lines, state two advantages of such protection.

354. Diduco, *to divide, break, pulverise*. Iuv. x. 153, diducit scopulos et montem rumpit aceto.

355. The passages cited by Voss from Cato clearly show that 'caput' often signified the root. C. cites Aristot. de Vita, 6, 7, τὸ γὰρ ἄνω τοῦ φυτοῦ καὶ κεφαλὴ ἡ ῥίζα ἐστί. ‖ Iactare, *to swing*. The 'bidens,' a ponderous two-pronged *hoe*, was brought down on the soil with a swinging blow, to break the clods.

358. Rasae hastilia virgae, *shafts of peeled shrubwood*.

361. Tabulatum, the story of a house, here expressing the successive branches of the elm which the vine had to climb.

364. Per purum = per vacuum aera. ‖ Laxis habenis, *freely*, metaphor from driving.

365. Ipsa, nom., the young vine, as distinguished from its leaves.

366. Inter—legendae, *must be culled at intervals*.

368. Exierint. See l. 81. ‖ Comas. Spenser, F. Q. ii. 11, 19, 'when the wroth western wind does reave their locks.' Milton, P. L. x., 'while the winds blow moist and keen, shattering the graceful locks of these fair spreading trees.'

372. Imprudens laborum, *inexperienced in difficulties*; metaphor from infancy.

373. Super, *over and above, besides*. ‖ Indignas = inmitis.

374. Uri. Caes. B. G. vi. 28. ‖ Caprae, a better reading than caprae (goats), which are mentioned afterwards. Hor. Sat. ii. 4, 43, vinea submittit capreas non semper edulis. ‖ Sequaces, *persecuting*, C.

375. Inludunt. Geo. i. 181.

378. Venenum. See l. 296.

379. Admorso. So W. C. J., making 'stirps' masc. here. R. reads 'ad morsum.'

381. Proscaenium, the stage in front of the 'scaena.' ‖ Ludi, *plays*, i.e., *tragedies*, from τράγος, *a goat*. See Dict. Ant Tragoedia.

382. Pagos. Comedy is generally derived from κώμη, *a village*. ‖ Ingeniis = poetis ingeniosis. But codd. vary here, some having 'in gentes.'

383. Thesidae, properly, *sons* or *descendants of Theseus*, here put for *subjects of Theseus*, i.e., *Athenians*, as Aeneadae for *Trojans*.

384. Utres. This game was called ἀσκωλιασμός. See Dict. Ant. Ἀσκώλια.

385. Ausonii &c. Virgil writes as a poet, having already in view, perhaps, the legend on which his Aeneid is founded. The Ausones here designate an old race of South Italy (quite unconnected with Asia), among whom the rude songs were sung; namely the Osci, or old Latin country-folk. These, on account of the Latin element in Rome, Virgil daringly calls Trojan colonists.

388. These amusements took place at the Liberalia, or feast of Bacchus, kept in the spring of the year.

389. Oscillum, secondary dimin. of 'os,' *a little face*, or head of Bacchus, hung by a thread on a tree, that it might turn with the wind in every direction. On this account called 'molle,' from the flexibility of the thread by which it is suspended. Ecl. ii. 60. Hence Engl. *oscillate*.

392. Honestum = καλόν, *handsome*.

394. Lances; called 'saturas,' *dishes* of all fruits in season.

396. Hazel spits were used, says Servius, because that tree, like the goat, injures vines. See l. 299. ‖ Colurnus, euphon. for 'corulinus,' or 'corulnus,' *of hazel-wood* (corulus).

398. Exhaustum = exhaustio. The Part. Pass. neuter is often used by Lucretius and subsequent poets as a substantive. See Geo. iii. 148; Aen. v. 6. ‖ Cui &c., *which never has exhaustion enough*, i.e., which is never ending, still beginning.

406. Saturni dens = falx, with which painters and sculptors represented the old god of the rural ages.

408 &c. Virgil here imitates the short sententious maxims of Hesiod, and the imperative forms in -to of the old Roman laws.

412. Uterque. The 'pampinatio' or leaf-stripping, called 'frondatio' in other trees; and the 'runcatio,' or weeding. ‖ Laudato = *decline with thanks*. The Greek form was κάλλιστα, ἐπαινῶ, Latin benigne, recte. So in France, 'je vous remercie,' briefly 'merci,' is the form of declining. See Hes. Ἔργ. 643, νῆ' ὀλίγην αἰνεῖν, μεγάλῃ δ' ἐπὶ φορτία θέσθαι. Cic. Br. 287, eas ego laudare soleo.

417. Canit . . . antes. This is a construction resembling 'currere aequor.' The vinitor sings all the time he is working; and when he comes to the end of the rows (some take 'antes' to mean 'plots') he is still singing. Therefore it means *he is singing over*. A various reading is 'extremos effetus.'

419. Uvis, Dat. as i. 186.

(Parallel Passages.) 261. Hes. Ἔργ. 612. ‖ 281. Lucr. ii. 323 &c.; Hom. Il. xix. 362; Liv. xxxi. 27. ‖ 291. Hom. Il. viii. 15; Plin. xvii. 23. ‖ 295. Lucr. i. 202. ‖ 311. Hom. Il. xi. 155, xx. 490; Apoll. R. iv. 189. ‖ 323 &c. Hes. Ἔργ. 562; Lucr. i. 10, v. 736, 786; Anacr. 37; Hor. C. i. 4; Dryden, the Flower and the Leaf; Thomson, Spring, 143, 325. ‖ 360. Milton, Par. L. v. 211. ‖ 368. Shakespeare, Richard II. Act iii. sc. 4. ‖ 380. Varr. R. R. i.; Hor. ad Pis. 275. ‖ 412. Varius ap. Mar. Victor. i. p. 2533. ‖ 419. Virgil has not added any description of the vintage, as Hes. Ἔργ. 607. But see l. 6 &c., and l. 522 &c.

6, 7. The Olive and other Trees. Episode of the Charms of Rural Life. Conclusion, 420—542.

(Outline.) Olives need no culture, when they have once taken root; the usual tillage of the ground feeds them. Breed therefore the unctuous olive, dear to peace. The same is true of other fruit-trees; every wood has its fruits and berries. The cytisus gives fodder, the fir torch-wood; why hesitate to plant? Not to dwell on large trees, even willows and brooms yield leaves for flock, shade for shepherd, a hedge for crops, and flowers for bees. Cytorus shows its waving box-trees, Narycia its pitch-firs, tracts requiring no culture; the very forests of Caucasus, crashing before the east winds, supply various timbers, pine for ships, cedar and cypress for house-building; some woods make spokes for wheels, some drum-wheels for wagons, or keels for boats. The willow yields wicker-wood, the elm leaves, the myrtle and cornel spear-shafts, the yew bows; the linden and the box may be turned and scooped into any shape; the alder is hollowed into canoes on the Po: bees hive in the cavities of rotten holm-oaks. Better things these than the gifts of Bacchus. Bacchus is often the parent of crime; he slew the Centaurs in the Lapith war. O farmers over-blessed, if they can learn their blessedness, who, from wars afar, reap the just revenues of earth. If they have neither vast hotels, nor tortoise-shell doors, nor gold-spun furniture, nor Corinthian bronzes, nor Tyrian dyes, nor scented oils,

> Yet theirs are careless rest and guileless life,
> In varied wealth abundant: spacious parks,
> Grottoes and living lakes, the cool deep vale,
> Kine lowing, and soft sleep beneath the tree
> They lack not: glades are there, the haunts of deer,
> And patient-working, little-craving men,
> Gods worshipped, sires revered: Justice through them
> Withdrew her final footsteps, quitting earth.

Me may the Muses, whose priest I am, teach the great laws of nature; or, if I lack such genius, be mine an unrenowned country life amid rivers and forests: mine the plains beside Spercheus, or beneath Taygetus, or the vales of Haemus. For, while the philosopher is blessed, whose deep insight enables him to quell the dread of death, blessed too is the worshipper of the rural deities, whom neither ambition nor tyranny, nor civil nor foreign war, nor impending revolutions disturb; who sees neither want to pity it, nor wealth to envy it. He culls the

voluntary gifts of earth, ignorant of laws and courts and treasuries. Townsfolk become sailors or soldiers or courtiers; turn the sword against their country for selfish ends; hoard wealth, are captivated by eloquence, pant for the applause of people and senate, revel in the blood of brethren, go to distant banishment. The husbandman tills the ground, and has enough; returns of fruit, cattle, grain are his. In winter he crushes his olives, calls in his fattened swine. Autumn brings its fruits and vintage. He has loving children round him, a faithful wife, good milch-kine, frisking kids. He keeps holy days, crowns the bowl round the altar-fire, invokes Bacchus with a libation, sets targets for his herdsmen to hurl at, or gives them prizes to wrestle for. So lived the old Sabines, so Romulus and Remus, so hardy Etruria; so Rome grew to grandeur, and walled in her seven hills. Nay, before the reign of Jove, before animal food was used, so lived Saturn in his golden age; then no trumpets brayed, no swords rang upon the anvil. But enough; my race is run, my steeds must be unyoked.

423. Satis, oleis scil. quae satae sunt. ‖ Dente, ligonis scil.

424. Cum vomere, recluditur scil.

425. Hoc. W. *on this account* = Gr. τῷ. C. *by this method*, or perhaps it means 'hoc vomere.' ‖ Nutrior, a deponent form of 'nutrio.' The reading 'nutritur,' found in some codd., deserves consideration. ‖ Placitam = placentem.

426. Poma, *fruits*, put for *fruit-trees*. Ecl. i. 37.

427. Habuere, *have gained*.

430. Aviaria, *woods* (haunts of birds), with reference to the red berries, on which birds feed. See 'cruenta myrta' Geo. i. 306.

431. Cytisus, *the shrubby lucerne* (medicago arborea, L.) ‖ Taeda, *the fir*, easily ignescent on account of its resin.

433. This line is omitted by cod. M. R. consigns it to the margin.

435. Illae. Pronouns thus redundant add emphasis. Hor. C. i. 9, 16, nec dulces amores sperne puer, neque tu choreas.

436. Pabula melli, i.e. apibus mellificantibus. Ecl. i. 54.

437. Cytorus, a mountain of Paphlagonia, full of box-trees. Catull. iv. 13, Cytore buxifer. Eustath. in Il. i. 206, cites a proverb πύξον ἐς Κύτωρον ἤγαγες, answering to our own 'carrying coals to Newcastle,' and the Athenian γλαῦκ' εἰς Ἀθήνας.

438. Naryciae picis lucos. This means 'the pitch-pine woods' of the Bruttii in S. Italy, where the Narycian Locrians from Greece founded their colony, Locri Epizephyrii. See Aen. iii. 399.

439. Obnoxia, *indebted*.

441. The rhythm of this verse is adapted to its subject.

442. Alios alias, *differing in different kinds*.

443. See Virg. Prosody.

444. Hinc, i.e., ex his silvis. ‖ Tympanum, a *drum-wheel*, without spokes.

448. Iturasa, in Palestine, was frequented by Arab archers.

450. Nec . . . non, *moreover*. ‖ Leves. Here the linden is called lēvis (λεῖος), *smooth*; but in Geo. i. 173, lĕvis, *light* (ἐλαχύς).

454. Memorandum, *noteworthy*.

455. Et, *even*.

456. In Ovid's description of the battle of the Centaurs and Lapithae

(Met. xii. 210) Rhoecus and Pholus are not slain, but put to flight. ‖ On the name (Rhoecus or Rhoetus?) see Bentley on Hor. C. ii. 19, 23.

458. Si—norint. This protasis shows that 'futuros' is to be supplied with fortunatos. *How blessed will they be if they come to know it!* i.e. how blessed are they, and how will their bliss be enhanced by the full consciousness of it!

460. Iustissima, because it pays its debts in full.

462. Totis aedibus, *from all its apartments.*

463. Varius, *inlaid.* ‖ Inhio, *to gape on, stare on.* Render: *and if they* (the farmers) *gaze not on doors inlaid with splendid tortoise-shell.*

464. Inlusus, here, *fancifully shot* or *embroidered.* ‖ Vestis (stragulа), *couch-furniture.* ‖ Ephyreius, *of Ephyre,* the ancient name of Corinth, a city renowned for its works of art in stone, bronze &c., numbers of which were sent to Rome by Mummius, when he captured and sacked the place, B.C. 146.

465. Assyrius here = Tyrius. Virgil habitually confounds the regions of the East. ‖ Venenum = fucus, *dye.*

466. Casia, an Eastern aromatic tree, the bark of which was used to scent oil.

468. Fundus, *an estate.*

469. Tempe, the famous valley of the Peneus in Thessaly, put for any beautiful vale. So Hor. C. iii. 1, 24, zephyris agitata Tempe.

476. Sacra fero = sacerdos sum. Hor. C. iii. 1, 3, Musarum sacerdos.

478. Labores, *eclipses* (= defectus).

480. Obex, *a barrier,* from obicio.

482. Tardis, *slow in coming,* says W., *slow in going,* C., who is probably right. Lucr. v. 699.

483. Sin &c., *but if the dull cold blood about my heart shall have hindered me from approaching these regions of natural science.* Cold blood was supposed to accompany lack of genius. Hence a poor composition was called frigid.

486—488. O ubi &c. *o where is Spercheus with its plains, and the heights of Taygetus haunted by Bacchanal maidens of Laconia!* ‖ Spercheos, a river of Thessaly. ‖ Bacchor, *to celebrate the rites of Bacchus.* As the worshippers went out to mountains for that purpose, they were poetically said 'bacchari montes' (see l. 417); hence 'Taygeta bacchata.' ‖ Taygetus, a mountain range between Laconia and Messenia.

495. Fasces, *the rods* with 'secures,' which were carried by the lictors before Roman magistrates. As the people conferred them by election, they are called 'populi fasces.'

496. Fratres. V. alludes to the disputes between Phraates and Tiridates for the throne of Parthia.

497. Dacus. The Daci dwelt N. of the Hister, or Danube, in part of Hungary and Wallachia. They were at war with Rome B.C. 30.

502. Tabularium, *a record-office.* See Rich. in v. What is meant here is that the farmers made no public contracts, the documents of which were kept in the 'tabularia.'

503--512. In these lines the poet rapidly mentions various means, motives, and mischiefs of covetousness and ambition incident to those who dwell in great cities. They dare the risks of the sea or of battle; they seek favour at royal courts; they plot their country's ruin for sel-

fish ends; they heap up riches without using them; they covet oratorical power and popular applause; they shed blood in civil wars, and, if defeated, spend their lives in exile. The generation with which Virgil lived, and those immediately preceding, were full of examples illustrating these evils. Such were Marius, Sulla, Catilina, Lucullus, Crassus, Milo, Curio, the Pompeii &c.

506. Sarranus = Tyrius, Sarra being the ancient name of Tyre.

508—510. Rostra, the pulpit in the Forum from which the magistrates addressed the people. It was so called from the beaks of the Antian ships, with which it had been adorned B.C. 338. ‖ C. rightly interprets the words 'hic stupet' &c. of the aspirant to eloquence: *one man listens in mute amaze to the thunders of the rostra*: hunc plausus &c. of the aspirant to political eminence; *another, open-mouthed from excitement, is charmed with the applause that rings through the theatre.* ‖ Cuneus, *a compartment* of seats in the theatre, so called from the wedge-like shape. See Rich. in v. Though the people sat in the 'cunei,' and the senators (patres) in the 'orchestra,' yet here the 'cunei' seem to be used for the whole audience in the theatre. ‖ Enim. The position of this particle here and Aen. viii. 84 is peculiar, and seems to throw emphasis on the preceding word. *Redoubled as it is on the part of people and senators.* ‖ Corripio, *to seize, ravish, charm.*

516. Nec requies &c., *nor is there any stint to the year's o'erflowing either with fruits or* &c.

519. Sicyonia baca, *the olive of* Sicyon, the most ancient city of Greece. ‖ Trapetum, *an olive-mill.*

522. Coquitur, *ripens.*

523. Pendent circum oscula, *hang about his neck for kisses.* Gray, Eleg., 'and climb his knees the envied kiss to share.'

536. Dictaeus rex, i.e. Iupiter, reared in a cave of Mount Dicte in Crete. Geo. iv. 157.

541. Spatium. See Geo. i. 513. Virgil concludes each of the two Books with the same metaphor.

(Parallel Passages.) ‖ 430. On trees, see Spenser, F. Q. i.; Dryden, Pal. and Arc. ‖ 448. Cic. Phil. ii. 44. ‖ 456. Hom. Od. xxi. 295; Hes. Ἀσπ. 178. ‖ 458 &c. With this famous episode compare Hom. Il. xviii. 541; Hes. Ἀσπ. 223; Luc. ii. 24; Hor. Epod. 2; Tibull. i. 1; Thomson, Aut. 1146 &c. ‖ 473. Arat. Ph. 127. ‖ 478. Lucr. v. 751. ‖ 484. Emped. ap. Stob. p. 1026. ‖ 491. Lucr. iii. 37. ‖ 492. Lucr. i. 78. ‖ 500. Lucr. v. 937; Varius ap. Macrob., incubet et Tyriis atque ex solido bibat auro. ‖ 507. Hor. Sat. i. 1, 42. ‖ 510. Lucr. iii. 72. ‖ 523. Lucr. iii. 895. ‖ 537. Serv. Arati hoc est. qui dicit quod maiores bovem comesse nefas putabant: πρῶτοι δὲ βοῶν ἐπάσαντ' ἀροτήρων.

THE THIRD GEORGIC.

(CATTLE.)

(Introduction.) (1) Preface. (a) Pales and Apollo Nomios invoked as tutelary deities of cattle. Novelty of the subject, 1—9. (b) Virgil promises an Heroic Poem, under the image of a temple, to the glory of his country, and in honour of Augustus Caesar, 10—39. (c) Invocation of Maecenas, 40—48.

(2) Horses and Kine. (a) Choice of cow for breeding, 49—59. (b) Age for breeding, 60—71. (c) Choice of sire in breeding horses, 72—122. (d) Care of sire and dam before breeding, 123—137. (e) Care of mothers in foal or calf, 138—156. (f) Care of calves, 157—178. (g) Care of foals, 179—208. (h) Separation of sexes, 209—241. (i) Passion of love in animals, 242—285.

(3) Sheep and Goats. (a) Subject introduced, 286—295. (b) Care of flocks in winter, 296—321. (c) Care of flocks in summer, 322—338. (d) African and Scythian herdsmen, 339—383. (e) Care of sheep for wool, 384—393. (f) Care of flocks for milk, 394—403. (g) Care of dogs, 403—413. (h) Destruction of serpents, 414—439. (i) Diseases of sheep, their signs and remedies, 440—473.

(4) Description of a murrain in Noricum, 474—566.

1. Preface. 1—48.

(Outline.) I will sing Pales and Apollo the shepherd, with the forests of Lycaeus. Mythic subjects are worn out: I must try a new path of glory. If life last, I will invite the Muses from Greece to Mantua, and build a vast temple beside the Mincius. Caesar shall be its deity: as his victorious poet and priest I will hold chariot games, and combats, and sacrifices, and theatric spectacles. On the doors I will represent Eastern battles won by Roman arms; pedigrees of the royal race of Troy; Envy tortured by the pains of hell. Meanwhile I pursue the rural subjects which thou hast chosen for me, Maecenas. I seem to hear echoing through the woods the shouts on Cithaeron, the baying hounds of Taygetus, and the snorting steeds of Epidaurus. Hereafter will I celebrate Caesar's battles, and hand down his name to distant ages.

(Notes.) 1. Pales, an Italian deity, goddess of shepherds. Ecl. v. 35.

2. Ab Amphryso = Amphrysius, Gr. *Ἀμφρυσήθεν*. Apollo, thence called Nomius, banished for a time from heaven, was fabled to have fed the flocks and herds of Admetus, king of Pherae, in Thessaly, on the banks of the Amphrysus. So Ovid: Cynthius Admeti vaccas pavisse Pheraeas Fertur et in parva delituisse casa. See the Alcestis of Euripides. ‖ Lycaei. On M. Lycaeus, in Arcadia, dwelt Pan, the god of shepherds.

3. Tenuissent = oblectavissent. 'Carmine' and 'carmina' appear in codd. With most edd., we prefer the former reading.

4. Volgata. By the Cyclic poets; also by Pindar, Panyasis, Callimachus &c. The hackneyed stories here mentioned are those of Eurystheus, cousin and persecutor of Hercules; Busiris, the cruel king of Egypt, who sacrificed human victims; Hylas, the youth stolen from Hercules by fountain-nymphs; Delos, the Aegean isle, where Latona bore Apollo and Artemis; Hippodame, the bride won by Pelops (acer equis) in the chariot-contest with her father Oenomaus, king of Pisa.

5. Inlaudatus, by litotes = abominatus; unpraisable = *detestable*. So invictus, *invincible*.

6. Cui, usually rendered *by whom?* Yet the rendering, *to whom?* deserves consideration. See Ecl. x. 2; Geo. iv. 3; Hom. Od. i. 1, ἄνδρα μοι ἔννεπε.

7. Eburno. The legend is that Pelops, when a child, was slain by his father Tantalus, and served up to the gods at a banquet in a pie. The crime being discovered, Clotho restored the child to life; but, as one of his shoulders had been eaten by Ceres, it was replaced with an ivory one.

10. Primus ego in patriam &c. 'I shall be the first to bring the poetry and legends of Greece to my country Mantua.'

11. Aonio vertice; from M. Helicon, a seat of the Muses, Ecl. vi. 65.

12. Idumaeas palmas, *the palms of Edom*. Hor. Epist. ii. 2, 184, Herodis palmetis pinguibus.

13. Templum. On this allegory see 'Life and Writings of Virgil,' § 23.

15. Harundine. Milton, Lyc., 'thou honour'd flood, smooth-sliding Mincius, crown'd with vocal reeds.'

17. Conspectus. Shakesp. Hamlet: 'the observ'd of all observers.'

18. Centum. W. says that 100 is a number 'sollemnis in rebus sacris.' So Hor. C. iii. 8, 13, sume, Maecenas, cyathos amici sospitis centum.

19. Alphēus, the famous river at Pisa, near Olympia in Elis, where the great Olympian games were held. See below, 180. ‖ Molorchi. The Nemean games are designated by 'the groves of Molorchus,' a shepherd who entertained Hercules when he slew the Nemean lion in Argolis.

20. Caestus. The leathern gauntlet worn by boxers in the games; Aen. v. 40. It was untanned (crudus), and therefore hard and rough.

21. Olivae. An olive crown was worn by a priest or by a conqueror. Virgil here presents himself in both characters.

24. Versis frontibus. The 'scaena versilis' was in the shape of a semi-hexagonal prism with three fronts, which, revolving, showed three pictures—a landscape, a street, and an interior. The 'scaena ductilis' was like that of our theatres, dividing in the middle. Render: *or how the scene shifts with change of front, and embroidered Britons lift the purple curtains.*

25. Aulaea. The curtain (siparium or aulaeum) was drawn up from below, and had figures on it, here wild Britons (said to have been a present from Octavianus), who, as their heads and arms rose to view, appeared to be lifting up the curtain.

26. Elephantus, put for 'ebur,' ivory.

27. Gangaridae, people of the Ganges; Indians. ‖ Quirini. This

name of the deified Romulus represents either Rome, or the emperor as a second founder.

29. Nilum: referring to the victories in Egypt. ‖ Navali &c., *columns towering with the brazen beaks of ships.* The ships taken at Actium furnished 'columnae rostratae' with their beaks, afterwards placed by Domitian on the Capitoline.

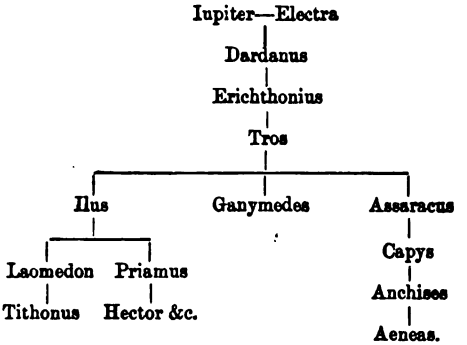
30. Niphates, a mountain of Armenia, represents that country, which had received its king Tigranes from Augustus.

31. Fuga. The Parthian mounted archers shot their arrows as they fled.

33. Bis. Perhaps Virgil means the Egyptian victory and Parthian submission in the East, and two victories over the Cantabrians in the West. But this is uncertain.

34. Parii lapides. Paros, the Aegean isle, was famous for its marble. ‖ Spirantia signa, 'animated busts,' as Gray says.

35. Assaraci proles. The mythic descent of the Trojan princes is as follows:



36. Cynthius. Ecl. vi. 8. Apollo with Neptune built Troy for Laomedon. Aen. v. 811. Geo. i. 502. Hor. C. iii. 3, 2, destituit deos mercede pacta Laomedon.

37. Invidia represents all the foes of Augustus, foreign and domestic.

38. Cocytus (*κωκυτός, wailing*), a river of hell. ‖ Ixion, punished by being chained in hell to a whirling wheel, for insolence to Juno.

39. Saxum (λᾶας *ἀναιδής*), the stone which Sisyphus, who had deceived the gods, was condemned to roll vainly up a hill in Orcus.

42. En age, *what ho!*

43. Cithaeron, in Boeotia, a mountain famous for its pasturage, and for wild game. On it Oedipus was exposed by the herdsmen of Laius, and Pentheus torn to pieces by the Bacchanals. See Soph. Oed. T. and Eurip. Bacch.

44. Taygetus. Geo. ii. 488. Laconian hounds were famous. ‖ Epidaurus, in Argolis, renowned for its breed of horses. *Ἄργος ἱππόβοτον*, Hom.

46. Accingor, reflexive verb, *to gird oneself* to a work, *to undertake.*

48. Tithonus, son of Laomedon, was not in the direct line of ancestry of the gens Julia, but among its ancient kindred. ‖ Prima ab origine Tithoni, *from the early progeniture of Tithonus.*

(Parallel Passages.) 7. Pind. Ol. i. 27. ‖ 9. Enn. Ep. i. 4, 'Volito vivu' per ora virum.' ‖ 10. Lucr. i. 117; Hor. C. iii. 30. ‖ 18. Catull. lxiv. 390. ‖ 20. Ov. Met. iii. 111.

2. Horses and Kine, 49—285.

(Outline.) For the breed of horses and kine, choose the dams carefully. Your cow should be grim-looking, with ugly head, large neck and dewlaps, long sides, even the feet large; crumple-horned, shaggy-eared. I have no objection to one with white spots, refusing the yoke, disposed to butt, bull-like, tall, with sweeping tail. The breeding age is from four to ten years. Take care to select and renew your stock annually, and to have it well in advance. Take equal care of your young stallions. The blood-colt steps high and lithe, leads over streams and bridges, and fears no sounds: he has a long neck, a taper head, a compact paunch, fleshy haunches, sinewy breast. The best colours are bay and blue-grey; the worst, white and dun. If he hears the distant clash of arms, he is impatient. He has a thick mane, falling on the right shoulder. His spine is double-ridged: his hoof scoops the ground with its strong-resounding horn. Such was the horse of Pollux, the war-steeds of Mars and Achilles: as such did Saturn disguise himself. Set aside your stallions when old. Observe, too, their pedigrees, and the spirit they show in the race. Chariot-driving was commenced by Erichthonius: the Lapithae were the first to mount the horse. Both for breeding and for other use, a young, spirited animal is required, though another may have charged in many a victorious battle, and claim Epirote or Argive breed, or descent from Neptune's stud. Stallions must be fattened, mares kept thin. Females that have conceived must not be allowed to draw, or leap, or race; they must graze by shady streams. Near Mount Alburnus in Lucania, beside the Silarus and Tanager, the herds are maddened by the sting of the gadfly, which Juno first sent to plague Io. As this is fiercest at noon, let your kine graze at morn or eventide. After birth look to the calves. Brand them and mark those you wish to keep for breeding, or sacrifice, or tillage. These last you must train early, by habituating them to a collar, by teaching them to step in pairs, and to draw, first light, then heavy weights. Meanwhile they must be fed with grass, leaves, and young corn, and have all their mother's milk. If you want your foals to be chargers or racers, you must accustom them to the sights and sounds and toils and joys of their future career. In their fourth year they must be taught to canter in the ring, and then to gallop at full speed, like the North wind o'er the Scythian seas and steppes. Such steeds will suit the Olympian course or the Belgian war-chariot. When your colts are broken in, feed them high, and get them into good condition; if fed earlier, they will not be tamed. Young bulls and horses must be kept aloof from the females. Bulls either graze in lonely pastures or are stall-fed. Often in the prairies of Sila they fight for the same heifer. The vanquished flies for a while, but, after recruiting his strength,

returns to the conflict with double rage, like a billow whitening from the deep, and surging against a sea-rock. All animals are a prey to love. It infuriates the lioness, the boar, the tiger. Horses, under its influence, scour hills and cross rivers. The Sabellian wild-swine whets his teeth, tears up the earth, and rubs his flanks against trees, preparing for battle. The human lover swims the strait under the mighty tempest, and braves death, forgetting the anguish of parents and of bride. The lynx, the wolf, the dog, the stag, are subject to the same fury. But maddest of all are mares, as those of Glaucus testify, which devoured their master. Love carries them o'er mountain and stream: in spring especially, when a herd will stand on a rock, and inhale the west wind; and often, pregnant with the breeze, will fly towards the north or south, distilling hippomanes, renowned for its magic use. But time flies, and we quit the topic of herds.

(Notes.) 49. Olympiacae &c., *coveting the prize of an Olympian victory.*

52. Turpe, *ugly*, because large; a narrow forehead being considered a mark of beauty.

54. Tum, *moreover.* ‖ Modus, *limit.*

55. Camurus, *curving inwards.*

56. Maculis et albo = maculis albis. Geo. i. 173.

57. Iuga detractans, *shy of the yoke.* ‖ Aspera, *dangerous*, i.e., apt to butt.

60. Lucina. Ecl. iv. 8. ‖ Patī hȳměnaeos. See Virg. Prosody.

62, 63. Cetera; und. aetas. ‖ Supero. Ecl. ix. 27; Geo. ii. 314.

70. Semper &c., *ever then renew, and that you may not afterwards regret the lost, keep in advance, and select annually fresh supplies of breeding stock.* ‖ Enim = ἄρα, accordingly. Geo. ii. 509.

72. Dilectus. So C. R. with codd.

73, 74. Tu modo &c., *mind you spend your chief trouble from the very earliest age on those whom you determine to rear for continuing the breed.* ‖ Summitto. Ecl. i. 46, and below, 159.

76. Mollia crura reponit, *moves lithe his alternating legs.* Taken from Xenophon de Re Equ. 10, 4, τὰ σκέλη ὑγρὰ μετεωρίζει.

80, 81. Argutus. Ecl. vii. 24. Here, *fine, neat.* ‖ Honesti = boni sunt.

82. Spadix, properly, a palm-branch with dates; hence = 'badius' or 'baius,' *bay*, i.e. date-coloured. See Dict.

85. Ignem. The poet refers the hot breath of the snorting horse to a volcanic fire within his nostrils. Virgil wrote within sight of Vesuvius.

87. Duplex spina. This is called *a hollow spine*, the ridge of bone slightly sinking between a double ridge of flesh.

89. Amyclaeus, *of Amyclae*, in Laconia, where the Dioscuri, Castor and Pollux, were born. Castor is usually represented as the horseman; Pollux as the boxer. So Hor. Sat. ii. 1, 26, Castor gaudet equis, ovo prognatus eodem Pugnis. Virgil assumes the converse, and gives Castor's horse, Cyllarus, to his brother.

91. Achilli; see Ulixi, Ecl. viii. 70. The horses of Achilles, Xanthus and Balius, appear in the Iliad, xvi. 148; the steeds of Mars, xv. 119.

92. R. reads 'effundit' with most codd.

93. Coniugis. This alludes to the myth of Saturn and Philyra, from whom the Centaurs sprang.

96. Abde domo, *mew within the dwelling*: i.e. keep him out of the field.

101. Hinc, *after this.* ‖ Alias artis, the other merits (*ἀρετάς*). The precise meaning of 'proles parentum' is questionable, and variously interpreted. With W. and L. we believe it to be *the pedigree* of the animal; lit. *the race* (prolem) *of parents*, both words implying continuity of descent.

102. Et quis &c., *and what grief each shows in defeat, what pride in victory.*

105. Haurit. When Virgil says, *palpitating anxiety drains their bounding hearts*, his precise meaning is doubtful. Some explain 'haurit' *drains the blood*, i.e. 'impedes the circulation;' others, as H. C., *stops the breath*: W. L. *thrills.* Perhaps haurit (*draws up*) with 'exultantia' expresses the same idea as our 'makes their hearts leap into their mouths;' i.e. *makes their hearts bound.*

106. Verbere torto, *whirling the lash*: 'verber' for 'flagellum.' ‖ Proni dant lora, *lean forward to slacken the reins*, which passed round the body of the 'auriga.'

108. Iamque humiles, supply 'esse videntur,' the construction being zeugmatic. See Gr. § 61 B.

113. Erichthonius, an Athenian king. ‖ Rapidusque &c., *and to stand over the wheels as he rushed to victory.*

115. Pelethronius, of Pelethronium, a forest in Thessaly, where the Lapithae dwelt. ‖ Gyrus, *a circle* or *ring* in a riding-school.

117. Insultare &c., *to prance upon the soil and gather up his proud paces.*

118. Magistri, *trainers.*

118—122. This passage is somewhat obscure. H. F. W. K. take 'uterque labor' to be (not 'curulis et bellicus,' but) 'Veneris et certaminum equestrium,' referred to the horse. Voss, C. refer 'labor' to 'magistri,' but Voss makes the toil that of training racers or chargers, C. that of breeding them: a difference of little moment, as breeding is at once understood. We agree with Voss. 'Erichthonius, says Virgil, taught chariot-racing, the Lapithae cavalry-exercise: each is an equally laborious art: equally (to breed for each) the trainers look out for a stallion that is young and spirited, and a good racer, though that old stallion (mentioned before, l. 95 &c.) may often in his day have driven foes to flight,' &c. L. makes the labour of racing and warring that of the horse: and this point is open to doubt: but the specific mention of the first 'magistri,' Erichthonius and the Lapithae, seems to refer the labour to them and their successors in horse-training. Tittler would have ll. 120—122 to follow 90: and so Ribbeck edits.

121. Epirum; Geo. i. 59. ‖ Referat, *claim.* ‖ Mycenas. See l. 44; Hor. C. i. 7, 9.

122. Neptuni; Geo. i. 14.

123. Instant sub tempus, *they busy themselves as the time comes.*

124. Denso distendere pingui, *to fill out with compact plumpness.*

140. Non. See Geo. i. 456. 'Non' for 'ne' (which C. supposes) is not good Latinity. Non quisquam sit passus = nemo permiserit, *nobody would permit.*

143. Pascunt (trans.), *they feed them.*

145. Tegant. Subjunctive in Final Adjectival clause: ubi = ut ibi. ‖ Saxea umbra. See Isai., 'the shadow of a great rock in a weary land.'

147. Volitans, particip. for subst., *insect.* ‖ Alburnus, a mountain of Lucania, near the river Silarus, into which ran the Tanager.

148. Vertere vocantes, *have called it in their tongue.*

149. Acerba sonans, *whirring shrilly.* Geo. ii. 275; iii. 500.

154. Inachius, *of Inachus*, king of Argos, whose daughter Io, beloved of Jupiter, was changed into a heifer by the jealous Juno, who made Argus her keeper, and set the gadfly to torment her. See Aeschyl. Prometh. V.

166—173. Ac primum &c. This passage needs discussion, as the Saturday Reviewer observed. Two points are open to question: (1) what is meant by 'ipsis e torquibus?' (2) what are 'rotae inanes?' To answer the easier first, we take 'r. inanes' to imply the old 'plaustrum' (described in Dict. Ant.) without a load: consisting of two wheels joined by an axle, on which boards were fastened. If we supposed even this to be dragged under the conditions named in ll. 168—9, we should be obliged to say, with Mr. Bryce, that 'ipsi torques' cannot be the collars of twigs named before. But this we do not suppose; we consider a 'iugum' to be used (though not specified) when wheels and loaded carts are drawn. Not believing that 'ipse torquis' can mean an 'ordinary *pulling* collar,' we say that two bullocks were taught to walk in step together, united by a string fastened 'ipsis e torquibus,' to those very same twig collars already mentioned. The next thing would be to yoke them, and give them light weights to draw first, then heavy. In l. 171, we refer 'vestigia signent' to the bullocks, the depth of whose tracks, like the depth of the ruts, depends on the weight drawn. Translate: *and first tie under the throat loose circlets of light twigs; after which, when their free necks have become used to servitude, yoke a pair of bullocks fastened (by a string) from these very collars, and compel them to walk together in step: and next let them often draw empty carts over the land, and print tracks on the surface soil: later on let a beechen axle struggle and creak under a strong weight, and a brass-knit pole drag the coupled wheels.*

175. Vescus is a word of uncertain sense and etymology. Philargyrius interprets it 'macer,' *meagre, thin, dry*; and this meaning we must receive. In Geo. iv. 131 is 'vescum papaver.' Lucr. i. 326, vesco sale; Plin. N. H. iii. 20, corpore vesco sed eximiis viribus.

176. Fetae. Ecl. i. 49.

180. Pisae. Pisa itself had been long destroyed; but its name is used to express the games of Olympia near its ancient site on the Alpheus in Elis.

181. Iovis lucus was the famous Altis of Olympia.

183. Tractu, join with gementem, *creaking in the draught.*

186. Plausus, *patted.* The word implies sound attending the act.

187. Depulsus. Ecl. i. 22.

188. Audeat, a better reading than 'audiat,' *let him dare to do these things.* ‖ In vicem, *at intervals.*

189. Etiam inscius aevi, *still unconscious of his* (vigorous) *age.*

190. Acceperit (eum). So W. R. for accesserit, which L. C. retain.

In either case it means at the end of three years, when the fourth is beginning.

191. Carpere gyrum, *to pace the ring.*

193. Sitque &c.

And let him be as one
That labours hard: then, starting into speed,
Challenge the winds, and flying, as unreined,
Over a continuity of plain,
Leave not a footprint on the surface sand:
Like Boreas, when, in might from northern coasts
Descending, Scythian storms and rainless clouds
He scatters wide: tall crops and floating plains
Crisp to the breeze, woods rattle in their tops,
And distant waves press shoreward: on he flies,
All in a moment sweeping land and sea.

194. For 'tum vocet' R. from cod. P reads 'provocet,' and no comma in 193.

202. Hinc, *afterwards.* See l. 101. So H. W. L. Others 'hic.'

203. Spatium. Geo. i. 513.

204 Essedum, a two-wheeled war-chariot, used by Keltic nations, as the Belgae. At Rome it was introduced as a travelling carriage.

205. Farrago, a mess of various ingredients of which spelt-meal ('far') was the chief.

206. Iam domitis; und. equis Dat., *when they are already tamed.* ‖ Ante domandum. See Ecl. ix. 24.

208. Verbera lenta, *the pliant lash.* ‖ Lupata (frena), a bit with jags of iron, like wolf's teeth; Hor. C. i. 8, 6, Gallica nec lupatis temperat ora frenis.

215. Videndo. Geo. ii. 250.

216, 217. In this passage an emendation had occurred to us, which we now find suggested by Klotz and adopted by Ribbeck; viz. to remove the stop after 'herbae,' and punctuate with comma after 'inlecebris.' This gives a force to the particles, and a perspicuity and elegance to the passage, which it otherwise lacks.

219. Sila, a wooded pastoral tract among the Bruttii.

222. In obnixos, *against their butting foes.*

223. Longus Olympus, from Homer's μακρὸς Ὄλυμπος, *the far-off sky.*

224. Stabulare, taken as intrans. by comm. generally; but the trans. construction would be as good here.

230. Instratus, here, non stratus: as 'inaratus,' Geo. i. 83.

232. Irasci in cornua, *to throw his wrath into his horns.* An expression borrowed from Eurip. Bacch. 743, ταῦροι εἰς κέρας θυμούμενοι.

234. Ad pugnam proludit, *rehearses the battle.*

236. Signa movet, *breaks ground.* A metaphor borrowed from warfare. The imperator 'movet signa,' when he marches his army to battle.

237—239. In this difficult passage we do not follow M. V. C. in removing the comma after 'ponto' and placing it after 'longius.' H. W. F. L. are right in treating 'longius ex altoque' as one notion (Geo. i. 142); but no comm. satisfactorily elicits the comparative sense of 'longius,' which ought not to be evaded, as if it were no more than

'longe.' It means *from farther back*: the wave seeming to be reinforced by the sea rising behind it. If the second 'ut' is merely a repetition of the first, the correct punctuation will be nearly that of F.

> Fluctus uti, medio coepit cum albescere ponto,
> Longius ex altoque sinum trahit, utque, volutus
> Ad terras, immane sonat, &c.

But this repeated comparative particle is so poor, and unlike Virgil's manner, that we are inclined to regard the second 'ut' as temporal, making 'ut volutus' = 'ut volutus est,' *as soon as it has rolled to land.* Medio ponto is rightly explained by W. to mean simply *upon the sea*, as distinct from shore. Render: *as, when a wave out at sea begins to whiten, it draws a curving swell from the farther deep, and, when it has rolled to shore, sounds* &c. Compare the parallel simile of Homer, Il. iv. 422, where κυρτὸν ἴδν κορυφοῦται = sinum trahit.

241. Vertex, here *an eddy*. Geo. iv. 529.

249. Erratur; i.e. ab hominibus, *it is ill wandering then.*

255—268. Ribbeck dislocates the order of these lines.

255. Sabellicus = Marsus. The Marsian wild boars were famous (Hor. C. i. 1, Marsus aper); and the Marsi were an offshoot of the Umbro-Sabellian stock.

256. Prosubigit, *stamps before him.*

258. Quid iuvenis: und. facit? The evident allusion is to Leander, who lost his life in swimming from Abydos to Sestos on the Hellespont to visit Hero. See Ov. Her., and Byron, Bride of Abydos; 'The winds are high on Helle's wave' &c.

261. Porta. The image is Homeric. The sky is represented as the heavenly palace, the gate of which opens to discharge the thunder.

263. Super; und. ipsum, *whose cruel death will follow his own.*

264. Varius, *spotted.*

266. Quid; und. 'memorandum habent' or the like.

267. Glaucus, son of Sisyphus, torn in pieces by his own mares at Potniae in Boeotia. Ov. Met. vii. 233; xiii. 925 &c.

268. Quadrigae; put for the *four mares* that draw the chariot.

270. Ascanius, a lake and river in Bithynia.

277. 278. M. R. are wrong in carrying on the negative to l. 278. Virgil says, *They fly not to the east*, (but) *to the north or south.* Aristotle, whom the poet has copied, says θέουσι δὲ οὔτε πρὸς ἕω οὔτε πρὸς δυσμάς, ἀλλὰ πρὸς Ἄρκτον ἢ Νότον, 'They gallop not to the east or west, but' &c. Virgil omits the west, probably because in l. 273 he means to represent the mares standing on sea-cliffs of a western coast (as C. suggests), so that they could not fly westward.

283. Non innoxia verba; i.e. *baleful incantations.* Phaedra's guilty passion for her step-son Hippolytus might be in Virgil's thoughts.

285. Singula circumvectamur, *we dwell on* (lit. 'ride round') *each particular.*

(Parallel Passages.) 51 &c. Varr. R. R. ii. 5. ‖ 69. Colum. vi. 22, 1. ‖ 75 &c. Xenoph. de Re Eq. Praef. Varr. R. R. ii. 7; Colum. vi. 29; Enn. Ann. (quoted by Servius), 'perque fabam repunt et mollia crura reponunt.' ‖ 83 &c. Hom. Il. vi. 506; Job xxxix. 19; Thomson,

Summer, 506 &c.; Shakesp. Merch. of Ven. v. 1. ‖ 93. Apoll. Rh. ii. 1232. ‖ 103 &c. Hom. Il. xxiii. 362; Lucr. ii. 263. ‖ 116. Pind. Olymp. xiii. 89. ‖ 149. Lucr. v. 33, Asper, acerba tuens. ‖ 148. Hom. Od. xxii. 299; Apoll. Rh. i. 1265. ‖ 150. Aesch. S. c. Th. 140; Prom. V. ‖ 172. Hom. Il. v. 838. ‖ 189. Colum. vi. 29, 4; Varr. ii. 7, 12. ‖ 196. Hom. Il. ii. 144; xx. 226. ‖ 220 &c. Apoll. Rh. ii. 88; Soph. Trachin. 514 &c.; Thomson, Spring, 792 &c. ‖ 237. Hom. Il. iv. 422; Virg. Aen. v. 528; Catull. N. Pel. et Th. 269; Ariosto, Orl. F. xxvii. 111; Tasso, J. Del. vi. 55; Thomson, Spring, 786. ‖ 242 &c. Hom. Hymn. Ven.; Eurip. Hipp. 1282; Lucr. i. 1 &c.; Thomson, Spring, 569 &c. ‖ 275. Aristot. H. An. vi. 19; Varr. R. R. ii. 1.

3, 4. Sheep and Goats. Diseases of Cattle. The Murrain in Noricum, 286—566.

(Outline.) Enough of kine and horses: sheep and goats remain; hard for the farmer to manage, hard for the poet to adorn: but I am striking out a new path of song: O Pales, elevate my strain. Sheep should be delicately stalled in winter, lest frost engender disease. Goats should be fed in stalls exposed to the sun while winter lasts. They are as useful as sheep, though they do not yield fine wool for dyeing. They increase faster and give large supplies of milk; moreover their hair is used to make camp furniture and sails. They find their own food in mountain thickets, and come back to the châlet with their kids. You will therefore be glad to protect them from cold in winter, and give them twigs and hay. In summer time send sheep and goats to pasture at daybreak: at ten o'clock water them: at noon drive them into the shade and water them again; then let them feed freely, till the dews fall, the moon shines, and the birds sing lullaby. In Africa the herdsman drives his flock into the uninhabited steppe, carrying with him his tent and household stock, like the Roman soldier shouldering his heavy knapsack on a forced march. Not so in Scythia, where the herds are kept in stalls, having no out-door pasturage. Perpetual snow lies there, seven ells deep: cold winds abide, and clouds which the sun cannot disperse. Frozen rivers bear wagons, bronze vessels crack, clothes stiffen, wine is hewn with the axe, tanks become solid ice, icicles hang on men's beards. Snow falls thick, cattle die, big kine are covered with rime, herds of stags hardly lift their horns above the snow: hounds and nets are needless; men have only to walk up and slaughter them. The natives dwell in subterranean caves, and burn huge oaks and elms. They give the nights to sport, and drink fermented liquors. So live the skin-clad Hyperborean tribes.—If you desire wool-crops, remove rough weeds, avoid rank pastures, choose sheep with a soft white fleece. Reject even a white ram if he has a black tongue. Pan became a white ram when he enticed the Moon-goddess into the forest.—He who seeks goat's milk must take clover and salted grass to their folds. This sends them to the streams, and makes their milk more abundant and better-flavoured. Many goatherds muzzle the new-born kids. The milk of the day they make into curd at night; that of the evening, at daybreak: the curd so made they either send to market or salt and lay by for winter use. —Take good care of your dogs: feed your hounds and mastiffs

with whey. They will guard you from thieves and wolves, and savage brigands. With them you may hunt the wild-ass, the hare, the antelope, the boar, the stag.—Keep off water-snakes by burning cedar-wood and galbanum in the châlets. Often the viper or poisonous adder lurks in them. Strike him down with stone or stick as he rears and hisses. In Calabrian glades there is a serpent which in spring haunts the rivers, feeding on fish and frogs. In the heat of summer he roams raging over the fields. It is perilous to lie down in the open air when this serpent is abroad.—Now learn the causes and tokens of disease. Sheep take the scab when they have caught cold from rain or frost, or when they have sweated after shearing, or have been torn by brambles. Therefore shepherds bathe their flocks well, and let the rams float down the stream, or rub them with oil-lees, mingling litharge, sulphur, squill, hellebore, and bitumen. But the best remedy is to take a knife and cut off the head of the scab. When fever is strong, venisection in the foot is useful. Such is the practice of the wild Thracians, who drink milk thickened with the blood of horses. If you notice a sheep constantly returning to the shade, lazily nibbling, lagging behind the rest, or lying down to feed, and coming home alone at night, kill it to prevent contagion. Cattle have numerous maladies, attacking not only individuals but entire flocks and herds. This may be estimated from the still visible desolation of the Alpine districts from Noricum to the Timavus. Here, some time ago, a season of blight, lasting to the end of autumn, destroyed animal life, and poisoned lakes and pastures. Death came not with uniform march. First fever shrivelled the limbs, and a purulent liquid swelled them, dissolving gradually the very bones. The victim would fall dead while the ministers were wreathing it at the altar, or, if slain, its entrails would not burn: the soothsayer could draw no signs from them: little blood followed the knife. Calves died by multitudes in field and stall: dogs were seized with madness, swine with quinsy. The horse pined away, refusing food, and often kicking the ground: sweat hung on his ears, and grew cold as death approached: his skin was dry and hard. Aggravated disease showed itself by fiery eyes, deep-drawn breath, moans and sobs, bleeding at the nose, and a dry, swollen tongue. Wine poured down the throat did good at first: but soon this turned against them, and they died gnawing their own flesh. The steer fell dead while ploughing beside his fellow. There was no delight in shade, or mead, or stream: flanks failed, eyes swam, neck drooped. Past toil and service availed nought. Yet them neither wine nor rich meats had injured: their food was grass and leaves, their drink water, their sleep undisturbed by care. Then it was that kine were lacking for Juno's rites, and her chariot was drawn by unmatched buffaloes. Men raked up the earth, dug furrows for seed with their nails, yoked themselves to wagons. No wolf threatened the sheepfolds: his own pain occupied him. Antelopes and stags walked tamely amidst dogs and around houses. The sea washed up dead fishes. Seals took refuge in rivers. Vipers and water-snakes perished: birds dropped dead from the clouds. No change of food availed, no treatment, no physician. Tisiphone spread her hellish sway. Bleating and lowing were heard o'er stream and hill. They died so thick in the stalls that trenches were dug to bury them. Skins could not be used,

entrails could not be boiled down or burnt: fleeces could neither be shorn nor spun; or, if any ventured to wear them, a feverish eruption and fetid perspiration ensued, and prevalent erysipelas soon consumed the limbs.

(Notes.) 287. Agitare. Virgil, as C. suggests, appears to have chosen a word applicable alike to the hind and the poet. See Ecl. i. 13; ix. 24; Geo. iii. 344; Aen. xii. 397: *to conduct, to manage.*

288. Hic labor &c. We can scarcely suppose that Virgil considered the care of sheep and goats more laborious or more honourable than that of horses and kine. We must therefore regard this line as a mere transition to what follows, viz. the difficulty which the poet finds in conferring dignity on so humble a subject.

289. Animi, locative case, like humi, domi, ruri, terrae &c., *in mind.* See Munro, Lucr. i. 136.

290. Angustis. The quiet life of sheep and goats affords to the poet no such mighty themes as the chariot-race, the cavalry charge, or the battle of the bulls. ‖ Hunc, i.e. verborum poeticorum.

291 &c. (imitated from Lucr. i. 926):

> *But me through steep Parnassian solitudes*
> *Fond fancy hurries. Sweet it is o'er cliffs*
> *To wander, where no track of elder bards*
> *Strays with a gentle slope to Castaly.*

293. Castaliam: accus. of the place *to* which we move. The poet is represented as traversing Parnassus in order to reach the fount of Castalia, and drink its inspiring waters.

294. Pales. The goddess of shepherds is invoked to elevate his song. ‖ Magno &c. So Dryden: 'A louder yet, and yet a louder strain.' And Hor. Sat. i. 4, 43, os magna sonaturum. Virgil says: 'My theme is a lowly one. I must try to exalt it by lofty song.' The Christian poet, Wordsworth, on the contrary, deems none of God's works little or barren; but finds 'in the meanest flower that blows, Thoughts that do often lie too deep for tears.'

295. Edico = iubeo. He uses the magisterial language of the praetor.

299. Scabies, *the scab*, a disease in sheep. ‖ Podagra (ποδα ἀγρεῖν); also called 'clavi,' *the foot-rot* in sheep.

300. Hinc digressus, *leaving this topic*, i.e. of sheep.

302—304. This is a passage of some difficulty. The sun enters Aquarius in January, and quits it in the middle of February. It is the last sign but one in the natural year, and, being represented by a man with a watering-pot, is said *to bedew the closing year.* But it seems strange that the time named for setting the folds opposite to the sun should be so late in the winter season. Therefore Voss and Jahn would read 'dum' (*until*) for 'cum.' But W. says that one part of the winter season represents the whole. And it must be remembered that Italian winters do not in general set in severely before January. It may be a question whether the comma should be placed after 'soli' and not after 'diem,' indicating that the folds should always look away from the winds and towards the sun in winter, and especially be turned towards the south when &c.

303. Cum olim iam. See Geo. iv. 203. We hardly think 'cum olim' can='olim cum,' as C. suggests: therefore we take 'olim (=illo tempore)' with 'frigidus,' *chilly at that season*, and 'iam' with 'cadit,' *is now on the point of setting*.

305. Haec . . . tuenda, are the readings of codd. kept by C. L. Hae . . tuendae, is read by Servius, F. W., while Ribbeck reads haec . . . tuendae.

306. Quamvis &c. See Ecl. i. 48; Geo. i. 38. *Although the wools of Miletus, dyed with Tyrian purple, are bartered for a high price.* ‖ Miletus, a famous commercial city of Caria, in Asia Minor.

307. Incocta rubores: Ecl. iii. 100.

309. Quam magis, an archaic form, found in Plautus for quanto or quo magis. Before the following 'magis' is understood 'tam' for 'tanto' or 'eo.'

312. Cinyphius, of Cinyps, a river in the Libyan Tripolis, noted for a breed of longhaired goats. ‖ Tondent, und. 'homines' as subject.

313. Castrorum. A coarse cloth, called 'cilicium,' was manufactured from goat's hair. It was used for sacks, horsecloths, tents &c.

321, 322. R. has comma after 'aestas,' and reads 'mittes' with most codd. C. from cod. M 'mittet.'

324. Rura carpamus, *let us traverse the country*. See l. 142.

327. Quarta, ten o'clock. The day began at six, the first hour being seven, and so on. ‖ Sitim collegerit, *shall have created* (lit. gathered) *thirst*.

328. Rumpent, *shall burst* (i.e. thrill with sound). Properly the air is said 'rumpi;' and here the idea is transferred to the 'arbusta' on which the cicalas perch. Ecl. ii. 13.

329. Most codd. have 'iubeto:' so W. But R. C. from codd. P F iubebo.

332. Sicubi, *if anywhere*. Cubi is the ancient and true form of 'ubi,' a locative case of the relative pronoun. It is here followed by subjunctive verbs, because, after 'exquirere,' there is an implied oblique interrogation, 'to find out . . . if anywhere' &c.

334. Accubo, *to lie near*.

339. Pastores, i.e. Numidas.

340. Mapalia, or 'magalia,' *camps* or *encampments* peculiar to the nomad herdsmen of Libya. They comprised numerous 'tecta,' *sheds* or *tents*, which stood 'rara,' *at intervals, scattered* in the circle of the camp. Ecl. v. 7. These mapalia Cato calls 'cohortes rotundae,' *round farmyards*.

341. Ex ordine, *consecutively*.

343. Hospitiis, *houses of shelter*; Fr. hospices. ‖ Tantum campi iacet: i.e. *there is such an extent of mere plain*, that no spot can be chosen for a fixed abode. Ladewig's idea of referring 'iacet' to 'pecus,' and making 'campi' locative (they only lie on the steppe), is inadmissible. See l. 354.

344. Lar or Lars, the Italian household god, here put for the household itself.

345. *Amyclaean*, i.e. *Spartan*, dog (see l. 405), and *Cretan* quiver, are purely ornamental epithets, without any appositeness to the African herdsmen. Cressa properly means a Cretan woman; here used as fem. adj.

346. Non &c. :—

So the fierce Roman, in his country's wars,
Beneath the oppressive knapsack makes his march,
And, ere the foeman looks for him, hath pitched
His camp, and stands in columned strength compact.

347. Iniusto. See Geo. i. 164. Cicero (Tusc. ii. 16) speaks of the heavy armour, with palisades, food &c., habitually carried by the Roman soldier. See Geo. iv. 204.

348. Hosti ante expectatum, Gr. πρὶν τοῖς πολεμίοις προσδόκιμος εἶναι, *before the enemy's expectation*, the partic. pass. being used substantively by a poetic idiom, largely imitated in the poetry of the silver age. ‖ In agmine. The precise meaning of this phrase is doubtful. Agmen usually means an army on the march, formed in column, as distinguished from 'acies,' an army arrayed for battle, in line and in echelon. Ribbeck, not seeing how an army, which *has* pitched its camp, can be said 'in agmine stare,' reads 'in agmina (hostium),' a construction which we believe to be unjustifiable. We can only suppose that 'in agmine' here means *in compact strength*, as distinguished from the scattered appearance of a marching army.

349. Scythia and the Palus Maeotis (sea of Azof) represent the cold steppes of the north, opposed to the hot African deserts before named. Comp. Ecl. i. 64, 65, and Excursus there.

351. Quaque &c., *and where Rhodope turns round and sweeps directly towards the north pole.* That is, the range of Rhodope in Thrace, after running eastward bends to the left, and pushes straight northward. On 'medius,' see Ecl. viii. 58.

355. Adsurgit, i.e. nive.

357. Pallentes. See Ecl. ii. 47. The *yellow* gloom of a wintry day is very intelligible to us.

364. Umida, i.e. wine, which is usually moist.

365. Vertere. Geo. i. 334.

367. Non setius, *not less* than it freezes. See Geo. ii. 277. ‖ Ninguo, *to snow.* The root is *νιγϝ*, the *γϝ* of which form is variously represented: by *φ* in *νίφω*, *νιφάς* &c.; by g in nix (nig-s) and ninguo, in which a strengthening n is inserted; by v in nivis, niveus &c.

370. Novus, not, as some comm. wrongly say, 'new-fallen' (which would be 'recens'), but *strange, unwonted*: for Virgil (besides his general preference of vividness to accuracy) must be taken as describing here the first great snow-storm of winter, by which the animals, accustomed to walk upon the old snow (l. 356), are now almost buried alive. Thus the new-fallen, or recent, snow is to them 'moles nova,' a weight to which, as contrasted with the old snow, they are not accustomed.

372. Formido, the *μήρινθος*, or cord flaring with bright feathers, which was carried along the outlets of the woods to scare the deer into the nets: in England, 'blancher.' See this in Halliwell's Dict.

376. Securus = sine cura: *careless.*

380. Fermentum (ferveo), fermented liquor, here understood to be the extract of malt, i.e. *beer.* Tacitus says of the Germans, § 23, that

their usual beverage was 'umor ex hordeo aut frumento, in quandam similitudinem vini corruptus.' Martyn proposes to read 'frumento.' ‖ Sorbum, *service-berry*, the fruit of the service-tree (sorbus). W. says, 'fermento et sorbis, i.e. sorbis fermentatis.' He may, perhaps, be right. The juice of the service-berry would make a tart kind of cider.

381. Septem—trioni. Separated by tmesis. Septemtrio, or Septemtriones, *the Northern wain*, was a Roman name for the Great Bear constellation, from seven stars in it, which they likened to a team of oxen ploughing (teriones = triones). It has been called in later times 'Charles's Wain.'

382. Rhipaeo. The Rhipaean mountains were a part of the Ural range in Sarmatia (S. Russia).

384, 385. Geo. i. 152, 153.

386. Continuo, *from the first*.

387. Illum; arietem, attracted as nom. (aries) to the dependent clause, 'quamvis' &c.

391. Madvig elegantly conjectures 'sub' for 'sic;' but perhaps 'sic niveo' means 'thus snow-white,' i.e. so as to be without spot. Aen. iii. 667, sic merito. ‖ Munere &c. *caught by the temptation of such snow-white wool* &c.

392. Pan &c. This fable is taken from Nicander. See Macrob. Sat. v. 22.

394. The 'lotus' here meant is a trefoil (Trifolium melilotus) of which horses are fond.

395. Salsas, *salted*, i.e. sprinkled with salt, as Aristotle and Columella recommend.

398. We adopt, with R., the excellent reading of cod. P, 'etiam' for 'iam.' With C. we believe 'excretos' to mean *new-born*. To render it 'weaned' seems absurd here; and W.'s construction (prohibent excretos = prohibent ita ut separent) we cannot deem admissible: 'etiam excretos' (excerno), *even as soon as born*.

399. Capistrum, *a muzzle*.

402. Exportans. This emendation of Scaliger we adopt with Wagner and Ribbeck; but F. L. C. keep the ms. reading 'exportant,' making adit &c., parenthetic—a very poor construction. We place a colon after 'lucem,' which makes the passage clear at once, cheese (or curd) alone being sold, as in Ecl. i. 34. Virgil says: 'the milk of the morning and day they make cheese of at night; the milk of the evening at daybreak: a shepherd takes their cheese to market, or else they rub a little salt on it, and store it for winter use.' Of milk-selling nothing is said: for liquid milk was not so largely used as in these days of tea and coffee drinking. Thus in Theocritus, viii. 70, all the sheep's milk not wanted for the lambs, goes, as curd, into wicker presses (*τάλαροι*), *ὡς τὸ μὲν ἔρνες ἔχωσι, τὸ δ' ἐς ταλάρους ἀπόθωμαι*. ‖ Calathus is nowhere found in the sense of *milk-pail*. It usually means 'wicker-basket,' but in Ecl. v. 71, a wine-vessel, and in two passages of Martial it has this sense as an antique curiosity. We suspect that in these three places it indicates a 'cadus,' used for rare liqueur (Virgil calls the 'Ariusia vina' 'novum nectar'), and enclosed in a covering of wicker-work, like maraschino, aleattico and other fine wines in our days.

404. Nec tibi &c., *nor should your care of dogs be last in importance.*

405. Molossum, mastiff; a breed of the Molossi, an Epirot tribe. Horace also combines them with the Spartan dogs, Epod. vi. 5, aut Molossus aut fulvos Lacon, amica vis pastoribus.

409. Onagros. The wild ass was never known in Italy. Virgil therefore is here not confining his precepts to Italian husbandmen.

412. Hiberus, a Spaniard. The brigandage of Spanish tribes was notorious. ‖ A tergo, *in your rear.*

415. Galbaneo odore, *with the fumes of galbanum* (bubon galbanum, Linn.); a plant yielding gum of a strong, unpleasant scent. ‖ Gravis chelydros, *the dangerous water-snakes.* Geo. ii. 214.

418. Coluber. The snake here designed is unknown: to call it *the adder* is mere conjecture.

422. Iamque fuga &c. The snake is here described as entering his hole.

> *Lo, deep in flight he hides his coward head,*
> *And, loosing his mid coils and columned tail*
> *Drags slow the circles of his arching rear.*

425. Anguis, the 'chersydrus,' a large water-snake.

431. Improbus, *insatiate.* Geo. i. 119. ‖ Ingluvies, *stomach.*

435. Nec. So some codd. followed by W. F. L. C. But R. keeps 'ne,' perhaps rightly. Nec followed by 'neve' is of dubious authority.

436. Dorsum nemoris implies *a wooded ridge.*

437. Cum &c. In this passage Virgil is either obscure or inaccurate. For, in the first place, snakes cast their slough in spring, at which time it was said (l. 429) that this snake confines itself to the rivers and pools. In the next, though serpents are of two classes, viviparous and oviparous (catulos aut ova), the 'chersydrus,' here in question, belongs to the latter class. Hence some comm. suppose an autumn sloughing, and take 'catulos' to be the young serpents hatched from the eggs. But it is said that snakes exhibit no regard for their progeny. For these reasons W. regards the passage as a specimen of 'Vergilius dormitans.'

439. Ore is local, 'linguis,' instrumental ablative: *quivers in his mouth with three-forked tongues.* The tongue is in fact only barbed.

447. Secundo (= sequendo) amni, *down the stream.*

449. Spuma argenti. Gr. λιθάργυρος, *litharge*, the vitrified lead collected in the separation of silver from lead. ‖ Et sulpura viva. So W. L. R. F. from the best codd. C. keeps 'vivaque sulpura.' See Geo. ii. 69, and Virg. Prosody.

450. Idaeas pices. M. Ida was famous for its pitch-pines. ‖ Pinguis unguine, *greased with oil.*

451. Scilla (maritima), *sea-onion.* ‖ Hellebore was of two kinds, black and white. For the former, Anticyra in Phocis was famous. It was considered a specific for epilepsy and certain forms of madness. Hence Horace says of an unwise person, 'naviget Anticyram.' ‖ Gravis here = grave olens, strong-smelling.

452. Non tamen &c. Aen. vii. 559. Render, *but their toils have no more prompt success.* In giving this sense to 'laborum,' we differ from other comm., who explain it as = 'morbi,' and 'fortuna' as = reme-

dium. Our version, however, gives a sense at least as good (considering the troublesome methods described, 445 &c.), and is supported by the place cited from the Aen.

453. Potuit = *τετόλμηκε, has taken heart.*

456. Codd. vary between 'et' and 'aut,' 'omina' and 'omnia.' We have followed R. in reading 'et . . . omnia.' ‖ Deos. The French proverb says, 'Aide toi, et le ciel t'aidera,' which Cromwell expressed virtually when he said to his men, 'Put your trust in God, my boys, and keep your powder dry.'

461. Bisaltae, a Thracian tribe on the Strymon. ‖ Geloni, a Sarmatian tribe.

463. Horace says of a Spanish tribe: et laetum equino sanguine Concanum.

464. Quam, und. 'ovem.'

465. We take away the comma after 'herbas,' coupling 'extremam' with 'carpentem:' *any sheep which you may have observed either to haunt the shade or to follow, cropping the tips of the grass more lazily and behind the rest &c.*

467. Nocti. See Ecl. viii. 87.

468. Culpam = ovem nocentem, *the misdemeanant.*

472. Aestiva, und. castra; implying the whole *cattle-walk*: all the cattle feeding in summer on the mountain. ‖ Noricus, *Noric.* Noricum comprised the modern Salzburg, Styria, Carinthia &c.

474. Tum sciat . . . siquis . . . videat = tum sciat aliquis vim morbi, cum videat, *any one would know its power when he should see.* Gr. § 213, B.

475. Castellum, here, *a station, village.* ‖ Iapys, *Illyrian*, from the Iapydes, a tribe in Illyricum, through part of which the Timavus flowed. Aen. i. 242.

476. Nunc quoque post tanto, *even now, so long afterwards*, for 'tanto post.' So Caes. B. G. vii. 60, post paulo.

478. Hic &c.

> *Here erst from tainted skies a clime arose*
> *Of wretched blight, and grew to hotter rage*
> *Through all the glowing autumn.*

483. Adduco, *to tighten, contract.*

485. Minutatim morbo conlapsa, *melting away gradually with disease.*

486. Honore = sacrificio. Aen. i. 632, divum templis indicit honorem.

487. Lanea dum &c., *while the woollen fillet is being bound with a snow-white riband.* Infula was a long flock of wool, knotted round at intervals with a riband (vitta), and worn on the head by priests, vestals, and victims, then said to be 'infulati.' Rich in v.

495. Dulces animas. Aen. iii. 140. Hes. Ἀσπ. 428, *μελίφρονα θυμόν.* Gray, El. *this pleasing anxious being.*

496. Blandis, *fawning* (usually, but now raging mad).

497. Obesis, *swollen.* This malady, as attacking swine, was called *ὀδάγχη*, as incident to dogs, *κυνάγχη*, whence Engl. *quinsy.*

498. Infelix studiorum, *ill-fated in the end of his career.* Geo. i. 277, felices operum. H. joins 'studiorum' with 'herbae,' as depending on 'immemor.'

499. Avertitur, Gr. ἀνεστρέφεται. So Stat. Theb. vi. 92, avertitur herbas.
500. Crebra ferit. Plur. Adj. used adverbially, as 149, acerba sonans.
509. Lenaeos latices, *wine*.
513. Di, und. dent.
527. Epulae repostae, *banquets of several courses*, L. C. W., less probably, explains *farfetched*, Fr. *recherchés*.
532. Iunonis. The car of the priestess of Juno at Argos was drawn on solemn days to the temple by white kine. See Herod. i. 31. We hear of no such practice elsewhere: but Virgil seldom scruples to transfer circumstances from one scene to another, if they serve the purpose of poetical adornment.
533. Donarium, *a gift-place = shrine*.
545. Adstantibus = exstantibus, *bristling*.
548. Nec . . . que. See Ecl. iii. 102.
550. Chiron, son of Philyra by Saturn, and Melampus, son of Amythaon, great mediciners of the mythic times, here represent medical skill itself.
552. The Fury represents divine vengeance inflicting disease as the penalty of sin.
563. Temptarat. Ribbeck, from one cod., reads temptaret. Either form is grammatically right here of recurring time. Gr. 211, 212, and Virg. Syntax.
565. Moranti, aegro scil.: *and the patient then had not long to wait before &c.*
566. Sacer ignis, the medical term for a species of erisypelas.

(Parallel Passages.) 289. Lucr. i. 137, 921 &c. v. 98. ‖ 295. Varr. R. R. ii. 2. ‖ 302. Colum. vii. 3. ‖ 306. Aristoph. Ran. 541; Verg. Geo. iv. 334. ‖ 308. Geopon. xviii. 9, διδυμοτοκεῖ δὲ ὡς ἐπὶ πολὺ &c. ‖ 309. Plaut. Men. i. 1, 19; Bacch. v. 1, 5. ‖ Lucr. vi. 459; v. 453. ‖ 324. Varr. R. R. ii. 2, 10. ‖ 328. Hes. Ἀσπ. 393. ‖ 338. Theocr. vii. 58. ‖ 340. Hom. Od. iv. 84 &c.; Liv. xxx. 3, 8; Lucan. iv. 684; Shaw's Travels, p. 220. ‖ 348. Ov. M. iv. 790; viii. 5. ‖ 349 &c.; Hom. Od. xi. 14 &c.; Hes. Ἔργ. 502 &c., 527 &c. ‖ 360. Lucr. vi. 626; Thomson, Winter, 276, 723. 809; Gay, Trivia, ii. 350. ‖ 361. Lucr. vi. 551; Ov. Trist. v. 7. ‖ 372. Verg. Aen. xii. 750; Lucan. iv. 437; Senec. de Ira, ii. 12. ‖ 404. Hes. Ἔργ. 602. ‖ 414. Nicand. Ther. 51 &c. ‖ 421. Hom. Il. iii. 33. ‖ 425 &c. Nicand. Ther. 359 &c. ‖ 435. Nicand. Ther. 23. ‖ 437. Nicand. Ther. 29. ‖ 463. Hor. C. iii. 4, 24. ‖ 478 &c. With this passage compare the description of the Plague of Athens by Lucr. vi. 1137 &c.; of London, by Defoe; of Mantua, by Manzoni in his Promessi Sposi. ‖ 498. Tasso, G. L. xiii. 62. ‖ 520. Lucr. ii. 361. ‖ 556. Lucr. vi. 1144. ‖ 566. Lucr. vi. 660, 1166; Ov. Met. vii. 542.

THE FOURTH GEORGIC.

(BEES.)

(Introduction.) The contents are

Statement of subject and invocation of Maecenas, 1—7: after which

(1) Apiary: (*a*) its position in relation to winds, security from enemies, water, trees, flowers, 8—32: (*b*) management of hives, with notice of other dwellings sometimes occupied by bees, 33—50.

(2) Swarms: (*a*) activity of bees in Spring; swarming of young bees; how to hive a swarm, 51—66. (*b*) Battles of swarms; how to pacify them, 67—99. (*c*) Distinctive marks of good and bad queen-bees and common bees, 91—102. (*d*) Methods of keeping bees at home by clipping the wings of the queen, and by supplying a good garden, 103—115. (*e*) Episode of a well-managed garden near Tarentum, 116—148.

(3) Constitution and habits of bees, 149—227.

(4) Method of taking the honey, 228—250.

(5) Sickness of bees and its remedies, 251—280.

(6) Artificial generation of bees, 281—314.

(7) Episode of Aristaeus, and how he learnt the method of generating bees, 315—558. Here Virgil tries his wings for epic flight.

(8) Conclusion, 559—564.

1, 2. Statement of Subject. Invocation. Apiary. Swarms. Episode. 1—148.

(Outline.) I sing next of bees, Maecenas: look with favour on this topic also. Small is the nation whose habits I describe, but great, with Apollo's help, may be the poetic glory. A site must first be chosen for the apiary, free from wind, browzing cattle, lizards, and birds that devour bees. Near them must be clear waters and a large tree, and boughs or stones to bridge the stream. Sweet flowers also: wild thyme, savory, violets. The hives, whether of bark or wickerwork, should have narrow entrances, guarding the honey from extreme cold and heat. The bees themselves cover chinks and fill up cavities with a cement stored for this very purpose. Sometimes they make their nests beneath the earth, or in hollow rocks and trees. Yet neglect not to smear their hives with soft clay, and to spread leaves on them. Let no yew tree be near them, no burnt crabshells, no deep marsh, nor smell of mud, nor echo. In the bright spring of the year they fly forth over the country, sipping flowers and streams, that they may feed their young, and make wax and honey. When you see a swarm issue from the hive, and cleave the pure summer air, watch them well: they will make for a tree near water. Bring thither a hive sprinkled with the juice of balm-gentle and honey-wort, and make a tinkling noise with cymbals: the swarm will then settle in the hive. When two swarms come out to fight (which they show beforehand by a trumpet-like humming, by burnishing themselves, and mustering round the queens), wait till the battle rages in the air, then sprinkle over them a little dust: they will be quiet at once. Afterwards kill the poorer of the two queens.

The nobler queen has bright golden spots; the other is unsightly and large-bellied. Common bees are similarly distinguished: some are dirty-looking, like a dusty wayfarer: others shining, studded with gold. These last are the better bees, and make the finest honey. When they fly idly about, as if disposed to forsake the hive, clip the wings of the queen: no bee then will go far from home. A good garden must be laid out for them, with a statue of Priapus for its keeper: and the bee-master must carefully sow, and plant, and water it. If I were not drawing to the close of my poem, I should like to descant on the culture of gardens, and their several flowers and herbs and shrubs. For I well recollect an old man near Tarentum, who had a few acres of land unsuited to pasture or vine-growing, on which he cultivated vegetables and flowers, and lived as happy as a king. His flowers and fruits were always first and best in their season, his honey earliest and most abundant: his trees most various, and flourishing, and fruitful. He had the skill to transplant elms at a late age, pear-trees in a hardened state, sloes bearing plums, and plane trees large enough to sit and drink under. But this topic, for lack of space, I must leave to future poets.

(Notes.) 1. Protenus, *in continuation, next in order.* ‖ Aërius, *sky-dropt*, alluding to the ancient notion that honey was shed on flowers from heaven. See Aristot. H. An. v. 22.

7. Siquem numina laeva sinunt, *if unpropitious deities let one alone.* ‖ There are those who, with Heyne, suppose 'laeva numina' to mean 'propitious deities.' But 'laevus' (as K. observes) is used in a good sense only of omens from thunder: and 'sinunt' is more properly said of unpropitious gods. W. also cites Gell. v. 12, deos quosdam ut prodessent celebrabant, quosdam ut ne obessent placabant: and Arnob., non commemorabimus deam Lavernam furum, Bellonas, Discordias, Furias, et laeva illa quae constituitis numina. So, too, L. C.

8. Sit. Geo. ii. 266.

13. Squalens, *rough.* C. considers it the same as 'squamosus,' and of kindred etymology, which Vanicek (Etym. Wörterb.) traces to the root 'sku,' *to cover*, as 'scutum, cutis' &c. See Gr. § 12. xxvii.; also ll. 91—93.

14. Merops (apiaster), *the bee-eater*, so called from its cleft beak, being of the fissirostral tribe.

15. Procne. See Ecl. vi. 78. Certain spots on the swallow were supposed to be blood-stains from the murdered Itys. Ov. Met. vi. 669.

22. Vere suo, *in their own spring-time*, i.e., at that time which they recognise as warm enough for them to work in. So, 'sopor suus,' l. 190.

23. Calori. Ecl. viii. 88.

25. In medium; und. umorem. ‖ Seu &c. Hence it would seem that in ll. 18, 19, et . . . et have a disjunctive sense.

29. Sparserit: imbre. ‖ Neptuno, put for *water*, somewhat turgidly.

30. Casia. Ecl. ii. 49.

31. Serpullum, *wild-thyme.* Ecl. ii. 11.

39. Fuco. K. C. consider this to mean *the pollen* of flowers: so that 'fuco et floribus' = fuco florum. Madvig conjectures 'suco.' ‖ Ora appears to mean *an edge* of the doorway.

40. Gluten, *glue*, called 'propolis.'

41. Lentus, *sticky.* Ecl. i. 4.

43. Lar. Geo. iii. 344. ‖ Penitus. Ecl. i. 67.

47—50. W. transposes these lines so as to follow l. 32. R. places them after l. 17. But the transposition, though specious, does not seem essential. See C.

48. Cancros. Burnt crabs were used as a specific manure for certain trees. ‖ Crede, und. apes. Aen. v. 850.

50. Offendo (transitive), offendor, *to strike against, to impinge.* Offensa belongs in effect to 'vox,' not to 'imago:' *and the echo of the impinging voice rebounds.* Imago is applied to sound as well as sight; Lucr. iv. 574; Hor. C. i. 12. 3; i. 20. 6; Cic. Tusc. iii. 2.

51. Quod superest: a Lucretian form of transition. Geo. ii. 346.

55. Hinc...hinc...hinc, as W. justly says, describe the succession of their active enterprises: *after this &c.*

60. Obscuramque &c., *and shall be surprised to see a dark cloud trailing with the wind.*

62. Iussos. R. reads 'tussos' (for tunsos), Reiske's ingenious conjecture.

64. Matris, i.e., Cybeles. Her title was Mother of the Gods.

67. Duobus &c., *discord hath arisen between two queens with vast tumult.*

67—87. There is evidently a parenthesis in these lines, but where it ends is matter of doubt. W. L. R. carry it to the end of l. 76. We have thought, with Wunderlich, that the true apodosis to 'sin' &c., is to be found in the receipt given ll. 86—7. But consideration is also due to Forbiger's view, who only places 'nam...motu' in parenthesis, in spite of 'que' in the next line. Possibly 'que' might be taken as only protatic to 'et.'

69. Bello: abl. case: *with warlike ardour.*

73. Trepidus, *hurrying.* ‖ Corusco, *to quiver* (rapidly, like a flash of light).

74. Spicula exacuunt rostris. This is a somewhat difficult expression, though W. L., strangely enough, say nothing about it. As to construction, we have three interpretations, one making 'rostris' abl. instrum.; another taking it as abl. depending on the preposition in 'exacuunt;' and a third as dat., so that 'spicula rostris' = sp. rostrorum. As to the sense of 'rostrum,' some call it the sting, others the proboscis of the bee. Looking at the etymology (rodo) and common use of 'rostrum,' *a beak*, it is hard to suppose Virgil would have applied it to the sting. If not, we have to choose between two versions: *they whet their stings with their beaks*, and, *they sharpen their beaks into stinging weapons* (lit. sharpen stings out of their beaks). The former is so much more natural in point of construction that it must be preferred, if the application of the proboscis to the sting is an act which Virgil might regard as feasible.

75. Praetorium, *the general's quarters* in a Roman camp, here meaning *the queen-bee's cell.*

77. Sudus (se—udus), *dry.*

84. Usque adeo (Ecl. i. 11): demonstrative antecedent to 'dum:' *mutually struggling not to yield until* &c. ‖ Hos, milites = apes.

85. Subegit. There can be little doubt that Virgil uses this as a syncopated form of subegerit. Aen. ii. 739.

89. Ne prodigus obsit, *that she may not harm by wastefulness*, i.e. that a second queen who will only hinder work may not be there to consume the honey.

96. Turpes horrent, *are foul and unsightly.*

101. Nec tantum dulcia quantum &c.: equivalent to 'nec tantum dulcia, sed etiam' &c.: *not only sweet, but also* &c.

111. Tutela Priapi = tutor Priapus: hence 'custos' in apposition. Ecl. vii. 34. ‖ Hellespontiacus, *worshipped on the Hellespont*, i.e. at the city of Lampsacus.

116 &c. Ni...traham et festinem...forsitan...canerem. This construction (misunderstood by W. and others) is explained by observing that the apodosis of ni traham &c., lies in the word forsitan, fors *sit* an, *there might be a chance that.* ‖ Traham for contraham.

123. Acanthus. Ecl. iii. 45. ‖ Vimen, properly *a twig*; here *a stalk.*

125. Tarentum is called the Oebalian (i.e. Lacedaemonian) citadel, because it was founded by Phalantus and a colony from Sparta. See Hor. C. iii. 5, 56, Lacedaemonium Tarentum; ii. 6, 11, Regnata petam Laconi rura Phalanto.

127. Corycius, *of Corycus* in Cilicia: a territory famous for horticulture.

130. Rarum, *sown at intervals.* Ecl. v. 7.

131. Verbena. Ecl. viii. 65: here, perhaps, *vervain.* ‖ Vescus, *meagre, dry.* Geo. iii. 175. C. thinks the allusion is to the smallness of the poppy-seeds. Rather, perhaps, to the tenuity of stalk, leaves, petals &c., including seed.

132. Animis, *in imagination.*

137. Hyacinthus. Ecl. iii. 63.

139. Fetus. Ecl. i. 50. Apibus fetis, *with parent bees.* So W. rightly.

140. The infinitives here, as 'carpere' in 134, are absolute, not depending on 'primus.'

144. In versum distulit, *planted out in rows.* See 'versus' in Dict.

147. Verum &c., *but these things I myself indeed, debarred by strict limits, omit* &c.

(Parallel Passages.) 14. Aristot. H. An. ix. 40. ‖ 25. Varro, R. R. iii. 16, Geopon. 15, 2. ‖ 43. Phocyl. Fragm., κάμνει δ' ἠερόφοιτος ἀριστόπονός τε μέλισσα· Ἢ κοίλης πέτρας κατὰ χοιράδος ἢ δονάκεσσιν· Ἢ δρυὸς ἐγγυίης κατὰ κοιλάδος &c. ‖ 53. Hom. Il. ii. 87; Milton, P. L. 1, as bees &c.; Thomson, Spring, 508. ‖ 92. Aristot. H. An. v. 18, 2. ‖ 125 &c. Compare Hom. Od. xxiv. 225 &c.; Tasso, J. D. vii. 6; Colum, x.; Hom. Od. vii. 112.

3, 4, 5. Constitution and habits of bees. Rules for taking the honey. Sickness of bees, and its remedies, 149—280.

(Outline.) Now will I explain the natural gifts conferred on bees by Jupiter, whom they fed when an infant in Crete. They have a common offspring, city, laws, country and home: they store in summer for winter: some seek food abroad, others form cells at home with propolis and wax; others rear the young; others lay up honey in the comb. By

turns they guard the door, watch the weather, receive each other's freights, or band together and drive out the drones. Like the Cyclopes, who divide the labours of the forge within Aetna, so have the bees their several functions. The old bees care for the city; the young ones roam abroad, and return at night laden with thyme-juice, and fed from various flowers. They rest and work together; in the morning they go out of doors, at evening reassemble, refresh themselves, and seek repose. In rain or wind they do not fly far, and often carry small stones as ballast. Their young are gathered from leaves and flowers. They sometimes lose their lives through the weight of their burdens, dashed on rocks. Thus, though each bee is short-lived, the race continues. They are as loyal to their queen as Egypt and the Asiatic nations: she is their bond of union; take her away, they destroy their comb: around her they muster, for her they brave death. Hence some deem them partners of the divine mind, affirming that deity pervades all animate natures, that from deity all originate, and that death is but the return to an immortal state. In order to take the honey, first rinse out your mouth with water, and then drive away the bees with smoke. Honey may be taken at two seasons, the rising and setting of the Pleiads. Bees sting fiercely, and leave their sting and life in the wound. Even if you propose to leave them all their honey for winter, it will be proper to fumigate them, and cut away the empty cells, which are sometimes invaded by lizards, beetles, drones, hornets, moths, or spiders. The more honey you take from them, the more they will exert themselves to repair the loss. If your bees sicken (which they show by various signs, as change of colour, carrying out the dead, lazy torpor, peculiar humming), burn galbanum under them, introduce honey flavoured with gall-nut, rose, boiled must, or raisins, thyme, and centaury. There is a tall flower called amellus, with golden disk and dark petals, used to festoon altars, harsh to the taste, found in pastures beside the Mella; boil its roots in rich wine, and place baskets full of them near the hives.

(Notes.) 150. Pro qua mercede, *to gain which recompense.*

151. Curetes, priests of Cybele, who are said in the legend to have hidden Jupiter in a cave of Mount Dicte in Crete, clashing cymbals to drown his cries, and enticing bees to feed him.

157. In medium, *for common use.*

162. Suspendunt: accurate: for bees begin working at the top of the hive. S.

165. Sorti, not old Abl., as W. says, but either Loc. or Dat. Predic. as 'curae' in 178. ‖ Cecidit sorti, *is allotted.*

170. Lentis massis, *from the malleable metal.*

173. Lacus, *a tank.*

175. In numerum, *in regular time.*

180. Multa nocte, *late in the evening.*

190. Sopor suus, *their peculiar sleep.*

196. There is a species called the mason-bee, which constructs its abode against walls with gravel and small stones. It is supposed that Virgil confounds the habits of this bee with those of the honey-bee.

197 &c. See Aristot. H. An. v. 19; Plin. ix. 8. The facts are, that a hive contains three classes of bees: (1) the queen-bee, the only female allowed to remain; she lays from 30,000 to 40,000 eggs within the

year; (2) the drones, or male bees, which make no honey, but live on that made by the workers, till the cells are full; then they are not driven out, but killed by the workers; (3) the workers, of neuter sex, classed according to duties. S.

201. Quirites, the distinctive name of Roman citizens; here = cives.

203—265. W.'s transposition is specious, but unnecessary. Disregard of life is part of that elevated character which insures immortality to the race.

204. Ultro, *furthermore*. See Wagner, Qu. V. xxv.

207. Plus, und. quam, a frequent ellipsis.

211. Hydaspes, the river Djelun, a tributary of the Indus. It is here strangely called Median, though separated from Media by a vast extent of territory. Virgil would seem to have thought much of the great Persian monarchy, and little of geographical accuracy.

214. Cratis favorum, *their celled combs*.

219 &c. The doctrines of Pythagoras are here alluded to.

224. Quemque &c., *severally derive at birth their subtle lives*.

225. Scilicet &c.

> *To Him, they further tell us, rendered back,*
> *All elemental particles return;*
> *And place for death is none; each flying life*
> *Enters high heaven, filling up the stars.*

227. Sideris in numerum. As 'sideris' for 'siderum' is overbold, we are led to think that 'sidus' means, as often, a constellation, and numerus,' the host of stars composing it: Render: *into the cluster of a constellation*, i.e. to rank among the stars of a constellation.

228. Augustam is the reading of most codd. adopted by R. F. L. W. and C. with cod. R, read 'angustam.'

229. Relinio, *to unsmear, to take off wax or pitch from a vessel*, and so, *to open*. See Ter. He. 3, 1, 51. Here it is used in reference to the wax and cement of the comb, and, by zeugma, means *to open and plunder*. Render: *if ever you wish to invade their narrow dwellings and take the honey stored in the treasure-cells*.

230. Ore is read in codd, P R M_1, and by R. L. Ora by codd. M_2 b c, and by W. C. F. Fove is in most codd., and so R. W. C. F.; but L. reads 'fave' with cod. M_2. We follow W. C. in reading ora fove, *cleanse the breath*, as bees are irritated by bad smells. Geo. ii. 135; Colum. ix. 14, 3. ‖ Sequax, *pursuing, penetrating*.

232. Pleas, Taygete, one of the Pleiads; Geo. i. 138. The Pleiads rise heliacally about the 22nd of May, and set on the 8th of November. By this they are said to avoid the season of Piscis i.e. February and part of March. ‖ Honestum; Geo. ii. 892.

241. At = attamen.

243. Ignotus adedit, as in Gr. ἔλαθε τρώγων. ‖ Congesta cubilia blattis = blattae quae cubilia congesserunt: *crowded beds of light-shunning beetles* (favos adederunt).

244. Stelio, *a spotted lizard*, here a disyllable; as it is not Virgil's usage to shorten o, which would be necessary if 'et' were removed. ‖ Immunis, *uncontributing*.

246. Invisa Minervae. See the legend of Arachne, Ov. M. vi. 1.

249. Sarcio, *to repair, mend.*

250. Forus, *the hatchway* of a vessel, here put for *a cell.*

260. Tractim, *droningly.*

267. Galla, *gall-nut* or *oak-apple*, an excrescence on oak leaves growing round the deposited egg of a small fly.

269. Defrutum, for defervitum, *boiled must*, Geo. i. 295. ‖ Psithia. Geo. ii. 93.

270. Cecropius, Athenian, from king Cecrops, founder of Athens; alluding to the thymy hill of Hymettus, near Athens. See l. 177.

271. Amellus, *starwort.* For construction see Geo. iii. 147.

273. Uno de caespite = una de radice.

274. Ipse; meaning the disk or corolla of the flower, as distinguished from the petals.

275. Violae sublucet purpura nigrae: usually rendered, *there is the purple glitter of the dark violet;* but C. renders, with Forcellinus, *there is a purple sheen beneath a dark violet hue:* i.e. purple and violet colour blent: perhaps rightly.

278. Mella, a river of Cisalpine Gaul. Catull. lxvii. 33.

(Parallel Passages.) 149 &c. Shakesp. Hen. v. i. 2; Dryden, Ann. Mir. 144. ‖ 151. Callim. H. ad Jov. 46 &c.; Lucr. ii. 634; Colum. ix. 2. ‖ 158. Aristot. H. An. ix. 40. ‖ 170. Hom. Il. xviii. 474; Callim. H. ad Di. 57. ‖ 191. Arat. Διοσ. 296. ‖ 214. Pind. P. vi. 54, μελισσᾶν τριτὸν πόνον. ‖ 230. Apoll. R. ii. 130; Hes. Theog. 594. ‖ 244. Hes. Ἔργ. 305, 599. ‖ 261. Hom. Il. xiv. 294—296.

6, 7, 8. Method of regenerating bees. Episode of Aristaeus. Conclusion, 281—566.

(Outline.) It is now time to describe the method, taught by Aristaeus, of regenerating bees from bullock's blood, when the whole stock dies. In the Delta of the Nile this plan is generally adopted. In a small tile-roofed chamber, with four slanting windows, a calf is laid which has been slaughtered by stopping its breath, and mashing its inside with blows without breaking the skin. The carcase is left there with fragrant herbs in early spring. As the flesh putrefies, the insects appear and grow, till at length the swarm bursts forth into the air, like a shower or a flight of arrows. Whence this invention? The shepherd Aristaeus, having lost his bees, stood beside the Peneus, and complained to his mother Cyrene. She heard him as she sat amidst the water-nymphs beneath the stream, and summoned him to her hall, where the mighty rivers of earth met his gaze. Then, after a banquet and libation, she told him how he must seize and bind the prophetic sea-god Proteus, in spite of his efforts to escape by transformation. Having bathed her son with invigorating ambrosia, she led him to the cave haunted by Proteus and his seals. Aristaeus, rushing out of ambush, mastered the seer, from whose lips he then learnt the cause of his misfortune. This was the hatred of Orpheus, whose bride, Eurydice, Aristaeus had pursued. She, in her flight, was bitten by a snake, and died. Orpheus went down to the shades, and by his enchanting music won the infernal powers to restore his lost love. But, forgetting their condition, he looked back on her from the door of hell. She vanished, lost to him for ever. He

sought his only consolation in the songs which charmed tigers and unrooted oaks. And even when torn to pieces by the despised women of Thrace, his head, rolling down the Hebrus, invoked with its last breath the poor Eurydice. When Proteus ended, Cyrene directed her son to propitiate the wood-nymphs, who had avenged their playmate by destroying his bees. In obedience to her he sacrificed four bulls and four heifers, and left their carcases nine days in a sacred grove. Returning then, he found swarms of bees issuing from their bowels.

Such rural themes I, Virgil, sang at Parthenope, while Caesar was winning glorious victories in the East.

(Notes.) 282. Revocare genus novae stirpis = revocare genus nova stirpe, *to recover the race by breeding a new stock.*

283. The strange notion of generating bees as here described seems, H. says, to have arisen from finding honey in the dry skeleton of some beast. See Samson's riddle in the Book of Judges, ch. xiv. Virgil assigns the origination of this method to Aristaeus, whom he calls an Arcadian, though he equally connects him with Thessaly, and with the isle of Ceos. See l. 317 and Geo. i. 16; but again see l. 539. The method is mentioned by Varro, ii. 5, 5; iii. 16, 4; Plin. xi. 20, and described as here by Florentinus in Geopon. 15, 2.

285. Insincerus, *corrupted*, a Virgilian word.

287. Canopus, a city of Egypt at the western mouth of the Nile. ‖ Pellaeus, *Pellaean*, i.e., *Macedonian*, from Pella, capital of Macedonia. Alexander the Great is thence called the Pellaean youth, Juv. Sat. x.; and as he founded Alexandria, near Canopus, and the throne of Egypt passed to the Macedonian Ptolemies, and remained with them till Egypt became a Roman province, about the time when Virgil completed his Georgics, Canopus itself is called Pellaean. ‖ Fortunata, on account of the fertile soil.

288. Accolit &c., *dwells by the Nile, where with o'erflowing stream it spreads into a lake.*

289. Lucan, iv. 136, says these barges (called, from their bean-like shape, phaseli) were made of papyrus. Juvenal, xv. 127, makes them 'fictiles,' *of earthenware.*

290. Persis. The epithet 'quivered' (see l. 314) proves that Virgil means here the Parthian empire, which, though really separated from Egypt by Syria and Arabia, Virgil's elastic geography extends to the Egyptian frontier. ‖ Urguet, *restricts.*

291. Diversa ruens, *rushing in several directions.*

293. Indi colorati here mean *Nubian* or *Ethiopian negroes*: men *of colour.*

291—293. These three lines are variously arranged in different editions. Wagner's arrangement is as good as any. Ribbeck thinks Virgil did not intend to leave them all in the text. The whole passage, from l. 287, is a somewhat verbose description of the Delta of the Nile, as having Canopus at its N.W. extremity, the Parthian empire to the E., and for its apex, the spot where the seven mouths of the Nile branch off. These mouths, taken from W. to E., were the Canopic, the Bolbitine, the Sebennytic, the Phatnitic, the Mendesiac, the Tanitic, and the Pelusiac. The only two which still exist are the Bolbitine, or Rosetta, and the Phatnitic, or Damietta branch.

295—298. Virgil first says, *a place is chosen small in itself, and* (unless atque means *or*) *made narrow for the very purpose.* 'Exiguus' can only refer to an existing recess in some slope, cellar or old building, and 'contractus' to the smallness of the space left when the 'parietes' are built. A kind of vault is thus formed. The roof is narrow, probably because the four walls taper inward (arti). The term 'imbrice' is merely ornamental, from roofs in general having gutter-tiles at the gables. Quattuor a ventis means, *in the direction of the four winds.* The *slanting light* of the windows is an inadequate description, for in some sense any window may be said to admit slanting light. The expression might mean windows formed in the four faces of the roof, being thus neither horizontal nor perpendicular. Or, supposing the walls to be of great thickness, which was the character of Egyptian masonry, the windows may have been cut, like chimneys, through the stone, at some angle to the horizon, the object being to admit air with as little light as possible. ‖ Imbrex, a concave *tile* for carrying away rain (imber) from roofs. ‖ Paries, *a house-wall* or *chamber-wall*, so distinguished from 'murus.'

299. Bima &c., *with horns now crescent on his two-years' brow.*

301. Multa reluctanti, *in spite of his many struggles.* ‖ Plagisque &c., *and being slain by blows, his battered entrails are mashed through the unbroken hide.* Perempto, like reluctanti, is Dat. agreeing with 'huic.'

306. Rubeant. The general rule being that, when the limit of time is known and definite, the mood after 'antequam' and 'priusquam' is indic., unless the subjunctive be required by subordination to oratio obliqua, Forbiger inquires why the subjunctive occurs here. He has not, however, stated the true principle. This is, that 'hoc geritur' is equivalent to 'hoc gerendum est,' or 'hoc geri oportet;' and, by Latin idiom, such gnomic phrases contain a virtual oratio obliqua, requiring the mood in subordination to be subjunctive. So in Sall. Cat. iv. 5 (cited by F.), de cuius hominis moribus pauca prius explananda sunt quam initium narrandi faciam.

308. Ossibus. The bones are supposed to be broken by the battering process, and the marrow to be the fermenting matter.

309. Aestuat, *ferments.*

309, 310. It would be better to remove the comma after 'miris,' for 310 must be taken in intimate connection with 'visenda:' *living creatures marvellously noticeable as in the first instance devoid of feet, by and by* (not only possessed of feet, but) *also whirring with wings.* See Geo. i. 477.

311. Tenuem &c., *more and yet more invade the subtle air.*

316. Ingressus = exordia.

317. Aristaeus. The source of the following legend is unknown.

321. This complaint is imitated from that of Achilles to Thetis in Hom. Il. i. 349.

323. Thymbraeus, *of Thymbra*, in the Troad, where was a temple and oracle of Apollo.

334. Milesius. Geo. iii. 306.

335. Carpo. Geo. i. 390. ‖ Hyalus (ὕαλος), a pale-green stone, rarely mentioned, and at a later time identified with 'vitrum,' *glass.* ‖ Satur,

saturated, here *saturating*; being transferred from the wool to the dye. Render, *dyed deep with hyaline.*

336. The names of Nereids are partly invented by Virgil, and are significant. Land-nymphs, as Opis and Deiopea, are strangely added to the list. L. 338, found in Aen. v. 826, is probably spurious here.

344. Arethusa. Ecl. x. 1.

348. Fusis &c., *they roll down their soft task-wool on the spindles.*

355. Genitoris, tui. Penei, gen., from nom. Penēos for Peneios.

367. Phasis, Lycus, rivers of Colchis: Enipeus, of Thessaly. Tiberinus, adj. of Tiberis, *the Tiber*. Anienus, adj. of Anio, *the Teverone*. Hypanis, *the Bog*, in Sarmatia; Caicus, in Mysia.

372. Eridanus is described as *having two gilt horns on his bull's visage*, because rivers (as the Achelous in Soph. Trachin.) are represented in a bull's form, on account of their bifurcating streams being likened to horns. The gilding refers to the supposed golden sands of the Po. On the construction 'auratus cornua,' see Virg. Syntax, and Gr. § 122.

375. Fletus inanes. C. cites Tennyson's 'Tears, idle tears.'

379. *Panchaean flames* mean fires fed with Panchaean (Arabian) frankincense. Geo. ii. 179. ‖ Adolesco, *to begin to burn* (sacrificially); the only known place where the inceptive form has this sense.

380. Maeonius, *Lydian*. Geo. ii. 98.

384. Vesta (ἑστία), the goddess of *the hearth-fire*, put for that fire.

385. Subiecta, *darting from below.*

387. Carpathio gurgite, *the Carpathian Sea*, between Crete and Rhodes, so called from the isle of Carpathus.

389. The two-footed steeds are the mythic sea-horses, whose hind legs are merged in a piscine tail.

390. Emathia implies Thessaly in Geo. i. 492, but it is properly a district of Macedonia, and here denotes the whole, for Pallene is to the E. of Emathia proper.

392. Sint &c. The subjunctives have most authority here, and are quite legitimate, as in Greek οἶδά σε τίς εἶ. Render, *knows what things are, what have been, and what are drawing on for development ere long.*

400. Doli &c., *upon such obstacles his stratagems at length shatter themselves without avail.* ‖ Codd. vary between 'franguntur' and 'frangentur.' We follow R. in reading the former, as less likely to have been substituted by a scribe.

406. Eludent, *will try to evade you.*

418. Habilis, *supple.*

421. Olim may mean *at that time* (Geo. iii. 303), or *from of old*: and either sense is good here.

424. Procul resistit, *retires to some distance.*

425. Sirius, the Dogstar (Canis or Canicula). Geo. i. 218.

427. Hauserat = exhauserat, *had completed*; medium orbem here means half the semi-circle of his daily course, i.e. *he had reached the meridian.* ‖ Et cava &c., *and the hollow rivers in their dry channels the rays had warmed, and were baking to the very mud.*

445. Nam quis; as Hom. τίς νυ; *why who?*

447. Est, as Gr. ἔστι for ἔξεστι, licet. ‖ Quiquam, *in any way*, R. from cod. γ. C. reads 'quicquam' with most codd. Is 'cuiquam' the truer r.?

449. W., with cod. R, reads 'lapsis.' C. R., with most codd., 'lassis.'

450. Ad haec &c.,

The seer in answer vehement at length
Rolled on him eyeballs glaring with blue light,
And grimly gnashing thus he oped his lips
In fateful speech.

451. Glaucus implies both colour and expression. The colour was a greyish blue, and eyes of that colour seem to have been associated both in Greece and Rome with sternness. Hence Pallas was γλαυκῶπις, and Tacitus (4) ascribes to the Germans 'caerulei et truces oculi.'

454. Commissum, *a transgression.* Aen. i. 136.

455. Hautquaquam ob meritum. Whether these words are to be taken with miserabilis (*the undeservedly wretched Orpheus*), or with suscitat tibi poenas (*moves for penalties against you by no means deserved*), is a question not easily settled. The former is the sense adopted by comm. generally: while Servius, who connects the phrase with Aristaeus, takes it to mean '*less* than you really merit.' It would be grammatically desirable to refer it to Aristaeus, in the ordinary sense, if we could be sure that his pursuit of Eurydice, though it ended ill, was that of a fond lover, without evil intent. To this view we incline, considering that 'magna luis commissa' may, perhaps, be interpreted without the notion of heinous guilt. ‖ Ni fata resistant, referring to a suppressed clause, such as 'ratas futuras.' Ecl. ix. 45.

457. Dum fugeret: subj. because 'dum' implies purpose, as Aen. i. 5, dum conderet urbem.

462. Pangaea. Mons Pangaeus, a range east of the Strymon in Thrace. ‖ Rhesus, the Thracian king slain by Ulysses and Diomed, in Iliad x. See Aen. i. 469. ‖ Mavortius, *sacred to Mars* (Mavors). See Aen. iii. 13.

463. Orithyia, daughter of Erechtheus, king of Athens, fabled to have been carried off to Thrace by Boreas. She is called Actias, *Athenian*, from Acte, an ancient name of Attica.

464. Testudo (χέλυς), *the tortoise-shell*, said to have been strung as a lyre by the invention of Mercury. See Hor. C. iii. 11, 3, testudo resonare septem callida nervis.

467. Taenarius, *of Taenarus* (Cape Matapan), in Laconia, a fabled entrance to hell.

481. Ipsae &c., *Death's own abodes and deep Tartarean home were all amaze.*

482. Inplexae crinibus anguis. See Gr. § 123, and Virg. Syntax.

483. Inhians, *gaping on him.*

484. Rota. We agree with H. V. W. C. that rota = rotatio. ‖ Vento. R. rashly conjectures 'cantu.' Vento has been variously explained. W. C. and others say, 'vento cessante,' referring to Ecl. ii. 26, cum placidum ventis staret mare; C. says: 'the wind is charmed to rest by Orpheus' music, and its rest is made the cause of the wheels standing still.' Ladewig seems to make vento constitit = cum vento stetit. We would rather say 'consistente vento constitit rota,' which is in sense equivalent. But we submit another view to the judgment of scholars. In Geo. i. 431, we have 'vento' meaning *in a wind, in time of wind*:

vento semper rubet aurea Phoebe. If we take that sense here, the miracle is heightened: the wheel stands still though a wind is blowing. Three objections may be urged: (1) The wheel, a lifeless thing, is made to stand still of its own accord, and listen. Not more lifeless than 'domus' above; and the wheel involves its occupant, as Hor., Ixion—voltu risit invito. (2) Orpheus is made to calm winds, as Hor. l. c., morantem fluminum lapsus celerisque ventos. We answer that, while the calming of wind need not be excluded from the idea of the passage, the context shows that the leading thought is that the pains of the damned are merged in the delight of the music. (3) Does not the passage cited, Ecl. ii. 26, determine the interpretation here? We rather think the plural 'ventis,' and the epithet 'placidum,' constitute an important difference. See note there.

493. Here codd. vary between 'stagnis' (most) and stagni 'st (cod. R); also between Averni (most) and Avernis (M). C. edits 'stagnis . . Avernis;' R. stagnist . . Averni.

505. R. with codd. M R reads 'quae:' C. qua.

509. R. reads 'flesse sibi' with cod. R. ‖ Haec evolvisse, *told all this tale.*

520. Spretae quo munere, *slighted by such devout service.* ‖ Cicones, a Thracian tribe.

522. Vertex is *the eddy* made by a heavy body falling into the water. The foam, perhaps, means the bubbles of displaced air rising to the surface. Render, *and where he sprang he made the foaming wave writhe beneath the eddy.*

524. Oeagrius, from Oeager, father of Orpheus.

530. At non Cyrene, und. by zeugma (from se dedit &c.) discessit.

531. Ultro. She was *the first* to speak.

535. Faciles Napaeae, *the placable forest nymphs.*

545. Orphei, Gr. 'Ορφεῖ.

546. Revises. Voss reads 'revisens,' with much probability. The sacrifice to Eurydice would be a thankoffering. But the genuineness of l. 547 is questioned.

558. Uva, properly 'a grape,' here *a cluster of bees*, with reference to Hom. Il. ii. 89, *βοτρυδὸν δὲ πέτονται ἐπ' ἄνθεσιν εἰαρινοῖσιν.*

559 &c. This epilogue, though its genuineness has been questioned, appears in all codd. Compare Ecl. x. 70—77.

561. Dat iura. Legislation is frequently represented by Virgil as a royal or imperial office. Aen. i. 507, iii. 137, v. 759, vii. 246, viii. 322, 670 &c.

562. Viamque adfectat Olympo, *and aims the heavenward road.*

564. Parthenope = Neapolis, Naples, from one of the Sirens fabled to have been buried there.

(Parallel Passages.) 311. Catull. 64, 275, 313. ‖ 317 &c. Respecting Aristaeus, see Pind. Pyth. ix. 104 &c.; Apoll. Rh. ii. 506; Ov. Met. i. 569: Tempe, per quae Peneus ab imo Effusus Pindo spumosis volvitur undis. ‖ 320 &c. Hom. Il. i. 348 &c. ‖ 336 &c. Hom. Il. xviii. 35 &c.; Hes. Theog. 240 &c., where fuller lists of Nereids appear. ‖ 345 &c. Hom. Od. viii. 266. ‖ 361. Hom. Od. xi. 243. ‖ 366. Hom. Il. xxi. 195 &c.; Hes. Theog. 337 &c. ‖ 374 &c. Hom. Il. xviii. 70

Tasso, J. D., xiv. 32 &c.; Hom. Od. x. 348 &c. ‖ 387 &c. With this story of Proteus must be compared its original in Homer, Od. iv. 384 &c., where Menelaus, like Aristaeus, surprises the sea god, and learns from him the secrets of the past and future. Many expressions in Virgil will be found almost identical with those of Homer. See also Spenser, F. Q. iii. 8, 30. ‖ 392. Hom. Il. i. 70; Hes. Theog. 38. ‖ 395. Hor. C. i. 2, 7. ‖ 475. Hom. Od. xi. 38. ‖ 483. Hor. C. iii. 11, 15 &c. ‖ 506. Eurip. Alc. 258. ‖ 509. Eurip. Bacch. 560; Hor. C. i. 12, 7; Apoll. Rh. i. 26. ‖ 511 &c. Hom. Od. xvi. 217, xix. 518; Mosch. Id. iv. 24; Ariosto, O. F. xlv. 39; Tasso, J. D. xii. 90; Milton, Par. L. iii. 38. ‖ 520 &c. Ov. Met. x. 1 &c., xi. 1 &c.; Pope, 'Ode on St. Cecilia's Day;' Milton, Lyc. ‖ 531 &c. Hom. Od. x. 512 &c. ‖ 558. Hom. Il. ii. 89. ‖ 559 &c. Compare Hor. C. iii. 30; Ov. Met. xv. 846.

NOTES ON THE AENEID.

Aeneis = Αἰνηΐς ἀοιδή, the Lay of Aeneas. *See Life and Writings of Virgil, and Virgilian Mythology.* Compare also Mr. Nettleship's 'Suggestions introductory to the Study of the Aeneid,' and Prof. Sellar's 'Roman Poets of the Augustan Age,' ch. viii.—xi.

THE FIRST BOOK.

(Introduction.)

(1) Statement of subject; Aeneas flying from Troy to Italy, and settling there, in spite of Juno's opposition, 1—7.
(2) The Muse invoked, and the causes of Juno's wrath explained, 8—33.
(3) The storm aroused and lulled, 34—156.
(4) Escape of Aeneas with seven ships to Libya, 157—222.
(5) Conference of Jupiter and Venus, 223—304.
(6) Interview of Venus and Aeneas, 305—417.
(7) Advance of Aeneas to Carthage; reception of his friends and himself by Queen Dido, 418—656.
(8) Scheme of Venus and Cupid, 657—693.
(9) Aeneas at Dido's banquet, 694—756.

1, 2. Statement of subject. The Muse invoked. Causes of Juno's wrath, 1—33.

(Outline.) Arms I sing, and the man who came by destiny from Troy to Italy, and, after many wanderings, inflicted by angry Juno, and much warfare, founded a city with gods: from him sprang the Latins, and Alba, and Rome. Say, Muse, why did Juno rage against a pious hero? She loved the city of Carthage, and designed it for the queen of nations. But a whisper had reached her that a people of Trojan race was destined to destroy Carthage, conquer Libya, and rule the world. She had fought against Troy for Argos; she remembered the judgment of Paris and the promotion of Ganymede. Thus she hated the Trojans, and sought to exclude them from Italy. So hard a work was it to found the Roman nation.

(Notes.) 1. Arma virumque &c.,

Arms, and the man I sing, from coasts of Troy
Who earliest came, by fate a fugitive,

To Italy and the Lavinian shores,
Much tossed by force celestial he on land
And deep, for cruel Juno's mindful wrath,
Much too in war endurant, ere he might
Stablish a city, and his country's gods
Bring in to Latium; whence the Latin race,
And Alban sires, and walls of lofty Rome.

The four prefatory verses, Ille ego &c., appear in several good codd. and are recognised by Donatus and Servius. Hence W. and F. are disposed to ascribe them to Virgil's hand. But they are absent from most codd., and all antiquity cites Arma virumque &c., as the exordium. Compare Homer's Odyssey, i. 1: Ἄνδρα μοι ἔννεπε. If Virgil wrote them, which we dare not deny, we hardly think he meant them to go down to future times as the opening verses of the Aeneid. Henry, however, in his Aeneidea, supports their claim strenuously, and with reasons which deserve much consideration, though they have not yet prevailed on us to differ from all modern editors by printing these four lines as a certainly genuine opening.

1. Arma virumque. Not to be taken, with W., as coalescing into a single notion (heroa bellicum), but as two subjects, 'arms and the man' &c. So F. T. C. ‖ Primus. W. L. C. understand literally, *first*, as Patavium, which Antenor had previously founded, was not in Italy proper. But primus may be *of yore*. Geo. i. 144. So H. F.

2. Fato, related equally to 'profugus' and 'venit,' as Henry observes. Virgil flatters his nation in ascribing its greatness to an original destiny, and in exhibiting it as a work of vast difficulty (l. 33), achieved in spite of divine opposition (l. 4). ‖ Lavinaque is the reading of codd. R γ a b c, of Servius, Gellius, Macrobius, of Priscian, Marius Victorinus, Pompeius, and several other grammatical writers. It derives some support from Propert. iii. 32, 64, Tibull. ii. 5, 49, Iuv. xii. 71. It is adopted by Wund. I. T. C. and supported by Henry, Munro, Nauck, and others. Laviniaque (scanned, by synizesis, in four syllables) is read by cod. V, Terentianus Maurus, Diomedes, and some others, and edited by W. L. G. R. F. Süpfle, Haupt, Ben. Cod. M has Lavinia . . , which may indicate Laviniaque. Cod. Hamb. has Lavinia, and this reading is taken by H. and Br. If we could venture, as they do, to trust the construction 'Italiam—profugus' as = 'in Italiam pr.,' we would gladly follow them, for the position of 'Italiam' after 'Troiae ab oris,' with 'fato' following before 'profugus,' is very favourable to this view. And the construction 'iter Italiam,' iii. 507, 'iter Elysium,' vi. 542, shows how freely this Accus. of 'place whither' is used in poetry. 'Profugus,' too, is often used with Abl. of 'place whence' without Prep.: why should the Accus. be refused to it? Wagner, however (Qu. Vergil. xxxiii.), so strongly condemns this rendering, that we dare not adopt the reading Lavinia, granting, as we do, that the epexegesis 'Italiam Laviniaque litora' is better than the apposition 'Italiam, Lavinia litora.' We have accepted 'Lavinaque' as having most authority, but not without feeling the force of the objections against it, viz. (1) that elsewhere Virgil writes 'Lavinia arva,' iv. 236; (2) that this is the natural form of an Adj. from the form Lavinium, while Campanus,

Lucanus, Appulus &c., are themselves the primitives of Campania, Lucania, Apulia &c. ‖ W. defends the synizesis 'Laviniaque' by reference to Aen. vi. 33. vii. 237, and other places.

3. Ille, elegant addition of pronoun, adding emphasis to the person and the passage. Aen. v. 457, ix. 796, x. 274, xii. 5; Geo. ii. 485; Hor. C. i. 9, 15. Therefore 'iactatus, passus,' are true participles, not, as some have supposed, finite verbs.

4. Vi superum. W. F. C. rightly extend the allusion to all the divine powers, whose agency was employed to cause the wanderings of Aeneas; as Jupiter himself, Aeolus, Mercury &c. Ov. Met. xiv. 581. ‖ Memorem, *unforgetting*, i.e. *unforgiving*. Aesch. Ag. 161, *μνάμων μῆνις*; Liv. ix. 25, memori deorum ira.

5. Quoque et. The passages cited by W., in which 'quoque etiam' appears, are not to the point here, if we join 'quoque' with 'multa,' and 'et' with 'bello,' *much too having suffered in war also* (not only 'et terris et alto').

5. Dum conderet: subjunctive after 'dum,' because this temporal particle contains the further idea of *purpose*. See Gr. pp. 463, 344, and Geo. iv. 457; Aen. x. 800.

6. Deos. Thiel justly observes that the spirit of classical literature cannot be well understood without constantly remembering how deeply the feeling of religion entered into all the institutions, customs, daily life and language of the Greeks and Romans. Aen. xii. 836. ‖ Unde. H. W. F. T. explain 'qua ex re.' Henry (with whom C. concurs) 'a quo,' i.e. Aenea: supporting this sense by Aen. v. 568, vi. 763, which go far to establish it.

7. Patres. The Albans, like their Roman offspring, were a patrician body with clients. The patrician Albans, on the destruction of their city by Tullus Hostilius, are said to have been established on the Caelian hill at Rome, while the Latin clients, in the reign of Ancus Martius, inhabited the Aventine, and became the nucleus of the Roman plebs. ‖ Altae. Rome was first founded on the Palatine, and incorporated gradually its six other hills (urbs septicollis, Geo. ii. 535). It had in fact nine, when the Pincian and Janiculan hills were brought within Aurelian's walls, and ten when extended to include the Vatican. But the Viminal in later times can hardly be distinguished as separate from the Quirinal. Towns in ancient Italy, central and southern, were commonly erected on heights, both for purposes of defence, and to avoid the malaria of the low grounds.

8. Quo numine laeso: lit. *for offence to what* 'numen:' which W. C. interpret, *for what offence to her* (Juno's) *divinity?* others, with whom we concur, *for what affront to the majesty of heaven?* Dietsch however (Theologum. Verg.) adopts the literal version, arguing that Juno might avenge a wrong done to some other deity.

9. Dolens, *resenting*. ‖ Volvere, Geo. ii. 295.

10. Pietas. Henry justly says that this word implies tenderness and goodness of heart towards God or man, and in the latter relation has given rise to Fr. pitié, Eng. pity. Ecl. i. 70. It must be observed that when Aeneas seems to be cruel, as towards Dido, and in killing Turnus, in the first instance he obeys a divine command, in the second he is moved to vengeance by seeing the spoils of a dear friend.

12. Antiqua, said in reference to Virgil's time. ‖ Contra . . . . longe, *opposite, in the far distance, to Italy* &c., that is, on the other side of the Mediterranean.

14. Studiis asperrima belli, *devoted to the fierce pursuits of war.*

15. Unus often means *singularly, especially*, with superlatives principally, here with a comparative, so that 'magis omnibus unam' = 'unam omnium maxime.'

16. Posthabita Samo, *in preference to Samos.* ‖ Juno had a splendid temple in the Aegean isle of Samos, where Varro, cited by Lactantius, Inst. i. 17, tells us she was worshipped as Parthenia, being said there to have solemnised her marriage with Jupiter. Argos and Mycenae were also seats of her worship. ‖ Samō hic. See Virg. Prosody.

17—18. Hoc regnum--fovetque. This passage has been much vexed by comm. Without discussing their views, we find a key to the construction by taking 'regnum' twice, primarily as object of 'tenditque fovetque,' then as complement of 'esse:' 'hoc regnum Dea iam tam tenditque fovetque, si qua fata sinant esse (regnum) gentibus,' *this kingdom the goddess was at that time already putting forward and cherishing, if perchance* (si qua) *the fates would allow it to be a royal seat for the nations of the world.* We place a comma after 'dea' and none after 'esse,' in order to mark this view. For this sense of 'gentes,' see Ecl. iii. 41; Geo. i. 331.

19—22. Sed enim; as Gr. ἀλλὰ γάρ, a refined ellipse, in which 'sed' (ἀλλά) points to a thought sometimes suppressed, sometimes appearing later, always discernible from the context. Here it carries the mind forward to l. 29 &c. Render: *but, forasmuch as she had heard* &c. Aen. ii. 164, v. 395. ‖ Duci . . . venturum (l. 22). How are these verbs related? And how is 'progeniem' distinguished from 'populum?' If the clause, 19, 20, stood alone, 'duci' might be supposed a prophetic present = future. But so the following, 21, 22, would be mere tautology. We would therefore confine 'progeniem' to Aeneas and his Trojans, and take 'duci' as strictly present. *She had heard that a race was, at that time, being derived from Trojan parentage, to overthrow hereafter the Carthaginian towers; and that from them a world-ruling people would issue to destroy Libya.* ‖ Verteret = everteret. ‖ Regem, used adjectively = regnantem.

22. Excidio. Predicative Dative. Gr. § 142. C. writes exscid'o, because 'exscindere' is the primitive word. True; but the form 'excidio' may be kept, being for ec-scidio.

23. Saturnia. It has been observed that, when Juno receives this title, she is described as angry or severe. Ov. M. iii. 271. ‖ Sic volvere Parcas, *such series of events were the Fates evolving.* Volvere depends on 'audierat,' like 'duci' and 'venturum.'

24. Prima. W. explains, *in the front rank*, others *originally.* W.'s view finds support in Aen. ii. 613.

25. Necdum &c. Four lines here are parenthetic; then in l. 29 'his accensa super,' *inflamed yet more by these things*, resumes the participial construction of 23, 24.

27. Iudicium Paridis; the competition on M. Ida between three goddesses, Juno, Minerva, and Venus; in which the golden apple was awarded by the umpire Paris to Venus as the prize of beauty.

28. Genus, the race of Electra, who bore Dardanus to Jupiter. ‖ Ganymedes, son of Tros, carried off by the eagle to be Jupiter's cup-bearer. ‖ With the whole passage 25 &c. compare Ov. Fast. vi. 41—52.

30. Reliquias &c., i.e., quos Danai &c. reliquerant.

32. Henry is right in removing the commas and connecting 'acti fatis' with the next words.

33. Tantae molis &c., *a work of such vast difficulty was it to build the Roman nation*. Mr. Nettleship says (Suggestions, p. 10): 'The theme of the Aeneid is the building up of the Roman empire under a divine Providence.'

(Parallel Passages.) The exordium of the Aeneid, borrowed from the Odyssey, has been imitated by Tasso, J. Del. and Camoens, Lus. ‖ 1. Ov. Tr. ii. 5, 33; Am. i. 15, 25. ‖ 15. Ov. F. vi. 21 &c. ‖ 21. Hor. C. iii. 17, 9.

3. The storm aroused and lulled, 34—156.

(Outline.) The Trojan fleet had sailed from Sicily, when Juno cried, in bitter wrath, 'Must I then own myself vanquished? Is fate too strong for me? Could Pallas destroy the Grecian fleet, and smite Ajax Oileus with Jove's thunderbolt; and do I, the queen of heaven, wage fruitless war with a single nation? Who will worship me hereafter?' She spake, and sought Aeolia, land of storms. Here king Aeolus holds the winds imprisoned in a rocky cave. Him she bespake: 'Aeolus, 'tis thine to lift or lull the waters: enemies of mine are on the Tuscan sea: let loose thy winds, sink or scatter their ships; and my loveliest handmaid, Deiopea, shall be thy bride.' Then Aeolus: 'O queen, it is for thee to will, for me to obey, since thou art my benefactress.' He spake, and smote open the mountain door; forthwith the banded winds rushed forth, and, sweeping o'er the seas, awoke a dreadful tempest. Aeneas cried in terror: 'O would that I had fallen by the sword of Diomed, beneath the walls of Troy, where Hector and Sarpedon died the death of the brave.' Then the storm burst upon his ships, and the fleet became a wreck. All had been lost; but Neptune, aroused by the commotion, lifted his head above the waves. Thereupon, beholding the turmoil of sky and sea, and surmising its cause, he summoned the mutinous winds, and with terrible threats dismissed them to their cave. Next, aided by Cymothoe and Triton, he calmed the waters, and rescued the stranded vessels, even as some grave orator pacifies an excited populace. Then skimmed his chariot o'er the silent seas.

(Notes.) 35. Vela dabant, scil. ventis, *were sailing*. ‖ Sal. Gr. ἅλς, *the brine, the sea*. ‖ Ruebant = eruebant, *were tearing*. See l. 85. ‖ Aere: aereis carinis.

37. Haec; und. loquitur. ‖ Mene &c., Infin. interrog. of surprise, indignation &c. Gr. p. 438.

38. Avertere, *drive back* (Henry).

39. Quippe (qui-pe), *because forsooth*. ‖ Pallasne &c. 'Ne dubitativum' expresses no incredulity, nor any sense here but that of surprise. So l. 617: Tune ille Aeneas &c.

41. It is doubtful whether to construe here 'ob noxam et furias

(= noxam furiosam) unius Aiacis Oili?' or, as C. punctuates, 'unius ob noxam, et furias Aiacis Oili?' the latter clause being epexegetic of the former. We incline to this latter view, as bringing into stronger light the word 'unius,' which finds a correspondence in 'una cum gente,' l. 47. ‖ Furias = furorem (ἄτην), inspired by the Furies. ‖ Oili, gen. of Oileus (on the form see Ecl. viii. 70), is by some taken as elliptical gen. 'son of Oileus,' like 'Hectoris Andromache.' So Hom. Ὀιλῆος ταχὺς Αἴας. But perhaps the son bears the father's name, as Senec. Med. 622, fulmine et ponto moriens Oileus.

45. Henry would construe, 'corripuit infixitque turbine saxoque acuto (= turbine saxi acuti), she caught and impaled with the whirl of a sharp rock.' This use of 'corripuit' as well as the hendiadys seems very harsh. We prefer to render: *she swept away with the whirling blast, and impaled upon a sharp rock.* Some read inflixit.

46. Incedo (*walk*) expresses the majestic gait of Juno.

49. Praeterea = posthac, *hereafter.* ‖ Honorem = sacrificium.

52. Aeolia. The Liparaean isles on the N. coast of Sicily.

54. Vinclis et carcere = vinclis in carcere, *with chains in prison.*

56. Arce. Aeolus, says Henry, is represented as dwelling in a strong castle near the dungeon of the winds, with supreme power (sceptra tenens).

58. Ni faciat &c. i.e. quippe, ni faciat, ferant &c., *forasmuch as, were he not to do this, they would* &c. This form of the condition (Sumptio Dandi, Gr. § 213, 2) makes the picture more vivid.

59. Rapidi. See Excurs. Ecl. i. ‖ Verrantque per auras, *and would sweep them through mid air.*

61. Molem et montes = molem montium.

62. Qui sciret. Consecutive subjunctive. Gr. § 206, 1, d. ‖ Foedus = regula, *rule.*

63. Premere (habenas), *to tighten*; laxas dare, *to slacken.*

65. Namque, *seeing that.*

68. Penates. See l. 6.

69. Incute vim ventis, *inspire the winds with violence.* So W. F. C. Henry adopts another suggestion of Servius, 'hurl violence on them by the winds:' but the first interpretation is probably right, as Enn.: dictis Romanis incutit iram.

70. Dissice, for dis-iice.

72. Deiopea, attracted to 'quae.'

73. Propriam = perpetuam. Ecl. vii. 31. ‖ Dicabo = dedicabo.

77. Explorare, *to discover.* ‖ Fas, *a pious duty.*

78. Quodcumque hoc regni, a modest form, *whatever kind of kingdom this is,* i.e. *this kingdom, if kingdom I may call it.*

79. Concilias. This verb strictly applies to Iovem only, but as Aeolus obtains the sway from Jupiter by Juno's influence, it is extended to regnum' and 'sceptra' by zeugma.

81. Conversa cuspide, *turning his lance towards it.*

82. Impulit in latus. Some take 'in latus' to mean 'laterally,' so as to thrust the door aside; but comparison of similar expressions (in puppim, l. 115) seems to show that it means *upon* (or *against*) *the side.*' Thus the door, folding probably, is pushed inward, and so 'data porta' est. Henry: *pushed the hollow mountain on its side, with his spear turned towards it.* ‖ Velut agmine facto, *as if formed in column.*

93. Duplicis = ambas.

95. Ante ora patrum. Aeneas is supposed to think of the sons of Priam (Hector, Polites &c.) and other Trojan youths, whose parents were alive when they fell, as was his own father Anchises.

96. Oppetere, i.e. mortem, *to die.* ix. 654.

97. Tydide. Diomedes, from whose sword Venus rescues Aeneas in the Iliad, v. 239 &c.

99. Aeacides, here Achilles, descended from Aeacus.

100. Sarpedon: occidit: for his body was carried to Lycia, Il. xii. Simois and Scamander were the rivers of Troy.

102. Talia iactanti &c.,

> *While thus he cried, the North-wind's shrieking blast*
> *Struck full the sail, and lifted sea to sky;*
> *The oars are broken, swings the prow, and yields*
> *The broadside to the waves, whose toppling heap*
> *Close follows mountain-high: some hang upon*
> *The upper surge; for some the yawning sea*
> *Land opes beneath the billow: furious swells*
> *A sandy tide.*

104. Proram is the reading of M and other codd., adopted by J. W. L. But on consideration we prefer 'prora,' with F. T. C. R., 'avertit' being used intransitively.

107. Harenis, abl. instr.

109. Aras. Plin. v. 7, contra Carthaginis sinum duae Aegimoroe Arae, scopuli verius quam insulae, inter Siciliam maxime et Sardiniam. Mr. Long, says C., identifies the Arae with the Skerki rocks between Sicily and Tunis. ‖ *Rocks the Italians call the Arae, which lie out at sea, a huge ridge on the surface.*

111. Brevia et Syrtis = brevia Syrtium. The Syrtes (ἀπὸ τοῦ σύρειν τὰς ναῦς) are quicksands on the African coast. But those called Major and Minor Syrtes lie to the east of Carthage. See Virg. Geogr. D.

114. A vertice, *vertically* (Gr. κατ' ἄκρης). The sea is so rough that it rises high above the bow of the vessel and dashes almost vertically upon the poop.

116. Ast &c., *but the ship a billow thrice bears twirling round in the same spot, and a sucking eddy swallows it beneath the surface.*

119. Tabulae, *planks, boards.*

123. Rimis fatiscunt, *split open* (lit. 'give way with chinks').

126. Stagna refusa, *that the waters streamed back*, i.e. from the bottom to the surface. Emissam and 'refusa' are infinitives with ellipse of 'esse.' ‖ Alto prospiciens. H. F. interpret 'looking forth from the deep sea,' i.e. where his palace was: T. W. 'looking forth from the sea,' i.e. from above the surface; L. C. Henry, *looking forth over the deep.* That this last is the correct view, seems to be proved by comparison of the two following passages, Geo. iv. 351, ante alias Arethusa sorores prospiciens summa flavom caput extulit unda: Aen. i. 180. Aeneas scopulum interea conscendit, et omnem prospectum late pelago petit. In these places 'prospiciens' appears to mean 'going forth to take a view,' and the ablative 'pelago,' as 'alto' here, is of the space along

and over which the view is taken. More simply 'prospicere' would take an Accus. Obj. as in l. 155.

132. Generis, alluding to the mythic descent of the winds from Aurora.

135. Quos ego—an aposiopesis, und. 'male mulcabo,' or the like.

136. Post, *another time.*

142. Dicto citius, *sooner than the words were uttered*; proverbial.

146. Aperit, *makes a way through.* See l. 112.

148 &c. While (as Lertsch observes, § 16) Homer compares the agitation of an assembly to that of the sea, Il. ii. 144, *κινήθη δ' ἀγορή, ὣς κύματα μακρὰ θαλάσσης*, Virgil compares the sea calmed by Neptune to a seditious mob pacified by some grave orator. Man reminds the more pictorial poet of nature; nature reminds the more philosophic poet of man.

156. Curru, dat. case. ‖ Secundo, *following the impulse of the horses.* ‖ Render: *yields the reins to his gliding chariot as he flies.*

(Parallel Passages.) 35. Hom. Il. v. 269. ‖ 36. Hom. Il. v. 284. ‖ 37. Hom. Od. v. 285; Ov. M. iv. 422. ‖ 40. Hom. Il. xiv. 47. ‖ 42. Quint. Cal. xiv. 445. ‖ 44. Lucr. vi. 391. ‖ 46. Hom. Il. xviii. 362; Propert. ii. 2, 6. ‖ 47. Hom. Il. xvi. 432. ‖ 48. Ov. Am. iii. 8, 1; Hom. Il. xiii. 128. ‖ 52. Hom. Od. x. 1. ‖ 55. Lucr. vi. 195. ‖ 58. Lucr. i. 277. ‖ 65. Hom. Il. i. 544, xxiv. 334. ‖ 66. Hom. Od. x. 21. ‖ 68. Ov. F. iv. 251; Her. vii. 151. ‖ 72. Hom. Il. xiv. 267. ‖ 76. Hom. Il. xiv. 196; Eurip. Ion. 1020. ‖ 78. Lucr. ii. 16. ‖ 85. Hom. Od. v. 295; Milton, P. L. x. 'now from the north' &c. ‖ 88. Hom. Od. v. 293. ‖ 92. Hom. Od. v. 297. ‖ 94. Hom. Od. v. 306. ‖ 99. Hom. Od. iii. 99. ‖ 100. Hom. Il. xii. 22. ‖ 102. Hom. Od. v. 313. ‖ 108. Hom. Od. v. 331 &c. ‖ 115. Hom. Od. xii. 411 &c. ‖ 147. Hom. Il. xiii. 30.

4, 5, 6. Escape of Aeneas with seven ships. Conference of Venus and Jupiter. Interview of Aeneas with Venus, 157—417.

(Outline.) Aeneas with seven ships reaches the coast of Libya, and finds safe harbourage in a land-locked bay. The Trojans disembark in a sheltered cove, light fires, and prepare to bake bread. Meanwhile Aeneas climbs a hill, but discovers none of the missing ships. He espies a herd of deer, and shoots seven, which are carried to his party for their meal. He distributes rations of wine, and cheers them, saying: 'Friends, we have known worse evils; heaven will set a term to these. You have visited Scylla's howling crags, and the rocky den of the Cyclops; fear not, a time will come when present woes will be pleasing memories. The Fates grant us a new Troy in Latium. Wait patiently for happier days.' He spake, disguising his own pain. The crews cut up and cook the venison, and having appeased hunger, converse about their missing companions, whose loss Aeneas silently deplores. At this moment Jupiter was gazing from the height of heaven on Libya, when Venus tearfully addressed him: 'O king of gods and men, what have Aeneas and the Trojans done to be denied a home? Thy promise was that Romans, their descendants, should rule the world. What has changed thee? This hope consoled me when Troy fell. Yet now the same ill fortune attends them. What end? Antenor reached

the Liburnian coast, founded Patavium, and reigns in peace; while we, thy offspring, to whom heaven was promised, are wrecked and driven from Italy. Is this the reward of piety?' Jupiter smilingly kissed his daughter and spake: 'Fear not, Cytherea; the fates of thy children stand: Lavinium shall be built, Aeneas deified: I am not changed. To tell thee deeper secrets: he shall wage in Italy successful wars, and reign three years after founding his city. His son Ascanius, after a rule of thirty years, shall build Alba Longa for his new capital, where his descendants shall reign three hundred years, until the priestess Ilia shall bear twin sons to Mars. Romulus, suckling of the she-wolf, shall then found a martial city, and call its people Romans. Theirs shall be a boundless rule, in which even Juno shall acquiesce. In course of time Greece shall be subject to the Trojan race. Caesar shall be born, scion of Troy, world-ruling, world-renowned; Julius, sprung from Iulus. Him, conqueror of the East, thou shalt see deified and worshipped. This shall be an age of peace, under the tutelage of Faith, Vesta and the Roman twin-gods: the gates of war shall be closed, and frantic Discord bound in chains.' This said, he sent Mercury to procure for the Trojans hospitality at Carthage. The god flies on his errand. Punic hearts and their queen's feelings are prepared to welcome the Trojans. —Next morn Aeneas resolves to explore the land. Leaving his ships under woody shelter, he wanders forth with Achates. His mother meets him, disguised as a huntress maiden: and 'Sirs,' she cried, 'saw ye sister of mine, equipped with quiver, chasing the spotted lynx or foaming boar?' 'None such saw I,' said Aeneas: 'O thou—what may I call thee? surely, goddess, from thy face and voice; Diana, or one of the nymphs?—O be propitious, and say to what land the storms have driven us: we will requite thee with victims.' Venus replied: 'I claim no such honour. Tyrian maids wear the quiver and buskin. This realm is Punic, the region Libya. Here reigns Dido, fugitive from Tyre and her brother. She was wedded to the rich Sychaeus, whom her brother, cruel king Pygmalion, murdered. Her husband's ghost came to her at dead of night, and disclosing secret treasures, bade her fly. She prepared a band of friends, with whom, seizing ships and freighting them with wealth, she fled to this coast, where they purchased as much land as a bull's hide would surround, and built a city, thence called Byrsa. But who are ye?' Aeneas sighed and said: 'Goddess, our tale is too long to tell. We come from Troy, tempest-tost; I am Aeneas; my rescued household gods I carry to Italy. I left the Phrygian coast with twenty ships, directed by my goddess-mother: seven alone have survived the storm. Here in Libyan deserts I wander, driven from Europe and Asia.' Venus, interrupting, said: 'Not without the favour of heaven have you reached the Tyrian city: proceed to the queen's palace: my skill in augury tells me that your fleet is safe. Mark yon twelve swans, which a swooping eagle had scattered; united again they are alighting on the earth, or have alighted. Like them, your fleet is either in port or entering the harbour. Proceed.' She spake, and as she retired her neck glowed rosy red, her ambrosial locks shed perfume, her robe streamed to her feet, and her gait revealed the goddess. Aeneas, recognising his mother, cried: 'Ah, cruel, why thus beguile thy son? When may I clasp thy hand and hold with thee true converse?'

They walked onward, hidden in mist by Venus, who then fled away to her temple at Paphos.

(Notes.) 157. Aeneades. This patronymic form means in Virgil, *a follower of Aeneas, a Trojan.* Ascanius is called once Aenīdes, ix. 653.

159. Est in secessu &c.,

> *There is a deep secluded spot: an isle*
> *Forms harbourage with jutting sides, whereby*
> *Shattered is every billow from the sea,*
> *And parts itself into retiring creeks.*
> *This side and that huge crags appear, and peaks*
> *Rise twin-like, threatening heaven, beneath whose height*
> *The guarded seas are silent far and wide;*
> *A scene moreover framed with flickering woods*
> *High overhead, and black with bristling shade*
> *A forest hangs: full fronting the approach,*
> *Scooped under pendent rocks, a cave; within*
> *Sweet waters bide, and seats of living stone;*
> *Home of the nymphs.*

‖ Secessu. Henry says this word means *retirement*, and not *a retired spot.* This is generally true; but he omits to notice the epithet 'longo,' which seems inevitably to determine a local meaning.

162. Gemini, corresponding heights on each side of the bay. ‖ Minari (root min- *to jut*) akin to e-min-ere, imminere, mentum &c. ii. 240.

164. Scaena. Geo. iii. 24.

166. Fronte sub adversa, i.e. at the inner extremity of the bay, opposite to the vessels entering: *under the opposite eminence.*

176. Fomes (foveo), *fuel*: here = nutrimenta, the dry chips &c. used to seize (rapere) the flame from the leaves which had been used as tinder to catch the spark from the flint.

177. Ceres: Cerealia arma, *implements for making bread.* Geo. i. 297.

178. Fessi rerum, generally explained, *weary of their troubles* (πραγμάτων); but by Henry, *weary of the world.* See i. 286, x. 89.

181. Pelago. See i. 126. ‖ Siquem, *if he can see any Antheus* &c. = *to try if he can anywhere see Antheus* &c. See Ecl. ix. 38.

182. Biremis, properly a vessel with two banks of oars: an anachronism, as these were not known in the Homeric age.

193. Fundat. 'Nec prius absistit quam' implies purpose.

195. Deinde, join with dividit. Virgil imitates the boldness of Sophocles in his trajection of words from the natural order. Ecl. ii. 12. ‖ Onerare vina cadis, poetic hypallage for 'onerare cados vino.'

196. Trinacrius, *Sicilian.* Sicily was so called from its τρεῖς ἄκραι, Pachynum, Pelorum, Lilybaeum.

199. W. makes 'ante malorum' = τῶν πρὶν κακῶν. C., less daringly, joins 'ante' with 'ignari sumus,' as πάλαι in Greek.

200. Penitus sonantis scopulos, *deep-resounding rocks.* iii. 424.

201. Accestis, for accessistis. ‖ Cyclopea, iii. 569—683.

212. Figunt = transfigunt, *pierce with spits the quivering morsels.* C.

215. Ferina (caro), *flesh of wild beast, venison.* So agnina, *lamb*, vitulina, *veal*, bubula, *beef*, whence the dish called *bubble and squeak.*

217. Requirunt is not fully represented by *recall* or *regret*, but comprises both. ‖ Amissos &c.,

> *Their missing friends in converse they require*
> *Continuous, wavering betwixt hope and fear,*
> *Whether to deem they live, or that they bear*
> *The final doom, and hear no calling more.*

225. Sic, introduced after a participial clause (like οὕτω in Greek) = *then and there.* Aen. viii. 668.

227, 228. Iactantem, *revolving.* ‖ Tristior = subtristis, *sadder than usual.*

234—237. Certe . . pollicitus (es: x. 827), *surely thou didst promise*: Gr. κατένευσας δήπου, or οὐ δῆλον ὅτι κατένευσας;

235, 236. Revocato. Geo. iv. 282. ‖ Omni dicione, *with full power.*

239. Fatis &c., *weighing against destinies, opposite destinies,* i.e. compensating present evil with the promise of future good.

242. Antenor. The legend of this Trojan prince is variously told. See Liv. i. 1. Virgil makes him come up the Adriatic by sea, leave to his right Illyricum, the Liburni, and the Fons Timavi, and land with his colony of mingled Trojans and Heneti, a Pelasgian tribe, at the head of the gulph, where, driving out the Euganei, he founded Patavium, now Padua.

245, 246. Henry, in a very interesting note, argues that we have here not a description of the Po, or the Brenta, or the Timavus, or any other river, but of inundations of the sea, taking place occasionally or periodically through the spring Timavus. Antenor is described as founding his colony far up the Adriatic, not only beyond the kingdom of the Liburni, but beyond that remarkable object, the nine-mouthed fountain Timavus, through which the sea, communicating by subterraneous channels, bursts out from time to time with a great noise, in such quantity as to flood the neighbouring fields. ‖ It mare &c., *the sea comes bursting forth, and covers the fields with roaring surge.*

248. Nomen. C. and others suppose the name Veneti (= Heneti) to be meant. Henry guesses 'Troium' from the following Troia. The question is indeterminable, as we cannot be sure whether Virgil had in mind a name originally given by Antenor, but afterwards lost (as the Teucri of Aeneas passed into Latini, and Latini were merged in Romani), or the name (Veneti) by which the nation was known in Virgil's time, perpetuated in the modern Venice.

251. Infandum! *O woe unutterable!* ‖ Unius ob iram, l. 4.

256. Dehinc; here monosyllabic, e being elided internally.

257. Metu. Dative.

260. Neque . . . sententia = et nulla sententia. See 237.

262. Longius &c., *and opening the volume farther, I will reveal the secrets of the fates.* ‖ Fata, in the Aen., are eternal decrees, which Jupiter must fulfil, recorded in a book which he keeps and consults. See Dietsch (Theologum. Vergil.), p. 19; and comp. iii. 375, iv. 614, fata Iovis.

264. Contundet, *shall crush* (*defeat*). Hor. C. iv. 3, quod regum tumidas contuderit minas. ‖ Ponet = θήσει (*shall enact*, as applied to mores; *will build*, as applied to moenia);—*shall establish.*

266. Hiberna (castra), *winter-quarters*, here *winter-seasons*. When a word of plural form only (as castra) is to be used in a plural sense, it takes the distributive numerals instead of the cardinal; hence 'terna,' not 'tria.' C. justly says, the use of this word implies that Aeneas would be still 'in the camp.' ‖ Rutulis, dat., as C. rightly suggests.

268. Dum &c., *while Ilium's state stood firm by royal sway.*

269. Volvendis mensibus, abl. abs. = περιπλομένων μηνῶν, as Hom. περιπλομένων ἐνιαυτῶν. In this place, as in Aen. ix. 7, volvenda dies, the part. in dus has the force of the pres. partic. passive in Greek. Lucr. v. 1276; Cic. Off. iii. 16.

272. Iam, *thenceforth*. ‖ Regnabitur = regnum erit: hence 'sub gento Hectorea,' *under the family of Hector*; for the more usual construction, a g. H. Hector stands as an illustrious member of the royal family of Troy.

275. Tegmine. W. confines this to the helmet: C. takes it to imply a mantle, as l. 323.

281. Consilia in melius referet, *will change her plans for the better.*

283. Lustrum, properly *an atonement*, from 'luo.' As atoning sacrifices for the commonwealth were offered once in five years, 'lustrum' was used to express *a term of five years.*

284. Assaracus is introduced as an ancestor of Aeneas: Phthia as the realm of Achilles and Neoptolemus: Mycenae and Argos as the royal cities of Agamemnon and Diomed.

287. Qui terminet. This construction ('qui' final, Gr. § 208) is adopted, because 'terminabit' is unmetrical. Ecl. ii. 24.

288. Iulius, i.e. Octavianus. See Geo. ii. 163.

289. Orientis: alluding to the return of Augustus to Rome after the victory at Actium and conquest of Egypt, B.C. 31.

290. Hic quoque, as well as Aeneas. See l. 259, and Geo. i. 42.

292, 293. Fides is called 'cana,' *hoary*, as a deity peculiarly regarded by the ancient worthies of Rome. ‖ Vesta represents the ever-burning hearth-fire, or *home* of the Roman people. Her worship was coeval with that of the Penates, or household gods. Geo. i. 498. ‖ Quirinus, the name of the deified Romulus. ‖ Iura dabunt. Geo. iv. 561.

294. The gates of war imprisoning Furor (warlike rage and discord) are purely imaginary, but with some reference to the custom of closing the gate of the temple of Janus in times of peace. C. renders 'dirae ferro et compagibus artis,' *grim with closely-welded plates of iron.*

298—300. Pateant, arceret. As the historic pres. 'demittit' may have in consecution a pres. subjunctive in respect of form, or an imperf. subjunctive in respect of sense, Virgil finds it metrically convenient to use both these in the final clauses with 'ut,' 'ne' severally.

301. Remigio alarum, *by the oarage of wings.*

309. Exacta, *when ascertained.*

310. In convexo nemorum, *in a spot where the forests converge* (to the sea); that is, where the trees, which cover the sides of the hills, bulge upon the sea-cliffs, overhanging a cove formed under them by the action of the waves. The modern geometrical use of the word 'convex,' as correlative to and distinguished from 'concave,' was not known to the Romans. 'Convexum,' says Festus, 'est ex omni parte declinatum, qualis est natura caeli.'

313. Crispans, *brandishing*. C. justly says there is no authority to support Henry's suggestion that 'manu crispans' = 'manum crispans in,' grasping. Virgil, perhaps, took the expression from some other poet, as being more vivid than the simple 'portans.'

314. Obvia, poet. instead of 'obviam.' See l. 439.

316. Spartanae vel qualis . . . Thraeissa = Spartanae vel Thraeissae qualis &c. ‖ Thraeissa, fem. of Thrax, Thracian, as Phoenissa of Phoenix. Equos fatigat, *out-tires horses*. So Serv. and C., citing Sil. ii. 73. H. W. F. explain *presses sore her steeds*, in riding them: less probably.

317. Harpalyce, *a huntress*, daughter of Harpalycus, a Thracian prince. ‖ Praevertor, a reflexive verb used transitively, *to outstrip*. ‖ For Hebrum, Heyne and Ribbeck r. Eurum, which Madvig supports. But see Hor. C. i. 25, 20.

319. Dederat . . . diffundere. Hor. C. i. 26, 2.

320. W. cites Ov. M. x. 536, nuda genu, vestem ritu succincta Dianae. ‖ 'Sinus' appear to be the folds of the 'chlamys' gathered into a knot and fastened on the breast.

323. Succinctam pharetra, 'having a quiver fastened on by a belt.' ‖ We have accepted Madvig's excellent conjecture, 'maculoso' for 'maculosae:' *a lynx of spotted hide*. Geo. ii. 241; Aen. iii. 618. ‖ Et &c., i.e. not idly straying (errantem), but chasing (prementem) the lynx or the wild boar.

327. W. cites Dem. Cor. εἶτ' ἐ—τί ἂν εἰπών σέ τις ὀρθῶς προσείποι;

330. Sis . . . leves . . . doceas are precative forms, used in addressing a deity or a superior, as more respectful than the imperative.

339. Fines Libyci = *the confines* (i.e. the adjoining territories) *are Libyan*.

341. Longa &c. C. renders: *it is a long and intricate tale of wrong*.

342. Ambages (plur.), *circuitous route* = *involved story*. ‖ Summa &c. *I will narrate the chief heads of the narrative*.

343. Ribbeck edits 'agri' for the reading of codd. 'auri.'

346. Ominibus. The idea belongs to the Roman custom of taking auguries before a marriage was celebrated.

348. Quos inter &c., *mutual wrath arose between them*. ‖ Sychaeum; here with the first syllable short, but long in l. 343. The poets took this license largely in proper names. So Lāvinia and Lăvinia, Sidōnius and Sidŏnius, Batăvus and Batāvus &c.

350. Securus amorum germanae, *careless of his sister's affections*.

367, 368. Mercati, und. sunt. ‖ Possent: subjunctive subordinate to virtual oratio obliqua: implying that so it was stipulated. Gr. § 191.

374. Componat. So codd. R P, followed by C. W. F. R. read componet with other codd. In Cic. Tusc. v. 35, Kühner reads, 'dies deficiat si velim' &c., Orelli, 'deficiet.' We believe the former to be true, the latter an alteration of ignorant transcribers. But if 'deficiet' were read, 'velim' is still inevitable, 'volam' not being used: as 'paeniteat' is taken by Virgil for 'paenitebit' on account of metre. Geo. ii. 52.

375. Vestras, i.e. tuas et civium tuorum.

377. Forte sua, *by its casual occurrence*: abl. of fors, *chance*.

380. Et genus. Some comm. reject 'et,' rendering, *my descent is from Jupiter*. With 'et' the meaning is, 'that Aeneas is travelling to Italy, and to the race of his forefathers, sprung from Jupiter. See iii. 129, 161—168.

382. Data fata: scil. a Iove, says Servius, approved by Dietsch, who says that 'fata' never mean oracles or prophecies. Therefore Aeneas speaks of divine intimations conveyed to him before leaving Antandros.

388. Qui = quippe qui, with subjunctive. Gr. § 210.

392. Vani, *deceiving*, i.e. impostors.

393. Adspice &c. The picture presented in this simile seems to be as follows:—A flock of twelve swans had been scattered by the swoop of an eagle in the air (aperto caelo); they have reunited, and, after several circuits in the sky, with whirring wings and song (ludunt stridentibus alis, et coetu cinxere polum cantusque dedere), they now descend to earth in columnar order (laetantis agmine); one part are just alighting (terras capere videntur), while others, which have alighted, with sloping necks, seem to be looking on the spot chosen for occupation (captas iam respectare videntur). This explanation adopts Weidner's reading, respectare (cod. P) for despectare, and his view, that the foremost swans, having alighted, bend round their necks in the act of repluming their wings, and thus seem to be looking behind them on the land just occupied. If this seems forced, we can only say we have not elsewhere found, and cannot suggest, any simpler interpretation.

405. Incessu. See l. 46.

415. Paphos, chief city of Cyprus, sacred to Venus.

(Parallel Passages.) 159 &c. Hom. Od. xiii. 96 &c. Tasso, Jer. D. xv. 42. ‖ 162. Hom. Od. xii. 73. ‖ 166. Lucr. vi. 195. ‖ 180 &c. Hom. Od. x. 146 &c. ‖ 181. Aesch. Ag. 55, ἥ τις Ἀπόλλων. ‖ 184 &c. Hom. Od. x. 158 &c. ‖ 198. Hom. Od. x. 169, xii. 208. ‖ 199. Hor. C. i. 7, 30. Tasso, Jer. D. v. 90. ‖ 203. Hom. Od. xii. 212: καί που τῶνδε μνήσεσθαι ὀΐω. ‖ 213. Henry observes that the hot water (aena) was for washing, as appears from Apoll. Rh. iii. 271 &c. ‖ 216 &c. Hom. Od. xii. 308 &c.; Il. ii. 421. ‖ 229. Macrob. Sat. vi. 2, 31: 'Hic locus totus sumptus a Naevio est ex primo libro belli Punici' &c. See Hom. Od. i. 48 &c. ‖ 254. Hom. Il. viii. 138. ‖ 282. Macrob. Sat. vi. 5, 15, 'pro Romanis gentem togatam Laberius.' ‖ 304. Milton, Par. L. v. 266. ‖ 327 &c. Hom. Od. vi. 149 &c. ‖ 374. Hom. Od. 76. ‖ 375 &c. Hom. Od. ix. 259 &c. ‖ 378. Hom. Od. ix. 19. ‖ 387. Hom. Od. v. 27. ‖ 402 &c. Hom. Il. iii. 395. Hymn. Cer. 275 &c. ‖ 407. Hom. Od. xi. 209; Eurip. Hippol. 1391. ‖ 411. Hom. Od. vii. 14 &c. ‖ 415. Hom. Od. viii. 362; Lucr. v. 652.

7, 8, 9. Advance of Aeneas to Carthage. Reunion of the Trojan crews, and their reception by Queen Dido. Stratagem of Venus and Cupid. The royal banquet. 418—756.

(Outline.) Aeneas, walking on with Achates, climbs a hill, and beholds the rising city of Carthage. The Tyrians are seen engaged in the various constructions, dividing their labour like bees. 'Happy they, said Aeneas; and, advancing to a sacred grove in the middle of the city, he finds a great and splendid temple newly built to Juno. Among its decorations he beholds some representing scenes and personages of the Trojan war, the Atridae, Priam, Achilles. 'Ah, Achates,' he cries, weeping, 'where is our tale of woe unknown? There stands Priam: renown and pity find place even here: our fame will help to protect us'

Gazing, with sighs and tears, he views Greeks and Trojans pictured in alternate flight and pursuit; Achilles pressing on with his chariot: the white tents of Rhesus, whom Diomed slew, capturing the fated steeds; Troilus untimely falling: Trojan women vainly praying at the temple of unpropitious Pallas: the mangled corpse of Hector sold to the wretched sire. Aeneas sees his own figure too: Memnon and his swarthy host: Penthesilea and her bucklered Amazons. At this moment Queen Dido comes with her courtiers, beauteous as Diana amidst her Oreads, and, seated on a throne within the temple, begins her royal duties. Suddenly a crowd is seen to approach, the lost friends of Aeneas, Antheus and the rest. Aeneas, startled and eager, remains concealed. The Trojans advance, and Ilioneus, escorted to the royal presence, speaks:—'O queen, foundress of a new city, we are shipwrecked Trojans; spare our ships. We come with no hostile aim. Hesperia, now called Italy, was the bourne of our voyage, when a storm fell on our fleet, and we in a few ships escaped to thy coast. Our landing was opposed with violence. Are these the dues of hospitality? Aeneas was our king, a pattern of justice and valour. If he lives we have nothing to fear, and he will requite thine utmost courtesy. In Sicily, too, we have a friendly prince and kinsman, Acestes. Allow us, then, to lay up and repair our ships, that we may sail to Italy, if Aeneas lives; or, if he is no more, that we may take refuge in Sicily with king Acestes?' Dido modestly replied: 'Fear nothing, Trojans. Our new state demands caution. The renown of Troy is universal. Be Italy or Sicily your aim, I will assist you. Or, if you choose to link your fate with ours, you shall have equal privileges here. I would your king Aeneas were present. Instant search for him shall be made.' 'What must we now do?' says Achates to Aeneas; 'all our friends are safe but one, whose death we witnessed.' He had scarce spoken, when the cloud dissolved, and Aeneas stood forth in godlike beauty bestowed on him by his mother, as on ivory by the sculptor's hand, or when silver or Parian marble is chased with gold. Then he spake: 'O queen, I am here, Aeneas of Troy. Blessed of heaven be thou for thy compassion to wretched exiles. Thy glory shall be deathless, whatever my lot.' Then he greeted his recovered friends. Dido, amazed at first, said, in reply: 'Goddess-born, what fate is thine? Art thou the very son of Venus and Anchises? Well do I remember Teucer coming to Sidon, an exile from his country, seeking aid from my father Belus. From him I heard the tale of Troy and thy name. He praised the Trojans, and claimed kindred with them. Welcome, then, all to my dwelling. Fortune, after many trials, has given me a home here. Experience of woe teaches me to succour the distressed.' Then she leads Aeneas to her palace, orders a thanksgiving sacrifice, and sends to the ships a present of twenty oxen, a hundred swine, and a hundred lambs. The palace is splendid, and splendidly furnished and adorned. Aeneas sends Achates to fetch Ascanius, and to bring from the ships costly presents for the queen. Meanwhile Venus, anxious on account of Juno's malice, desires to inspire Dido with a passion for Aeneas. She therefore speaks thus to her son Cupid:—'O my son, wielder of all my power, I seek thy help. Thou knowest what Aeneas endures from Juno's hatred. He is now Dido's guest, and I am afraid of hospitalities in the city of Juno; therefore I would win a place for him in Dido's heart. My scheme is this:—The

son of Aeneas is coming to Carthage with presents for the queen. Him I will carry off and lull to sleep in Cythera or Cyprus. Thou shalt assume his figure for one evening, and seize the moment when Dido is fondling thee at the feast to set her soul on fire with love.' Cupid obeys, and takes the shape of Ascanius, whom the goddess carries slumbering to Idalia, and lays him on a flowery bed. When Achates and his charge arrive, Dido has already taken her seat on a golden couch, while Aeneas and the Trojans are settling themselves to the banquet. The preparations are described, and the gathering of the Tyrian nobles. The false Iulus is introduced with the gifts, exciting general admiration. Dido is charmed, and, fondling the boy, receives from him the powerful inspiration of a new love. The dishes being removed, wine and lights appear. Dido fills a magnificent goblet, and, after praying Jupiter, Bacchus, and Juno to bless the union of the two nations, she makes libation, and passes the goblet to her princes, while the bard Iopas chants to his lyre songs of astronomical and physical lore. Applause and conversation follow: Dido questions Aeneas on many points, and feeds her growing flame. At length she says, 'O guest, tell us the whole tale of thy country's fall, and thy own seven years' wandering.'

(Notes.) 418. Corripio, *to shorten, to speed.* See Hor. C. i. 3, semotique prius tarda necessitas Leti corripuit gradum. ‖ Semita, *a path, by-road.* ‖ Plurimus = altissimus. Geo. iii. 52.

421. Magalia, a Punic word. Geo. iii. 340.

422. Strata viarum = stratas vias, *streets.*

423. Ducere, *to build* (carrying on the curved line). W. F. take this and the two following infinitives absolutely. L. C., removing the stop, make them depend on instant: perhaps rightly.

424. Molirique arcem. The importance of the citadel (arx) appears everywhere in the Aeneid: ii. 319; iii. 134; viii. 98, 313, 652, 657 &c.

425. Optare is a solemn word for choosing a site. Aen. iii. 108. 132. The next step was 'designare aratro.' Aen. v. 755. ‖ Tecto. Henry refers this to the whole circuit of the city, on account of the Roman practice of driving the plough round; others, more justly, understand the selection of ground for private dwellings.

426. H. W. R. L. regard this line as spurious, being at variance with l. 507. F. T. C. defend it. If genuine (and it has the support of codd. and of Servius), 'iura magistratusque legunt' must imply *they are choosing magistrates to carry out the laws.*

427. Theatris. Virgil, regardless of chronological accuracy, assigns a theatre to the infant Carthage as completing the Roman idea of a city.

430—436. Transferred, with slight variation, from Geo. iv. 162.

440. Miscet, supply 'se' from the preceding verse.

443. Primum, *on their arrival.*

444. Fore, und. monstrabat. See Justin. xviii. 5: Ibi quoque equi caput repertum, bellicosum potentemque populum futurum significans, urbi auspicatam sedem dedit.

445. Facilem victu = rebus abundantem, *rich in provision.*

447. Numine, *with the presence.*

448, 449. Nixaeque is read by W. L. and Henry; but most codd. have nexaeque.' So R. T. C. Trabes are understood by C. to be the door-

posts, 'nexae aere' = 'aeratae,' plated with brass. W. also takes 'trabes' as door-posts, 'nixae aere' = 'aereae,' brazen. Henry makes 'trabes' the roof, 'nixae aere,' supported on brazen columns. L. gives 'trabes' as the architrave, 'nixae aere,' on jambs of brass. In a very doubtful case, we write 'nexae' in obedience to codd., but in a sense nearly the same as 'nixae.' See iv. 217. Agreeing with L. as to the sense of 'trabes,' we render : *whose brazen threshold rose on steps, with brass was knit the architrave, on creaking hinge the brazen doors revolved.*

462. Rebus, dat. c., as C. rightly takes it.

465. Inter se could only mean *compared together*. R. reads 'intrans,' badly. We have accepted Madvig's reading from cod. c, 'intra se,' *in his own thoughts*, which Prof. John Mayor (Journal of Philol. 13, 2) confirms from Plin. H. N. x. 118, intra semet admirari.

462. Sunt lacrimae rerum, *there are tears for human woes*. ii. 784.

463. Tibi; used because he had said 'solve metus;' but Aeneas himself and the other Trojans are included in the thought.

469. See Hom. Il. x. for the legend of Rhesus, the Thracian king, who came as an ally to Priam, with the oracular promise that, if his steeds drank of the Xanthus, Troy would be impregnable. But, having pitched his tents on the shore, he was surprised and slain by Diomed and Ulixes, and his steeds were captured.

473. Gustassent . . . bibissent. C. justly points out that the mood indicates the design of Diomed (virtual oratio obliqua). Gr. § 191. This design is not, however, mentioned in Homer or by the author of the Rhesus. Xanthus, or Scamander, one of the rivers of Troy.

475. The death of Troilus does not occur in the Iliad, but is alluded to (xxiv. 257) as having happened earlier. The description here is taken from the death of Adrastus, Il. vi. 38 &c.

480. Ilias, a *Trojan woman*. ‖ Peplum, the sacred robe carried in the processions of Pallas, as in the Panathenaean festival at Athens.

489. The legends of Memnon and the Amazons appear in the post-Homeric poems of Greece, Ἰλιὰς Μικρὰ and others.

490. Lunatis agmina peltis, *the crescent-shielded bands*. ‖ Amazonidum, adopted for metrical convenience instead of Amazonum. The Amazones were mythic female warriors with one breast (ἀ, μᾶζα), whose dwelling was in Pontus, on the river Thermodon, Aen. xi. 440.

492. Aurea &c., *fastening her golden belt beneath her bared breast*.

498. Eurotas. Ecl. vi. 83. ‖ Cynthus. Ecl. vi. 3.

500. Oreades, mountain nymphs (ὄρος).

501. Deas. Henry would read 'dea' with two codd., but has not been followed by any editors.

505. Foribus. W. justly observes (so L. and Henry) that this implies the entrance of the 'cella,' or chapel within the temple, containing the statue of Juno. ‖ Testudo (*a tortoise*), here *the vaulted nave*. ‖ Tum &c.

> *Then at the doorway of the goddess, 'neath*
> *The temple's central vault she took her seat,*
> *Guarded with arms, high resting on a throne:*
> *And there she staid, dispensing rights and laws*
> *To men, and equalling the toilsome works*
> *By just partition, or by drawing lots.*

‖ The use of a temple for public business was frequent at Rome, as we read in Livy xxxi. 47, and often. See Aen. vii. 174. ‖ Solium, a high-backed chair of state for sovereigns. Aen. vii. 168. Rich. in v. ‖ See Mr. Nettleship's able treatment of the episode of Dido (Suggestions, pp. 32 &c.) 'From the first,' he says, 'her character and lineaments have the mark of true royalty.'

512. Penitus, *afar.*

516. Dissimulant (laetitiam metumque), *they suppress their emotion.*

518. Quid veniant cuncti is read by W. L. rendering, *why they come in a body*, i.e. *why so many come*: explained by saying they are deputies from the several ships. R. C. read, with cod. P, 'quid veniant: cunctis nam lecti navibus &c.,' urging that this reading justifies the words 'classem' &c., by showing some Trojans present from each missing ship. Codd. are divided, and the question is doubtful, but in this edition 'cunctis' is adopted.

521. Maximus: aetate et dignitate.

524. Maria—vecti. Accusative as contained object of that over which motion takes place. See v. 627.

527. Populare: a Graecism for 'ad populandum.'

533. Virgil makes Italus a king of the Oenotri; Thucydides (vi. 2) of the Siculi. He is a merely legendary person, Itali and Siculi being varieties of one race.

535. Orion ('Ωρίων or 'Ωαρίων, here with short o), a giant who gave name to a constellation, the rising of which, about the summer solstice, was supposed to bring stormy winds. x. 763.

543. Fandi is used as gen. of 'fas,' nefandi of 'nefas;' *right and wrong.*

548. Nec is the reading of codd. here: 'ne' appears only in one late cod. Yet H. W. G. and others read 'non metus officio ne . . .,' *no fear there is that thou wilt e'er regret thy rivalry of kindness first begun.* With R. C. L. F. we now read 'non metus; officio nec . . .,' i.e. if Aeneas lives, *we have nothing to fear, nor wilt thou regret* &c. Paeniteat = paenitebit for metrical reasons. Ecl. ii. 34.

550. H. W. al. read 'arvaque' from cod. M.

551, 552. Subducere, *to draw up.* ‖ Et silvis &c., *and to find suitable ship-timber in the forests, and to cut oars.*

557. Sĭcănia, Sicily. Elsewhere Sīcānia.

562. Secludite, *dismiss.*

567 &c. Non obtusa adeo &c.

> *Not breasts so dull we Carthaginians wear,*
> *Nor from the Tyrian city so remote*
> *Sol yokes his steeds.*

570. Eryx, a mountain in Sicily, near Lilybaeum, where was a temple of Venus, who is thence called Erycina. Hor. C. i. 2, Erycina ridens.

573. Urbem quam statuo: attraction (Graeco more) for urbs quam &c.

574. Agetur = derigetur, *shall be governed.*

576. Certos = cretos (cerno), *select envoys.*

580. Erumpere nubem. Verbs compounded with ex (egredior, evagor,

&c.) are often used transitively by Latin poets, sometimes by historians, especially Tacitus.

587. Purgat, *clears* (itself), i. e. *melts*: purgo, from purus.

588. Restitit &c.

> *Stedfast, in day's clear light, Aeneas shone*
> *Godlike in face and bust; his mother's self*
> *With seemly locks had beautified her son,*
> *And breathed on him the purple light of youth,*
> *And in his eyes the majesty of joy;*
> *Such grace as ivory from the artist's hand*
> *Fresh added takes, or when in yellow gold*
> *Silver or Parian marble is enchased.*

593. Auro. Gold must be understood as the decoration added to ivory as well as to silver or marble.

601. Nec quidquid &c.: i.e. neque est opis Dardanorum quicumque sunt ubique. W.

603. Quid, *of any value.*

608. Lustrabunt. The shadows move round the slopes of the hills with the motion of the sun, as the priest makes the circuit of the fields in the lustratio.

> *While shades shall course about the mountain slopes.*

‖ Pascet. L. cites Cic. N. D. ii. 46, 118, sunt autem stellae natura flammeae: quocirca terrae, maris, aquarum vaporibus aluntur iis qui a sole ex agris tepefactis et ex aquis excitantur.'

615. Quis te &c.

> *What chance, O goddess-born, through perils vast*
> *Pursues thee still? What force to savage coasts*
> *Still drives thee?*

619. Memini Teucrum venire, *I remember the time of Teucer's coming.* Teucer, son of Telamon, was banished by his father on returning from Troy, and founded a new Salamis in Cyprus. Hor. C. i. 7, 21 &c.

631. Simul—simul. So Soph. Œd. R. 4, πόλις δ' ὁμοῦ μὲν θυμιαμάτων γέμει, ὁμοῦ δὲ παιάνων τε καὶ στεναγμάτων.

632. Indicit honorem, *proclaims a sacrifice.* Geo. iii. 486; Aen. iii. 264.

636. Codd. waver between the readings dei (Bacchi) and dii (diei). C. reads Dei.

639. Arte &c. render: *the couch furniture was exquisitely wrought, and dyed splendidly with purple.*

640. Argentum ingens, *a quantity of silver plate.* Und. erat.

648, 649. The 'palla' (see Rich. in v.) was a female attire answering to what we call the *gown* or 'the dress,' fitting close to the person, and worn in a peculiar manner over the tunic. The 'velamen' appears to be a light exterior drapery (*robe* or *shawl*), called by Servius 'cyclas,' and mentioned by Juvenal and Propertius. The 'palla' here is said to be 'signis auroque rigens,' *stiffened with figures wrought in gold*; the robe

or drapery woven round with a yellow border, exhibiting the flowers or leaves of the acanthus. Ecl. iii. 45.

655. Bacatus, *beaded*: see Rich (monile).

661. Ambiguam. C. refers this to the 'Iunonia hospitia:' others, more probably, to the perfidy of Pygmalion. ‖ Bilinguis. The fact of speaking two languages (Punic and Greek) is curiously turned into a charge of duplicity. Virgil remembered the Roman proverb, 'fides Punica.' Had Carthaginian historians been extant, they might perhaps have inveighed against 'fides Romana.'

665. Typhoia, *Typhoean*, i.e. with which Jupiter slew the giant Typhoeus.

669. Nota; an imitation of the Greek idiom, which sometimes uses adj. plur. in the singular sense.

672. Haut &c., *she will not loiter at such a critical moment.* ‖ Cardine, lit. *hinge.*

674. Quo numine, *by the influence of any deity*, i.e. that of Juno.

680. Cythera, an island off Laconia, sacred to Venus, who is called from it Cytherea: l. 657.

681. Idalium (or Idalia), a city and grove of Cyprus sacred to Venus.

682. Medius = obviam, in the way. ‖ Nequa &c., *that he may by no means discover the fraud, or interpose to prevent it.*

684. Falle, *assume, imitate.*

685. Laetissima, *in the height of her joy.*

692. Inrigat, *sprinkles*, in allusion to the gentle perspiration of slumber.

693. Amaracus, *marjoram.*

697. Cum venit . . iam se regina . . composuit, *by the time he arrives the queen has already arranged herself;* historic form for cum venerat—composuerat. ‖ Aulaeis superbis, *within the splendid hangings* of the tent laid out in the centre of the hall.

700. Strato super discumbitur ostro, *they recline on couches laid down with purple cloth;* in the Roman fashion: Rich (triclinium).

701. Ceres = panis, *bread.* ‖ Canistrum, *a basket.*

702. Expediunt, (disengage) *bring out.* ‖ Tonsis mantelia villis, *towels with smooth-shorn nap.* Geo. iv. 377.

703, 704. Longam. This is the reading of Servius, R. W. L. C. See the latter's note. Longo is in most codd. and retained by some editors. W. explains 'longam penum' = longam seriem dapum. Ausonius says (iii. 28), cui non longa penus huic quoque prompta fames; whence C. considers that 'longam' must be *provisioned for a long time.* This is probably true. ‖ Penus = cella penaria, *the larder*, but here *the provision.* ‖ Penates, the gods of the 'penus,' whose images stood near the ἑστία or hearth-fire; so that 'flammis adolere Penates' means, *to keep the hearth-fire alight* for culinary purposes; struere penum, *to supply the provision.* Thus the duties of Dido's banquet employ fifty cook-maids, a hundred maids in waiting, and a hundred footmen in waiting. To this root pen-, *within*, belong also penes, penitus, penetro, penetralis. Is the Scotch 'ben' another form of it?

720. Acidalia, an epithet of Venus, referred to a Boeotian fountain at Orchomenus, where she was said to bathe with the Graces.

721. Praevertere, *to preoccupy.*

722. Iam pridem &c., *her long calm'd feelings and long vacant heart.*

724. Coronant, sertis, scil.

727. Funale, a torch made of twisted fibres covered with wax.

730. A Belo (orti scil.) soliti implere.

735. Coetum celebrate faventes, *hold the feast with friendly spirit.* Coetus = convivium.

736. In mensam, *on the table*: i.e. she poured a few drops on the table, as it were the altar of Hospitable Jove. vii.; 279. ‖ Laticum libavit honorem, *she poured the prime libation.* Honos = primitiae.

737. Libato, *libation having been made;* Partic. Abs. Aen. viii. 279. ‖ Summo tenus ore, *with her lips.*

738. Increpitans, *with a word of cheer;* like the Saxon 'drinc hæl!' ‖ Ille inpiger &c.,

He briskly quaff'd
The foaming bowl, and in the well-filled gold
Plung'd deep.

741. Personat aurata cithara, *fills the hall with the sounds of his gilded harp.* ‖ Atlas. The mountain bearing the name of this mythic hero being in Africa suggests him to Virgil as the instructor of the bard in natural science. ‖ The presence and the songs of the minstrel Iopas again remind us of a similar custom in the banquets of medieval princes and nobles.

742. Labores, *eclipses.* See G. ii. 478 and C.'s note there.

744. See note on Aen. iii. 516.

745, 746. These lines are repeated from G. ii. 481, 482. See note on that place.

747. Ingeminant plausu, *applaud repeatedly.* So ix. 811, ingeminant hastis.

751. Aurorae filius, Memnon.

753. Immo age, *nay come then.*

755. Septuma. See Excursus ii. on Book V.

(Parallel Passages.) 421. Hom. Od. vii. 43; Hod. Od. iii. 29. 10. ‖ 430. Hom. Il. ii. 87. ‖ 450. Hom. Od. vii. 83 &c.; Apoll. R. iii. 216. ‖ 479. Hom. Il. vi. 269 &c., 300 &c. ‖ 483. Eurip. Andr. 107. ‖ 487. Hom. Il. xxiv. 477. ‖ 495. Hom. Od. vii. 133. ‖ 498 &c. Hom. Od. viii. 102 &c. Apoll. R. iii. 876. ‖ 539. Macrob. Sat. vi. 1, 32, cites 'quod genus hoc hominum, Saturno sancte create,' from Furius. ‖ 540. Hom. Od. ix. 259 &c. ‖ 546. Hom. Od. xx. 207. ‖ 586 &c. Hom. Od. vii. 143. ‖ 589 &c. Hom. Od. vi. 229 &c.; Tasso, J. Del. x. 49; Milt. P. L. x. 447. ‖ 595. Hom. Od. xxiv. 321. ‖ 608. Lucr. i. 231, unde aether sidera pascit.' ‖ 634. Hom. Od. viii. 59. ‖ 637. Catull. lxiii. 46. ‖ 647 &c. Hom. Il. vi. 289. ‖ 664 &c. Apoll. R. iii. 129 &c. ‖ 670. Hom. Od. i. 55. ‖ 691. Hom. Od. ii. 395; Lucr. iv. 907. ‖ 705 &c. Hom. Od. vii. 95 &c. ‖ 750. Hom. Od. vii. 62. ‖ 753. Hom. Od. viii. 572.

THE SECOND BOOK.

(Introduction.)

(1) Aeneas begins his sad story, 1—13.
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(11) Anchises, unwilling at first, but overcome by an omen, consents to fly, 634—704.
(12) Aeneas flies with his father, wife, child, and gods; Creusa is lost; Aeneas, searching for her, meets her ghost, and retreats to the mountains with his fugitive countrymen, 705—804.

1, 2, 3, 4, 5. Exordium of Aeneas. The Grecian stratagem. Deceit of Sinon. Fate of Laocoon. The horse enters Troy. 1—249.

(Outline.) Aeneas began amidst silent attention:—'O queen, awful and afflicting are the memories revived by thy command, the fall of Troy's mighty realm, and all the sad events I saw and shared, such as would wring tears from our rudest foe. The night, too, is far spent. Yet, at thy desire, I quell my reluctance, and begin my tale. After many years of fruitless fighting, the Greeks, instructed by Pallas, build a huge wooden horse, on pretext of a vow, and fill it with armed men. Their fleet retired behind the isle of Tenedos, while we supposed they had gone back to Greece. The Trojans pour out of the city, inspect the site of the Grecian camp, and admire the huge horse. Some suggest its removal to the citadel of Troy, others its destruction. Especially Laocoon came forth and cried, "What? do ye deem the Greeks departed? do ye trust their gifts? some treachery lurks here." He spake, and hurled his spear against the monster's side. Hereupon shepherds drag forward a captured prisoner, who wildly cries, "Alas, what fate is mine, a fugitive from the Greeks, while the Trojans demand my blood?" Encouraged to speak, he told his tale to Priam: "I am a Greek, Sinon by name, afflicted, but not false. I came to Troy in the retinue of Palamedes, whom the Greeks put to death through the wiles of Ulixes. As I threatened to avenge him, my ruin was planned, and the aid of Calchas procured. But what avails it to speak? If I must die for being a Greek, slay me, to the joy of Ulixes and the Atridae." Urged

to speak, he goes on: "Long had the Greeks desired to return home, but storms withstood them. Especially, when this horse was built, tempests raged. Eurypylus brought back an oracle from the shrine of Phoebus: 'Blood appeased the winds when ye came, O Greeks; Grecian blood must buy your return.' Terror thrilled the host, and Ulixes called for the voice of Calchas. The seer, after a silence of ten days, fulfilled his compact by naming me as the victim. When the day of sacrifice came, I fled and concealed myself till the fleet sailed. Thus my country is lost to me; my family will probably be destroyed: have pity on my sad lot." Priam compassionately replies: "Forget the Greeks; you shall find a home here; but say, what means this monstrous horse?" "I call the stars to witness," said Sinon, "and the altars I have escaped, that I am free to betray my country's secrets: let only Troy be faithful. Pallas, once the tutelar of Greece, resented the violation of her image by Diomed and Ulixes. Ill fortune set in. Scarce had the Palladium reached the camp when its eyes flashed, a sweat broke from it, and thrice it sprang up with clashing shield and spear. Calchas declares the fleet must sail home to Argos, and bring back the image with new omens. Such is the meaning of their departure. Meanwhile, being so warned, they built this wooden horse to appease the goddess. They made it of monstrous size, that it might not enter the gates of Troy. For the oracle said that destruction would overtake Priam's empire, if the horse were injured by Trojan hand; but, if it were carried into the city, then would the might of Asia prevail, and Greece be ruined." Such was Sinon's artful tale, too easily credited by its hearers. A terrible omen followed. Laocoon was sacrificing a bull to Neptune, when two serpents, crawling over the sea with reared crests, gained the shore, and wreathing their huge spires around Laocoon and his two sons, destroyed them with strong pressure and poisonous breath, retreating then to the shrine and statue of Pallas. Amazement and horror spread wide. Laocoon, they said, had been justly punished; the goddess must be entreated, the horse dragged into the town. Forthwith the design is executed, the walls broken down, the monster wheeled in with songs, and, though within it arms rattle, placed in the sacred citadel; Cassandra vainly foretells the coming destruction; every shrine wears festal leaves in token of public joy.'

(Notes.) 1. The perfect, conticuere, shows the sudden act, completed at once; the imperf., tenebant, continued action. ‖ Intenti ora tenebant =ora intenderunt, et intenta tenebant; *they bent their looks, and kept them bent, on Aeneas.*

2. Pater, attribute of dignity, as 'senior,' whence the French *sieur*, Eng. *sire, sir.* ‖ Orsus. Und. est. The Verb of Being is often omitted from Perf. of Pass. or Dep. Verb. So l. 25, rati for rati sumus. See ll. 73, 168, 170, 196. ‖ Alto, *elevated* above the rest, in honour of Aeneas.

4. Ut, *how*; dependent on the thought, narrare, contained in the words, renovare dolorem. ‖ We see no advantage in placing, with R. and others, a full stop at 'dolorem' in l. 3, and a comma after 'fui' in l. 6. Ut may stand in epexegesis to 'dolorem' not less easily than as anticipating 'talia fando.'

5. Que, *both.* ‖ Vidi. Henry observes that Aeneas is made to describe as much of the capture of Troy as he saw and took part in.

6. Fando = dum fatur.

7. On Virgil's names for the Greeks see Virg. Geography. ‖ Ulixi. Ecl. viii. 70.

9. Praecipitat (used intransitively) caelo, *rushes down from heaven*, i.e. into the ocean. We find the opposite image in l. 250, ruit oceano nox, *night rushes from ocean*. Henry justly says, p. 169, 'The ancients, and particularly the poets, always pictured the night as following the course of the sun or day; rising, like him, out of the ocean in the east (Aen. ii. 250), traversing, like him, the whole sky (Aen. v. 835), and setting, like him, in the ocean in the west (Aen. ii. 8).'

12. Refūgit, *hath shrunk*, at the first mention of the subject.

15. Palladis. C. cites Eur. Tro. 10, *μηχαναῖσι Παλλάδος*. Hom. Od. viii. 493: *τὸν Ἐπειὸς ἐποίησεν σὺν Ἀθήνῃ*.

17. Votum, probably subst., not partic. as Anthon says.

18. Huc. Most commentators regard 'huc' as more nearly explained by the words 'caeco lateri,' *in this . . . in its hidden flank*, according to a well-known Greek construction. Yet it seems feasible to connect 'huc' with 'sortiti,'=ad hunc (equom complendum), as in l. 24 'huc' may be joined with 'provecti' quite as easily as with 'condunt.' ‖ Delecta virum corpora = delectos viros.

20. Milite. Henry believes that the nine chiefs named afterwards, l. 261, are all whom Virgil intended to represent as hidden in the horse. But see l. 401.

23. Sinus, *a bay*, i.e. forming a kind of bay with the continent.

25. Rati; und. sumus, *we thought*. ‖ Mycenae, the royal city of Agamemnon, here implying Greece generally.

26. Teucria, Troy-land, i.e. the Trojans. On Virgil's names for them, see Virg. Geogr.

29. Tendebat, *pitched his tents*.

31. Donum Minervae, *Minerva's gift*, i.e. the votive offering to Minerva.

34. Dolo. Thymoetes had a grudge against Priam, who had put his wife's son to death, to prevent the danger threatened by a certain oracle. ‖ Ferebant, *directed*.

49. Et, *even*.

51. Feri, *of the beast*. The adj. 'ferus' is used substantively, as vii. 489. ‖ Compagibus, *with jointed planks*.

52. Uteroque &c., *and by reverberation of the womb the caverns sounded hollow, and uttered a moan*.

55. Inpulerat. Geo. ii. 133. The indic. in apodosis is more picturesque: so Hor. C. ii. 17, me truncus illapsus cerebro Sustulerat nisi Faunus ictum Dextra levasset.

56. Codd. exhibit 'staret' and 'stares,' 'maneret' and 'maneres.'

59. Ultro, *purposely*.

60. Hoc ipsum ut strueret, *to contrive this very end*, i.e. that he might be brought before the king.

62. Versare dolos, *to deceive by shifty arts*.

64. Certant inludere capto, *strive who shall mock the captive most*.

67. Conspectu in medio, *amid the gazing crowd*.

68. Phrygia. The district of Troy belonged to Lesser Phrygia.

71. Super, *moreover.*

74, 75. Hortamur &c. The punctuation and construction here are questionable. We had adopted C.'s view so far as 'memoret'—but taking 'quae' as relative, and rendering: *we urge him to speak*: '*he must state of what race he is sprung, or what intelligence he brings, on which, as a captive, he may rely for safety.*' But, after comparing iii. 708, 709, we are unwilling to separate 'fari' from what follows: we, therefore, assume 'memoret' = meminerit, and render: *we urge him to say of what race he is sprung, or what intelligence he brings: and to keep in mind what ground of confidence a captive has* (i.e. the hope of being able to conciliate his captors by useful information). We suggest 'memorem' as a possible reading.

77. Fuerit quodcumque. Some have read 'fuerint quaecumque,' but without cause, as the singular represents a well-known Greek construction, *whatever be the matter required.* But C. and others render, *whatever be the consequence.*

80. Vanus, *false.* i. 392. ‖ Inproba, *persistently cruel.* Geo. i. 119.

81. Aliquod nomen, *any such name as.* See Aen. i. 181. ‖ Fando &c.,

> *If to your ears e'er chanced in talk to come*
> *The name and glory bruited by report*
> *Of Palamedes, Belus' progeny,*
> *Whom, charged by false accusers, free from guilt,*
> *On evidence detestably contrived,*
> *Because he gave his voice forbidding war,*
> *The Greeks sent down to death, now dead bewail.*

82. Belidae. Palamedes claimed descent from the ancient Belus. The i is naturally short, and only lengthened by the daring license which Roman poets take in proper names. ‖ Incluta fama gloria, *glory bruited by the voice of fame.*

83. C. justly says that 'falsa sub proditione means not "under a false charge of treason," as all the editors take it, nor "at the time of a false alarm of treason" (Henry), but *under a false information*, as in Flor. iii. 18, postquam id nefas proditione discussum est.' Therefore, falsa sub proditione = falso sub crimine (Juv. x. 69); and 'indicium infandum' means the forged letter and secreted money used as what the French law calls 'pièces de conviction.'

85. Cassum lumine, *dead.*

87. Primis ab annis, *from my early years*, not as H. and others, 'from the beginning of the war.' These circumstances are added as creating pity. i. 138.

88. Dum &c.,

> *While scatheless in his royal place he stood,*
> *And in the councils of the princes bore*
> *A weighty part, I also had some note*
> *And honour.*

90. Pellax, *cajoling.*

91. Superis concessit ab oris, *he left the coasts of air*, i.e. died.

97. Hinc &c.,

My downfall hence began: Ulixes now
Was ever daunting me with charges new,
And scattering to the crowd ambiguous words,
And gaining instruments by secret plot.

98. Terrere—spargere—quaerere, historic infin. l. 132.

99. Conscius. W. L. T. explain, 'conscious of guilt.' We agree with C. that it means *as a conspirator: by complot.*

100. Enim. Geo. ii. 104.

101. Autem, *in fact.* The comic poets thus use the word after 'sed.'

103. Iam dudum, *instantly.*

104. Hoc &c.,

This would the Ithacan desire, and this
The sons of Atreus buy at mighty cost.

107. Fictus, *hypocritic.*

114. Scitantem. All modern editors have restored this reading of most codd. H. reads, 'scitatum' from cod. M.

117. Lito, *to make a favourable sacrifice.*

121. Cui &c. Such a word as 'dubitantibus' or 'quaerentibus' is implied in the word 'tremor,' *while they asked for whom they were preparing the fate of sacrifice.* Madvig reads 'paret,' but without necessity.

123—127. Numina = *directions*, signified by nod. ‖ Canebant, *were foretelling.* ‖ Artificis, *of the plotter.* ‖ Tectus, *mysterious.* ‖ Opponere, *to surrender.*

129. Composito. More frequently 'ex composito,' or 'de composito,' *according to agreement.*

131. Conversa tulere. Some take this as = converterunt: but it seems better to make 'tulere' = passi sunt.

136. The interpretation of this line we conceive to be: *I concealed myself for such time as* (in my judgment) *they would take to set sail, assuming that* (by the end of that time) *they would really have set sail.* Si forte dedissent leaves a doubt whether they would have executed or abandoned their expressed purpose of sailing.

138. Natos. This must imply sons of Sinon; yet it seems in contradiction to 'primis ab annis' in l. 87. Whether Virgil has made an oversight, or supposed Sinon to have married very young, cannot be determined. ‖ For 'dulcis' R. from cod. P reads 'duplicis.'

139. Quos poenas reposcent. Double accusative after a verb of demanding. Gr. § 130.

141. Quod, *in reference to which = wherefore:* Gr. πρὸς ταῦτα. vi. 363.

142. Per (fidem). The accus. is attracted to the subordinate clause as a nomin. ‖ Ignes, i.e. the heavenly bodies.

145. Ultro, *promptly.*

157. Sacrata resolvere iura, *to break the religious obligations.*

164. Sed enim. Aen. i. 19

169. Fluere, *began to glide away.* ‖ Retro &c. Geo. i. 200.

171. Tritonia, a name of Pallas, from the lake Tritonis, in Libya, reported to be her birthplace.

172. Arsere &c.. *flickering flames blazed in her staring eyes.*

177. Pergama, the Trojan citadel.

178 &c. Virgil had in mind the custom of Roman generals, who returned home to take new auspices after events of ill-omen. ‖ We do not understand why C. says the Palladium is not supposed to be carried away in the ships; if not, where was it? The explanation of Voss, who understands 'numen' of divine influence only, is far-fetched. ‖ Ni repetant . . . reducant: suboblique subjunctives: the indic. 'avexere' quits the oratio obliqua, placing the statement in Sinon's mouth.

180. Quod petiere, *in that they have sought.* 182. Digerit, *explains.*

189 &c. Violasset . . . ascendisset. Suboblique subjunctives.

193. Pelopeus, *of Pelops*, meaning *Grecian.* ‖ Ultro, *unchallenged.*

197. Larissaeus, *Thessalian.* But Larissa was not in the district of Phthiotis, where Achilles dwelt.

199. Aliud, *another portent.*

201. The great work of sculpture, found in the baths of Titus at Rome, and preserved in the Vatican museum, with the treatise of Lessing on this subject, heighten the interest belonging to Virgil's episode of Laocoon.

206. Iuba, *a mane*; but here the red flesh or crest on the head of a serpent. ‖ Sanguineus, *blood-red.*

208. Legit, *skims.* ‖ Sinuatque &c., *and curls their enormous backs with rolling motion.*

213. Agmine certo, *with unswerving march.*

218. Collo squamea circum terga dati, *having thrown their scaly backs around his neck.* Gr. § 123. Aen. iii. 428.

223. Qualis mugitus. Whether accus., supplying 'tollit' from l. 222, or nomin., supplying 'est,' is dubious; we incline to the former.

229. Scelus expendisse merentem, *has paid the deserved forfeit of his wickedness.* ‖ Qui laeserit . . . intorserit, suboblique; also causal.

234. Muri are the outer walls of the city; 'moenia' Voss and others take to be the *fortifications* generally, C. W. *the buildings of the city*, referring to vi. 549.

235. Accingunt: und. sese. ‖ Pedibusque &c., *and under its feet they place gliding wheels, and on its neck tie ropes of tow.*

237. Intendunt. Cerda and Conington think that Virgil has in mind the Roman 'tensae,' or sacred cars, drawn on certain occasions from and to the capitol by senators and boys of rank.

240. Minans, *overhanging*; Aen. i. 162.

246. W. takes 'fatis' as dative. We consider it abl. Geo. iv. 452.

247. Credita may agree with 'ora,' as Henry and C. say; more probably, we think, with Cassandra.

248. Esset; subjunctive after causal relative. Gr. § 210. See l. 231.

(Parallel Passages.) 1. Dante Inf. v. 121 &c. 3. Hom. Od. vii. 241, ix. 12. ‖ 8. Hom. Od. xi. 330. ‖ 36. Hom. Od. viii. 507. ‖ 82. Eurip. Or. 427. ‖ 85. Lucr. v. 719. 104. Hom. Il. i. 255. 241. Eurip. Androm. 218, 244 &c. Eurip. Tro. 523 &c. ‖ 242. Tibull. i. 3. 20.

6, 7, 8, 9. The sack of Troy begins. Hector's ghost appears to Aeneas. Fruitless efforts of Aeneas and his friends. Assault of the palace, and death of Priam. 250—558.

(Outline.) 'It is night: Troy is wrapt in slumber: the Grecian fleet unmoors from Tenedos. The royal ship having hoisted a light, Sinon unbars the wooden horse. The nine chiefs let themselves down, slay the sentinels, and open the gates to their friends. In a dream I behold the ghost of Hector, and ask eager questions, which receive no reply. "Fly," said the spectre; "the foe is in the city. Troy falls, but to thee she commits her gods: carry them beyond the sea." He spake, and seemed to hand me the bust of Vesta with her holy fire. And now cries and the clash of arms reached even the retired house of Anchises. I start from sleep, and spring on the roof to gaze and listen, as a shepherd from some high rock hears fire or flood sweep over his fields. All is disclosed: neighbouring houses are blazing, the sea is red with flames; war-shouts and braying trumpets sound. I arm myself in haste, despairing, but resolute to die nobly: when Panthus, priest of Phoebus, meets me, flying with his images and infant grandchild. "Ha, Panthus," I cried, "what is the state of our affairs?" "Our last day," he replied, "is come: the Greeks have fired the city; Sinon, with his people from the armed horse, spreads the flames; others are streaming through the gates: others blockade the streets: the Trojan outposts make a vain struggle." Hastening forward, I am joined by other Trojans; among them Coroebus, suitor of Cassandra. "Brave hearts," I said, "ye see our state: the gods have left us, the city burns: let us die in arms: the safety of the vanquished is despair." We rush like wolves into the heart of the city, and share and witness the slaughters of that terrific night. The Greek Androgeos meets us. "Haste," he cries, "to the sack of Troy: ye are late in the field." Finding us foes, he shrank back as one who treads upon a serpent. We surround and slay him and his company. "Let us wear these Grecian arms," said Coroebus: "deceit is fair in war." Forthwith we take the armour of the slain, and in this ignoble disguise maintain the combat, for a while with success. At length Cassandra is seen fettered, with dishevelled hair, in the hands of cruel captors. Coroebus rashly strives to rescue her: and our little troop is thinned, first by the missiles of Trojans, who deem us Greeks; afterwards by the Greeks themselves, who found out our device. Coroebus, Panthus, and most of my friends are slain. I, with two others, escape in the direction of Priam's palace. Here is seen a terrible assault and obstinate defence. Knowing a secret postern, I enter the palace and reach the roof, where I aid the defenders to loosen a tower and hurl it on the assailing Greeks. In vain: new besiegers swarm: Pyrrhus leads them on, bright and terrible as a snake which has cast its skin, and comes forth in springtime, fed with venomous herbs. He seizes an axe: he cuts through the door; within is seen the wide extent of palace, a line of armed defenders, and beyond them crowds of wailing women. The assault proceeds: the ram batters down every obstacle: in rush the exulting Greeks. All this I beheld: I saw the furious Neoptolemus, the Atridae, Hecuba amid her sons' wives, Priam bleeding at his altar; beds and woodwork in flames, Greek warriors wheresoever the fire was not. Must I tell the fate of Priam? The aged king had armed himself as for battle. Hecuba and her daughters-in-law were grouped around a central altar. She, beholding Priam, exclaimed, "Ah, wretched husband,

those arms are vain: Hector himself could not avail now: join us at this altar; let us be saved thus, or die together." So are they placed, when Polites, the youngest of Priam's sons, flying wounded from the pursuit of Pyrrhus, falls dead before the eyes of his parents. "May the gods requite thee for thy crime," said Priam: "so did not thy sire Achilles, when he gave up the corpse of Hector, and sent me home in safety." He spake, and hurled his fruitless spear. "Nay, then," cried Pyrrhus, "go down to Achilles, and tell him of his son's degeneracy." Thereupon dragging the old man to the altar, he plunged a sword into his breast. Such was the end of Priam. He who was once the proud lord of Asia is now a headless, nameless corpse.'

(Notes.) 250. Vertitur, *turns round*. Popular belief imagined two hemispheres, one of day, the other of night, succeeding each other alternately.

254. Phalanx = exercitus. The Romans became familiar with the Greek military formation of the phalanx by their wars with Macedonia.

256—259. By punctuating with period after 'petens' (256) and with comma after Sinon (259), the train of thought in this passage becomes far more perspicuous; viz. 'It is night: all the Trojans were fast asleep, and already the Grecian fleet was in full sail for the coast. (Here the threefold change of tense is picturesque and effective: ruit—conticuere—ibat.) When the royal poop had hoisted a signal light, and (as agreed) Sinon opens the horse and lets loose the inclosed Greeks, they pour out &c.' Thus a good logical construction is obtained. ‖ A colon after Neoptolemus in l. 263, with the removal of comma after Epeos in 264, is a suggested change, worthy of consideration.

258. Laxat Danaos et claustra, poetic for 'laxatis claustris emittit Danaos,' *loosens the bars and lets out the Greeks.*

267. Conscia, *confederate.*

272. C. has commas after 'raptatus' and 'quondam.' The difference is not material, but we prefer Wagner's punctuation. ‖ Raptatus &c.,

> *As by the chariot dragg'd of yore, and black*
> *With gory dust, and through his swollen feet*
> *With thongs transfix'd* . . . (Gr. § 123.)

275. Redit. We know no instance of historic present to be compared with this for audacity; and we could almost wish there were authority for reading 'exuvias rediit.'

281. Dardania, *the Dardan land*, i.e. the Troad.

283. Exspectate; Voc. for Nom. by attraction.

287. Moratur, *attends to.*

294. His (dative), *for these*; i.e. to enshrine them in a settled home.

296. Vittas Vestamque = Vestam vittatam. Geo. i. 173. As no other explanation is given of the manner in which Aeneas came into possession of the Trojan Penates and other 'sacra' (see l. 717), C. is justified in saying that they are represented as conveyed to him by the ghost of Hector. Otherwise there is nothing in the narrative to distinguish the appearance of Hector from an ordinary dream.

298. Diverso &c., *meanwhile the streets resound with confused cries of manifold affliction.*

299. Quamquam &c.,

Although the mansion of my sire Anchises
Lay lone, retired, and overgrown with trees,
Clearer and yet more clear the sounds approach,
And on us grows the horrid clash of arms.

309. Manifesta fides, *there was evident conviction*, i.e. belief could be no longer withheld.

311, 312. Volcano. Geo. i. 295. Hor. S. i. 5. 74. ‖ Ucalegon, i.e. domus Ucalegontis. Iuv. iii. 199. ‖ Sigeus, of Sigeum, a headland near Troy. ‖ Relucent, *shine out*, having been dark before.

317. Sed glomerare manum bello &c.,

Yet is my temper all aflame to band
A warrior troop, and to the citadel
With comrades hurry: rage and ire my soul
Drive headlong, and 'tis glorious (such my thought)
In arms to die. ‖

Pulchrumque &c.: Gr. τὸ ἐν πολέμῳ θανεῖν καλὸν παρίσταται, *to die in arms suggests itself as glorious.*

319. Panthus; Gr. Πάνθοος, -ουν. Othryades, son of Othrys.

320. Deos, i.e. simulacrum Apollinis.

322. Quo res summa loco? Some explain, *where are the head quarters?* better perhaps, *what is our present crisis?*

325. Fuimus, *we were*, i.e. we exist no longer. So 'fuit.'

330. Bipatens, *wide open*, both sides of a folding gate expanded.

341 &c. Adglomerant, *gather to.* ‖ We place the words 'illis . . . . ferebat' in parenthesis, to justify the tense-form 'audierit' in 346, by disconnecting it from 'venerat' and 'ferebat.' See 'simularet,' Aen. vi. 591.

347. Quos ubi &c., *when I saw them compact and bold for battle.*

348. Incipio super his, *I speak further in these terms;* 'audaciam,' says W., 'quam ipsi afferebant, insuper oratione accendo.' Aen. i. 29.

369. Pavŏr et. See Virgil. Prosody. See l. 411, obruimŭr.

374. Rapiuntque feruntque, *ravage and plunder.*

377. Sensit delapsus; a Graecism, *ἔσθετο ἐμπεσόν.*

380. Nitens, *with strong tread.*

394. Ipse Dymas, *Dymas also*; distinctive.

396. Haud numine nostro. We had hitherto explained these words, with Facciolati, as = dis non propitiis. The arguments of Dietsch (Theologum. Vergil.) against this interpretation now seem to us very cogent, especially when he says that either 'numinibus' or 'deorum numine' would be expected. But his proposed emendation 'indumine falso' can expect no favour. We now think the true meaning of the words is epexegetic of 'inmixti Danais,' *without our righteous influence*, i.e. without the prestige belonging to men who defend their own city in their own character with their own arms. Such men have a 'numen' of their own, which is wanting here. So it is said above, 317, 'pulchrumque mori succurrit in armis.' Cic. Phil. iii. 13, magnum numen unum et idem sentientis senatus; Liv. vii. 30, annuite, P.C., nutum numenque vestrum invictum Campanis.

413. Gemitu . . . ira, *groaning and enraged at the maiden's rescue.*

423. Ora sono discordia signant, *note the difference of our accent.*

428. Dis aliter visum: i.e. the gods dealt with him as if he had been unrighteous.

430. Infula. Geo. iii. 487.

432. Testor vitavisse: subject of infin. omitted, as Greek φυγεῖν λέγω. Catull. iv. 2, ait fuisse navium celerrimus. ‖ Vices, *vicissitudes*, i.e. *casual encounters.*

434. Ut caderem: equally related to 'fuissent' and 'meruisse;' *if the fates had been that I should fall, (I avouch) that I earned it by my deeds.* Some punctuate after 'vices,' and join 'Danaum' with 'manu.'

441. Testudo. This military term means sometimes 'a shed of planks, under which troops approached a fortress:' sometimes (as here) a formation of the troops themselves (συνασπισμός), who raised their shields over their heads, and fitted them together, so that the whole made a compact covering like the shell of a tortoise. ‖ Acta testudine, *by driving a testudo.* See Rich in v.

446. Ultima, τὰ ἔσχατα, *the last extremity.* This is better than to understand 'tela.'

451. Animi, *my spirits*, before broken down.

453. Limen &c. This unperspicuous description of a postern in the palace seems correctly explained by W.: *Behind the palace* (a tergo) *there was a threshold, including an obscure door* (limen erat caecaeque fores), *and*, within it, *a passage affording available access from one part of Priam's palace to another* (et pervius usus tectorum inter se Priami), *and neglected doorposts*, i.e. perhaps a door which the besiegers had not discovered, and the besieged, therefore, were not attending to.

460. In praecipiti stantem, *standing on the edge of the building.* ‖ Sub astra, *towards the sky.*

464. Summa. This seems to imply that the tower was carried up one story above the roof of the palace; its floor being thus on a level with the roof, and so called 'summa tabulata.'

465. R. with cod. P reads 'elapsa' for 'ea lapsa.'

477. Scyria pubes, *troops of Scyros*, an Aegean isle, where Neoptolemus was born.

480. The term 'limen' includes both sill and lintel; hence 'limina' implies the whole *doorway.*

487. Cavae aedes = cavaedium, equivalent to the 'atrium,' or central inner court. See these words and 'domus' in Rich.

496. Non sic, *not so vehemently.* In a simile, the thing compared may be made to represent that with which it is compared either adequately (ut, sic, qualis, non aliter &c.) or, as here, inadequately.

501. Per aras, *amid the altars.*

511. Aedibus in mediis, i.e. in the 'cavaedium.' vii. 59. Sueton. Aug. 92, enatam inter iuncturas lapidum in compluvium deorum Penatium transtulit. Stat. Silv. i. 3, 59. ‖ Suetonius uses 'compluvium' for the 'atrium:' but strictly it is the opening in the roof which collects the rain, as 'impluvium' its receptacle below. See Rich in vv.

533. In media iam morte tenetur, *he is in the very grasp of death.*

541. In, *in the case of.*

542. Erubuit, he regarded with a blush, i.e. *he reverenced*: Gr. ᾐδέσθη.

552. Most codd. have 'comam laeva.' Cod. P 'coma laevam,' which R. edits.

554. R. L. F. place the comma after Priami, most other edd. after 'fatorum.' The choice is doubtful.

556. Populis terrisque depend on 'superbum.'

557. Litore. This refers to a legend, that Priam's body was exposed on the Sigean promontory.

(Parallel Passages.) 250 &c. Eurip. Tro. 259 &c. ‖ 270 &c. Hom. Il. xxiii. 64 &c. xxii. 396 &c. ‖ 304 &c. Hom. Il. ii. 455, xi. 492. ‖ 349 &c. Hom. Il. xiii. 363 &c. ‖ 379 &c. Hom. Il. iii. 30 &c. Ariosto, Orl. F. i. st. 11, xxxix. st. 32. ‖ 402. Hom. Il. xii. 8. ‖ 416 &c. Hom. Il. ix. 4. Milton, Par. L. ii. 714. Ennius, Ann. xvii. 'concurrunt veluti venti' &c. ‖ 438 &c. Hom. Il. xv. 596, xii. 137, 154. Ariosto, Orl. F. xvii. st. 10. ‖ 460 &c. Hom. Il. xiii. 13. ‖ 471 &c. Geo. iii. 437. Hom. Il. xxii. 92. Ovid. Met. ix. 266. Ariosto, Orl. F. xvii. st. 11. Tass. Jer. D. vii. st. 71. Milton, Par. L. 496. ‖ 496 &c. Hom. Il. v. 87. Lucret. i. 281 &c. Ariosto, Orl. F. xvii. st. 13. Tasso, Jer. D. i. st. 75. ‖ 499 &c. Enn. Androm. O patria &c. Racine, Androm. iii. 3. ‖ 515. Aesch. Suppl. 222. Ariosto, Orl. F. xlvi. 111. ‖ 519. Hom. Il. xxiv. 201. ‖ 553 &c. Hom. Il. xxii. 59. Eurip. Hec. 21.

10, 11, 12. Aeneas abandons the contest and hastens to his house. Anchises, overcome by omens, consents to fly. They take flight; Creusa is lost. Aeneas returns to seek her; meets her ghost, returns at her warning, and retreats to the mountains. 559—804.

(Outline.) 'I was horrorstruck. Remembering my family, I look round for friends. All were gone, and had rushed on death. Suddenly I caught sight of Helen hiding near the altar of Vesta. Enraged, I was rushing to slay her, when my mother Venus interposed, assuring me that not Paris and Helen, but the angry gods had brought Troy to destruction. Removing the mortal veil from my eyes, she showed me Neptune, Juno, Pallas, engaged in the work. And Jupiter, she said, was encouraging the Greeks. All this I saw, saw Troy sinking into ruin, and hastened to my house. But when there, I found my father Anchises resolved not to fly, but to meet death. Refusing to leave him, I was arming to renew the combat: my wife Creusa was appealing to my pity, with her son Iulus in her arms, when a flame was seen to play round the boy's head without harming him. Anchises, struck by the omen, addresses a prayer to Jupiter, and is answered by a further omen of a shooting star. He then eagerly consents to fly. We retreat, Anchises being on my shoulders, Iulus holding my right hand, Creusa following: and a hill without the city, with a forsaken temple of Ceres, is made the rendezvous for our household. An alarm at the gate disturbed our flight, and, on reaching the rendezvous, we found that Creusa had disappeared. Leaving my father and child to my companions, I search for her in vain. At length her spectral form met me, declared that she was lost to me on earth, and bade me escape. Rejoining my friends, I found a large body of fugitive Trojans; with whom, as day was dawning, I fled to the hills.'

(Notes.) 559. Tum me &c., *then first a cruel shuddering o'er me came.*
563. Domūs et. See Virgil. Prosody. ‖ Casus, *fall, death.*
564. Copia, *force* (of men).
566. Aegra, *sick and fainting.* This belongs only to the latter clause. Those who flung themselves over the battlements did so with the energy of despair; those who sank with the flames from loss of energy.
567—588. It is well known that these lines are absent from nearly all codd., having been cast out by Varius and Tucca, who edited the Aeneid by command of Augustus. They were supposed to be at variance with the passage Aen. vi. 570 &c., where Helen is said to have betrayed to the Greeks her third husband Deiphobus. But this discrepancy is not inevitable, as she may have concealed herself in terror after doing this. And the character of the verses is such as to determine us to ascribe them to none other than Virgil himself.
567. Iamque adeo, *and now at length.* Adeo strengthens other particles. ‖ Super unus eram = unus supereram. ‖ Limina Vestae servantem, *abiding in Vesta's temple.*
568. Tyndaris, *daughter of Tyndarus*, i.e. *Helen.*
571. Infestus and 'infensus' are participial words from a lost verb 'infendo,' *to strike on.* Both mean *hostile*; but 'infensus' is oftener used of active hostility, 'infestus' of feeling.
573. Praemetuo, *fear beforehand.* ‖ Erinys, *Fury, curse.*
574. Invisus can mean *hated* or *unseen*; and the sense here is doubtful. Probably the former is true.
575 &c. Exarsere &c.,

> *My soul burst into flame: and rising wrath*
> *Impelled me to avenge my country's fall,*
> *And punish wickedness.* ‖

Sceleratas sumere poenas probably = sumere poenas sceleris. Others make sc. poenas = poenas non sine scelere.
577. Scilicet, *forsooth*, used indignantly.
581. Occiderit—arserit—sudarit. The tense heightens the passion. *Shall Priam have fallen, Troy have blazed, the shore have reeked* &c.
585. Nefas, *impiety*, here *impious woman.*
587. Ultricis flammae, a bold expression, *to have glutted my soul with the fire of vengeance.*
592. Quanta. Implying the majesty of the divine presence.
599. Resistat—tulerint—hauserit. This form of conditional sentence is very boldly used by the poet to express that the care of Venus is exercised still continuously: *and were not my care guarding, the flames might have already seized or the enemy's sword destroyed them.*
601. Non tibi &c.,

> *'Tis not Laconian Helen's beauteous face,*
> *Abhorr'd of thee, nor Paris, with his guilt,*
> *No! 'tis of gods the ruthlessness, of gods,*
> *That overturns this wealth, and from her height*
> *Troy prostrate hurls. Behold—for all the cloud,*
> *That now opposing bars thy gaze, and dulls*
> *Thy mortal vision and with darkness dank*
> *Enwraps thee round, will I remove.*

608. Hic, ubi &c.,

Here, where thou see'st vast piles disrupt, and rocks
From rocks torn off, and billowy smoke with dust
Commingled, Neptune shakes the walls, heaves out
The deep foundations with his trident huge,
And all the city from its site uproots. ‖

This vision of the gods occupied with the destruction of Troy is splendidly conceived, but, alas, unfinished.

612. The Scaean gates opened towards the sea. The W. gates were called Σκαιαί, because an augur looking to the N. had the West on his left hand. 613. Prima, *in foremost place.* Aen. i. 24.

616. Limbo (the robe of Pallas) is read for 'nimbo,' from one cod. and Servius, by R. L. and others. ‖ Saeva is abl. with Gorgone the head of the Gorgon Medusa worn on the aegis of Pallas. Some consider it nom. agreeing with Pallas.

619. Eripe fugam, *snatch hasty flight.*

625. Neptunia, *built by Neptune.* The legend was that Neptune and Apollo built Troy for Laomedon, who defrauded them of their reward. Hor. C. iii. 3, 21. See Laomedon in Cl. Dict.

628. Minatur. See l. 240.

631. Traxit ruinam, *falls crashing down.*

633. Expedior, *make my way.*

638. Quibus integer aevi sanguis, *whose lifeblood is unimpaired.*

644. Sic &c. (see vi. 231),

O bid my body thus laid out, e'en thus,
A last farewell, and go. ‖

Adfati. Addressing me, as a corpse, with the words 'have atque vale.'

645. At first sight the words 'ipse manu &c.' seem to imply suicide. But if Anchises meant this, why should he wait? and how are the following words to be explained? Therefore, with Servius, C. F. L. &c., we think he means to die by the enemy. 'The enemy will pity,' i.e. 'will put me out of my misery;' exuviasque petet, i.e. 'and will have a further motive in the getting my raiment (perhaps valuable):' then he adds—'the loss of a tomb is easily borne.' Yet this does not represent Greek feeling generally, as Homer and Sophocles teach us. Virgil may ascribe it to an old man weary of life and paralysed by the blasting bolt of Jove for having divulged his amour with Venus.

647. Annos demoror, *I linger from year to year.*

650. Perstabat memorans, *he went on saying.*

651—653. Nos contra &c.,

We answering, bath'd in tears, my wife Creusa,
Ascanius, all our household, prayed my sire
He would not wish to mingle with his own
The general ruin, and to rush upon
The stroke of fate. ‖

Effusi lacrimis contains the sense of *entreaty*, on which depends the Petitio Obl. 'ne vellet.'

660. Sedet, *is settled.*

669. Sinite &c., *let me return and renew the combat, never shall we all die unavenged to-day*: Aeneas at least will sell his life dear. ‖ Sinite . . . revisam: Petitio Obl. See Gr. § 197.

683. The verbs here are histor. infin. ‖ Apex may mean a small pyramidic ball of flame; but Henry says, 'the highest tuft of hair on the vertex of the head of Iulus.' ‖ A similar prodigy is recorded of Servius Tullius by Livy, i. 39, puero dormienti, cui Servio Tullio nomen fuit, caput arsisse ferunt multorum in conspectu. See also Liv. xliii. 13; Aen. vii. 71.

690. Aspice &c., *look on us for this single moment.* C. F. B. read: 'aspice nos; hoc tantum; et . . .'

691. R. F. read 'augurium firma' from Probus. Others 'auxilium.

692 &c., *&*

> *Scarce had the sire so spoken, when a peal*
> *Of sudden thunder sounded on the left,*
> *And, dropt from heaven, a star, with flood of light*
> *Its torchfire trailing, ran athwart the gloom.*
> *We see it, gliding o'er our palace roof,*
> *Sink within Ida's forest, shining bright*
> *And signalling the pathways: next is shown*
> *In long extent a ridge of light, and all*
> *The region round a sulphurous vapour fills.* ‖

Thunder on the left was accounted by the augurs a good omen. ‖ 'Signantemque vias' is annexed to 'claram.' = clare signantem: i.e. indicating that Aeneas and his family must seek shelter on Ida.

721. Latos &c., *I cover my broad shoulders and stooping neck all over with a mantle and &c.*

727. Adverso &c., *a troop of Greeks on the march against me.*

729. Suspensum, *anxious as I was.*

738—740. Heu misero . . . incertum. The construction of this passage has been considered difficult: and R. edits a conjecture 'fato mi erepta,' which we cannot approve. We think that the verbs 'erravit,' 'resedit,' are syncopated forms for 'erraverit,' 'resederit;' and that 'seu' is used rather than 'an' or 'ne' because 'resedit' is alternative only to 'erravit;' the main alternative being between a decree of fate (fatone erepta fuerit) and a casualty (erraveritne seu resederit). The order of words will thus be: 'heu coniunx Creusa substitit, incertum fatone erepta (fuerit) misero (mihi) erraveritne via seu lassa resederit: *alas, my wife Creusa stopt short, whether she was snatched from wretched me by fate, or either strayed from the road or sat down fatigued, being a doubtful question.*

750. Stat, *I am resolved.*

762. Phoenix, the preceptor of Achilles. ‖ Dirus, *accursed.*

781. Lydius, Lydian = Etruscan, as the Romans considered the Etrurians to be colonists from Lydia. Hor. Sat. i. 6. 1.

787. Dardanis, *a Trojan lady.*

(Parallel Passages.) 567 &c. Eurip. Hel. 72. ‖ 606. Hom. Il. v. 127. ‖ 626. Hom. Il. iv. 482. Catull. Epith. 105. ‖ 675. Hom. Il. vi.

392. ‖ 682. Tasso, J. D. xx. st. 19. ‖ 689. Hom. Il. xxiv. 308. ‖ 719. Hom. Il. vi. 266. ‖ 761. Eurip. Tro. 18, 28. ‖ 790. Tasso, J. D. xii. st. 91. Hom. Od. xi. 205.

THE THIRD BOOK.

(Introduction.)

(1) Building of the fleet, and departure of Trojan exiles, 1—12.
(2) Attempt to settle in Thrace, and prodigy of Polydorus, 13—72.
(3) Voyage to Delos, and wrong interpretation of the oracle, 73—117.
(4) Settlement in Crete, and plague. Vision warning to sail for Italy. New voyage, 118—191.
(5) The Harpies in the Strophad Isles; prophecy of Celaeno, 192—267.
(6) Sail to the coast of Epirus, 268—293.
(7) Visit to Helenus and Andromache. Prophecy and counsel of Helenus, 294—505.
(8) Sail round the Italian coast. Landing in Sicily. Aetna and Polyphemus, 506—681.
(9) Sail to Drepanum, and death of Anchises, 682—718.

1, 2, 3, 4, 5, 6. Building of the fleet, and departure of Trojan exiles. Attempt to settle in Thrace; prodigy of Polydorus. Voyage to Delos, and wrong interpretation of the oracle. Settlement in Crete, and plague. Vision warning to sail for Italy. New voyage. The Harpies; prophecy of Celaeno. Sail to Epirus. 1—293.

(Outline.) 'After the destruction of Troy, we (the remnant of the Trojans) built a fleet, and departed from our native shore, in quest of a new home. We first crossed over to the coast of Thrace (a land formerly in friendly relations with Troy), and there laid the foundation of a new city and colony, giving ourselves the name of Aeneadae. I was about to offer sacrifice, and went to gather some boughs of cornel and myrtle for the altar, when a strange marvel occurred. Drops of blood trickled from a sapling which I tore up; the same thing took place with a second and a third, and then a voice was heard crying—"Aeneas, rend me not, but quit this coast. I am Polydorus, your countryman. This is my grave. Here I was pierced with javelins, which have grown over me.' Polydorus was a son of Priam, entrusted by him, with a large quantity of gold, to the care of the Thracian king; who, when he found that the Greeks were prevailing in war over the Trojans, treacherously murdered the young prince, and seized the treasure. We resolve to quit this polluted coast, and, after paying funeral rites to Polydorus, again launch upon the sea. We steer our course for Delos, where we land, and are hospitably received by Anius, king and priest. I entered the temple of Apollo, and prayed for his guidance in our wanderings. A divine voice came forth, commanding us to seek our ancient mother-country, where my descendants should establish universal empire. Anchises, with whom I consulted, interpreted this to mean Crete, from which Teucer

had formerly emigrated to the Troad, and whence he had derived the worship of Cybele and other parts of our religion. He therefore advised that we should sail for that island. Just at this time a rumour reached us that Idomeneus had been driven from his Cretan kingdom, which seemed to afford a good opportunity for our enterprise. Accordingly we set sail from Delos, passed through the Cyclades, and steered for Crete. Upon our arrival there, we proceeded to build a city, which I named Pergames; but scarcely had we begun to establish ourselves in the place, when a pestilence broke out, which compelled us to abandon it. I was preparing to return to Delos, to obtain more specific directions from Apollo, when my country's gods appeared to me in a nocturnal vision, and assured me that our destined home was a land by the Greeks named Hesperia, and now commonly called Italia, from which our ancestors, Dardanus and Iasius, had anciently migrated. Upon my relating this to my father, he said he remembered that the same thing had been predicted by Cassandra, whom no one believed; and he advised that we should obey the oracle. So we again set out upon our voyage. A storm overtook us, and, after tossing about for three days, we land upon one of the Strophad islands in the Ionian sea; in which Celaeno and her sister Harpies took up their abode, after they were driven from the realm of Phineus. The Harpies are birds with the faces of women, with long claws, and of a nature ravenous and obscene. Finding some herds of oxen on the coast, we killed some of them, and prepared our repast, but, before we could enjoy it, the Harpies dart down from the hills, and carry off the meat, with a screaming noise, leaving behind them a filthy ordure. We prepare a second meal in a more sheltered spot, but the Harpies carry it off as before. I then desired my comrades to get their arms ready to resist a third attack, and, upon the Harpies pouncing down again, we assail them with the sword; but in vain, for their bodies are not vulnerable by steel. Celaeno then perches on a rock, and denounces a dreadful curse upon us, prophesying that we shall never build a city in the promised land till we are driven by hunger to eat our tables. We offer prayer to avert the wrath of these creatures, and quit the shore. Passing by the Ionian Islands, Zacynthus, Ithaca &c., we pass the headland of Leucate, visit a small city, and pay our vows to Jupiter. We celebrate Trojan games on the Actian shore, in gratitude for having passed safely through so many Greek countries. There we stay the winter, and I fix in the temple of Apollo a shield of Abas, with an inscription that it was a trophy taken by me from the Greeks. We then coast along Epirus, arrive at the Chaonian port, and proceed to the city of Buthrotum.'

(Notes.) 3—12. Humo, *from the ground* (=funditus). ‖ Neptunia. Aen. ii. 625. ‖ Diversa exilia, *distant scenes of exile.* ‖ Desertas, *unoccupied*, and so fit for settlers. ‖ Sub ipsa Antandro. Antandrus is a town on the Trojan coast, at the foot of mount Ida, on the Sinus Adramyttenus. 'Ipse' defines exactly: *just under Antandrus*, i.e. at the exact point where Antandrus lies between the mountain and the sea. ‖ Sistere, *to settle.* ‖ Dare fatis vela, 'to give our sailing to the fates,' i.e. *to sail where heaven should guide.* ‖ Cum, *whereupon.* ‖ Magnis dis. These (images of the 'di magni' or principal deities) are named in distinction from the 'penates' or household gods, who are 'minores.'

13. Mavortius, *sacred to Mavors* or *Mars*.

14. Acri Lycurgo, *by the fierce Lycurgus*, an ancient king of Thrace, infamous for cruelty and impiety.

15. Hospitium &c. lit. 'an antique hospitable resort of Troy, and allied household-gods;' i.e. *allied of old with Troy by mutual hospitality, and by the sanctities of domestic intercourse*. Whether the term 'socii penates' implies only the private intercourse and intermarriages of families, or whether Virgil has in mind the 'Penates publici' of Rome, can hardly be determined.

17. Moenia. Whether Virgil refers to Aenos at the mouth of the Hebrus, or to Aenea in Chalcidice (Herod. vii. 123), or to either of these, is quite uncertain.

19. Dionaeae matri, *to my mother* (Venus), *Dione's daughter*.

20. Auspex, *omen-giver, favourer*.

23. Hastile, prop. a spear-shaft, here means *a bough* (suitable for such purpose).

32. Insequor, *I proceed*. ‖ Penitus temptare, *to search to the utmost*.

35. Gradivus, one of the titles of Mars; of doubtful etymology. ‖ The Getae occupied the lands N. of the Danube (extending from its mouth to Dacia and Pannonia), now Bessarabia and Moldavia.

36. Secundarent. This depends on 'venerabar' (Petitio Obliqua), *I prayed that they would duly make the vision favourable, and alleviate the omen &c.* Gr. § 197.

38. Genibusque &c., *and plant my knees against the resisting soil*. This describes the manner of trying to pull up a firm-set plant.

43. Aut = et non.

51. Thraecio regi. His name was Polymestor, according to Euripides, whose Hecuba is founded on the legend here given by Virgil.

52. Dardaniae. ii. 281.

57. Auri sacra fames, *accursed greed of gold*. ‖ Pavor, *palpitation*.

61. Linqui. Such is the reading of codd.; Donatus has 'linquere.'

62. Instauramus, *we renew*.

68. Supremum ciemus, *we invoke with the last cry*, i.e. 'have atque vale,' according to Roman fashion, which is here followed, as in vi. 231.

74. Neptuno Aegaeo. Virgil adopts an Homeric rhythm. See Virg. Prosody. ‖ The isle of Delos is here meant, said to have been sacred to Doris (mother of the Nereids) and Neptune worshipped over the Aegaean sea, before it became the birthplace of Apollo and Artemis.

75. Arquitenens, or Arcitenens, *holder of the bow*, i.e. Apollo. He is called 'pius' because he fixes the unsettled island for his mother Latona. Either Virgil adopts here a legend differing from that which represents Jupiter as fixing it in order to provide a safe place for Latona's shelter, or he may imply that, having been fixed for a time, it broke loose again, till Apollo 'revinxit,' *fastened it a second time* between Myconus and Gyarus, and made it the seat of his temple and oracle.

76. Mycono e celsa. The prep. was introduced by W. from the indications of codd., and is edited by R. C. F. ‖ Virgil describes Myconos wrongly, as it is really low land.

82. Most codd. read 'adgnovit': so R. Two have 'adgnoscit,' edited by W. C. al.

85. Thymbraeus, *of Thymbra*, in the Troad, where was a shrine of Apollo.

86. Altera &c. *a second Trojan citadel*, meaning, *another Troy*.

91, 92. Quō. See Virg. Prosody. ‖ Mons. Cynthus. ‖ Adytum (ἀ, δύω), *the inner shrine*. ‖ Cortina, properly, *a caldron*; but also *the lid* of the oracular tripod, put for the tripod itself, Rich in v. ‖ *And the tripod moaned when the shrine was thrown open.*

93. Summissi petimus terram, *we fall prostrate on the ground.*

95. Ubere laeto, *with its fertile luxuriance.*

104. Jovis. Jupiter was fabled to have been hidden and reared in a cave of Mount Dicte in Crete by his mother Rhea.

107, 108. Maximus, *eldest*. ‖ Rhaeteum was a headland of the Troad.

111—113. Mater, the mother-goddess Cybele (= Rhea), who had this title. See the magnificent description of her and her rites by Lucr. ii. 599—643. Also Aen. ix. 80—122. ‖ Cybelae. Most codd. have Cybele, which edd. write as Cybelae, implying mount Cybela in Phrygia, from which the goddess takes her name as 'cultrix,' haunter of it. Some codd. have Cybeli, making the mountain Cybelus. So R. See xi. 768. ‖ Corybantia aera, *the brazen cymbals of the Corybantes*, or priests of Cybele, also called Curetes. The legend says that these votaries drowned with their music the cries of the concealed infant Jupiter. Geo. iv. 11. See Mater Idaea in Virg. Mythology. ‖ Hinc fida silentia sacris, *hence the rites wrapt in faithful silence*, i.e. the mysteries of the Megalesia. ‖ Leones. The Phrygian Cybele was represented as drawn by lions in a chariot. She became confounded in legend with the Cretan Rhea, mother of Jupiter, and so gained the title Mater Idaea. But it was from Pessinus, in Phrygia, that her worship (the Megalesia) came to Rome, B.C. 236.

115. Cnosia regna, *the realms of Cnosus*, chief city of Crete.

121. Idomenea (Gr. Ἰδομενῆα), Idomeneus, known in the Iliad.

123. Astare, *are ready to our hand*. W. R. L. Ben. al. have transposed ll. 128, 129, to follow l. 123; a specious, but not certain change.

124. Ortygia, Delos, so called from its quails (ὄρτυξ).

125. Bacchatam iugis Naxon, *Naxos, whose cliffs ring with the Bacchic orgies*. All the islands here named belong to the group called Cyclades, in the Aegean sea.

127. Concita, *roused, lashed*, is the r. of Servius and most codd.; i.e. the numerous rocky islets disturb the tides. But 'consita,' *sprinkled*, is read by Henry, C., and R. in Ed. Min.

129. C. wrongly places a colon after 'socii:' for 'petamus' depends on 'hortantur' as its object in Petitio Obliqua: Gr. § 197.

131. Curetum—oris, i.e. Crete, in which island dwelt the Curetes, ancient priests of the Idaean Jupiter.

134. Arcem attollere tectis, *to rear and roof in a citadel.*

136. Conubiis &c., *our youth were intent on marriages, and the tillage of their new lands.* ‖ Conubiis either forms three syllables here by synizesis of the first i, or the u is doubtful in Virgil.

137. Iura. Aen. i. 507. ‖ Subito cum &c., *when on a sudden, through blight in the atmosphere, there fell on* human *limbs, on trees and crops, a plague of wretched sickness, a year of death.*

141. Sirius, *the Dog-star*. Geo. iv. 425.

144. Veniam precari, *to entreat his grace*, i.e. to beg him mercifully to inform us, quam finem &c.

145. Laborum temptare auxilium, *to try to find help for our troubles.*

152. Insertas fenestras, *the windows in the wall.*

154. Delato = si delatus eris, *were you to sail.*

157. Permensi, *who traversed* (permetior).

162. Cretae, *at Crete*: locative case.

165. Minores, *posterity.*

167. Iasius, a Trojan hero, brother of Dardanus.

170. Corythum terrasque requirat Ausonias, *that he search back for Corythus and Ausonian lands*: 'requirat' is Petitio Obliqua depending on 'dicta,' commands: Gr. § 197. ‖ Corythus or Cortona, a city of Etruria, is here referred to a mythic Corythus, father of Dardanus. See Aen. vii. 205—211.

173. Illud. Generally a pronoun thus situated agrees in gender with the predicative noun (sopor): but exceptions like this are not infrequent. Ov. Her. ii. 58, debuit hoc meriti summa fuisse mei. iii. 8: hoc quoque culpa tua est. Senec. Ben. ii. 8, non est illud liberalitas. ‖ Sed coram &c., *but I seemed to recognise before me their looks and their filleted hair, and their actual faces.* If we must attempt to discriminate 'voltus' and 'ora,' we should say that the former word implies the expression, the latter the lineaments of the face.

177. Munera intemerata probably mean 'vinum meracum.'

179. Facio certum: in prose, 'facio certiorem,' *I inform.*

180, 181. Ambiguam, *doubtful, double*; i.e. from Teucer of Crete, on the one hand, from Dardanus and Corythus of Italy on the other. Hor. C. i. 7, 29. ‖ 181. Novo errore, *by the modern confusion.*

184. Repeto portendere; und. 'eam:' *I remember that she used to foretell.*

191. Currimus aequor. Gr. § 122, 2. Aen. v. 235; iv. 256.

201, 202. Negat discernere; und. 'se:' nec meminisse (zeugma) = et negat se meminisse. *Palinurus says he cannot distinguish . . . and does not remember.*

203. Tris adeo, *full three.*

211. Insulāe Ionio. See Virg. Prosody.

212. Phineius, *of Phineus*; a mythic king of Salmydessus, in Thrace, tormented for his crimes by the Harpies, until relieved by the Argonautic heroes Zetes and Calais, sons of Boreas, who drove the monsters to the islands called Strophades (now Strivali), off the coast of Elis.

216. Virginei volucrum voltus; *they are birds with female faces.*

223. In partem praedamque = in partem praedae.

234, 235. Capessant edico et . . . gerendum. The verb 'edico' is, by zeugma, constructed first (as a word of commanding) with the oblique petition 'capessant,' then (as a word of declaring) with the Infin. clause 'bellum gerendum' (esse).

236. Haut secus ac iussi, *even as they were commanded.*

241. Foedare, *to disfigure*; depending on 'temptant,' being in a kind of apposition to 'proelia.'

252. Furiarum. Though the Furies proper (Erinnyes or Eumenides) were but three, Virgil extends the term to include these monsters, as of kindred nature.

257. Ante . . . quam . . . subigat. The mood implies the purpose of Celaeno.

262. Sint: virtually suboblique; virtual oratio obl. being contained in l. 261.

263, 264. Passis (pando), *outstretched.* ‖ Indicit, *proclaims.* ‖ Honores, *sacrifices.*

267. Excussos laxare rudentes, *to uncoil and ease the sheets.*

270, 271. Zacynthus, now Zante. ‖ Dulichium, one of the islets called Echinades (from ἐχῖνος, a sea-urchin or porpoise). ‖ Same = Cephallenia. ‖ Neritos, an island off Ithaca.

273. Laertius, of Laertes, father of Ulixes.

274. Leucates mons, the S. promontory of Leucadia, with a temple of Apollo. But, as Aeneas lands at 'a small city,' and celebrates Actian games there, we can hardly help either supposing that the geography is confused by Virgil, or that the temple which (aperitur) *comes into view*, is that on the Acarnanian mainland at Actium, not that on the Leucadian headland. Actium is introduced in compliment to Augustus, who dedicated there a statue of Apollo, and held games.

279. Lustramurque &c., *we purify ourselves in honour of Jupiter, and inflame the altars with votive sacrifices.*

284. Sol &c., *the revolving sun completes the full year.*

286. Gestamen, *a thing carried.* ‖ Magni &c., *wielded by mighty Abas.* The shield of Abas, here the name of an unknown Greek. That of Abas, an Argive king, noticed by Servius, and in C.'s note is a casual coincidence.

287. Adversis postibus, *on the door confronting me.*

288. Aeneas; und. dedicavit, Gr. ἀνέθηκε, often left out in votive inscriptions.

291. Abscondimus, *we lose from sight.* ‖ Phaeacum arces, *the towers of the Phaeacians*, i.e. the isle of Corcyra (Corfu), where dwelt Homer's Φαίακες, with their king Alcinous. Hom. Od. v. 219.

292. Legimus, *we coast.* ‖ Portu (dative) = portui. ‖ Chaonio, of Chaonia, i.e. Epirus. See Virg. Geography.

293. Buthrotum, now *Butrinto.* ‖ Accedimus. Some codd. have 'ascendimus.'

(Parallel Passages.) 3. Aesch. Ag. 818. ‖ 49 &c. Eurip. Hec. 1 &c. Hom. Il. xx. 407, makes Polydorus fall by the hands of Achilles. ‖ 75. Callim. Hymn. Del. 51. ‖ 90. Callim. H. Apoll. 1. ‖ 104. Hom. Od. xix. 172 (who attributes to Dardanus what V. says of Teucer). ‖ 192. Apoll. Rh. iv. 1094. ‖ 208. Hom. Od. xii. 170. ‖ 210. Apoll. Rh. ii. 295. Hes. Theog. 265. ‖ 225. Apoll. Rh. ii. 187, 263. ‖ 270. Hom. Od. ix. 21. ‖ 290. Hom. Od. xii. 144.

7. Visit to Helenus and Andromache. Prophecy and counsel of Helenus. 294–505.

(Outline.) 'Here we heard a report that Helenus, son of Priam, had succeeded to the throne of Pyrrhus, and married Andromache. I went into the interior of the country to discover the truth, and it so happened that I found Andromache offering sacrifice in a suburban grove. After the first shock of recognition, I learned from her how she had lived for

a time as the servile concubine of Pyrrhus, Helenus being her fellow-slave; how, after Pyrrhus was slain by Orestes, Helenus had got possession of a part of the kingdom, which he named Chaonia, from the Trojan Chaon. While we were yet conversing, Helenus comes up with a large retinue, and takes us to see his new citadel and buildings, which he had called by Trojan names. He entertains me and my comrades with princely bounty. On the third day of our stay I entreat Helenus, of his prophetic knowledge, to instruct me as to my future course. He leads me to Apollo's temple, and there, under the divine influence, instructs me as follows: That I must coast round Italy and the island of Sicily to the Ausonian shore, before I attempt to found a colony; that the place of my promised city will be where I find a white sow, with a litter of thirty young, white as herself, by the secluded bank of a river: that I need not fear the accomplishment of Celaeno's curse: that I must keep clear of the eastern coast of Italy, where colonies of Locrians, and where Idomeneus and Philoctetes had established themselves: that we must ever observe the custom of veiling our heads at sacrifices: that, on reaching the coast of Sicily, we must not pass through the strait of Scylla and Charybdis, but sail round the eastern and southern shores of the island: that we must by constant prayer and oblations endeavour to propitiate the favour of Juno; and that, when we land at Cumae, I must visit the Sibyl's cave, who, at my request, will reveal all that is necessary for me to know and to do. Having given these prophetic warnings, Helenus furnished me with all needful supplies for my voyage. Andromache also loads us with gifts, showing especial kindness to Ascanius, who reminds her of her lost Astyanax. I bid them an affectionate farewell, and, on behalf of myself and my descendants, promise eternal friendship to them and theirs.'

(Notes.) 296. Coniugio = coniuge, *the wife.* ‖ Pyrrhus or Neoptolemus, son of Achilles, was descended from Aeacus (Aeacides).

302. Falsi Simoentis, *a fictitious Simois*, a river which had received the name of the Trojan Simois.

304, 305. Tumulum inanem, *the cenotaph.* ‖ Causam lacrimis, *a motive for tears.*

314. Subicio, *I reply.* ‖ Raris vocibus hisco, *I ope my mouth* (*mutter*) *in broken words.*

315. Extrema per omnia, *through all extremes* (*of fortune*).

317, 318. Deiectam, *deprived.* ‖ Excipit, *next finds thee.*

319. Henry C. L. read 'revisit Hectoris Andromachen' from one cod. Ribbeck has comma after 'revisit,' and 'Hectoris Andromache' as Voc. We have with some hesitation followed W. G. F. and others in placing the interrogation after 'revisit,' and making Andromache Nom. with (tu) servas. The expression is one of pity, not reproach.

321. Felix una, *supremely happy.* So iustissimus unus, ii. 426. Priameia virgo, Polyxena, daughter of Priam, sacrificed at the tomb of Achilles. See the Hecuba of Euripides.

323. Sortitus, *allotment* (of captives to the Greek conquerors).

326. Stirpis Achilleae, *of the son of Achilles.*

327. Enixae, *having borne a son* (Molossus). ‖ Ledaeam, epithet of Hermione, as grandchild of Leda through Helen.

331. The *furies of guilt* in Orestes imply the stings of conscience for his mother's death. ‖ Excipit, *lies in wait for him in an unwary moment.*

340. We have now followed Madvig in transposing this half-line to follow 336, which gives to it an excellent sense, and leaves the Aeneid free from any incomplete verse, of which the meaning is doubtful.

348. This line is very poor; and R. moves it to follow 343, reading 'haec multum lacrimans,' and placing it in 'uncinae.' The whole passage from 310—348 appears to be one of those which Virgil would have revised, had life permitted.

349. Simulata magnis Pergama, *the citadel* (*Pergama*) *made to resemble its great original.* All the memories of Troy were revived in the names given to the localities in the city of Helenus. It was named Troia, it had a citadel called Pergama, it had its streams Xanthus and Simois, its Scaean gates.

359. Troiugena, *Troy-born, Trojan.*

360. Tripodas Clarii, *the tripods of the god of Claros.* Tripus (τρίπους) was the three-footed stool, from which the priestess of Apollo spoke his oracle. ‖ Claros, a city of Ionia, where was an oracular cave of Apollo. ‖ Et laurus. We adopt Madvig's reading 'et' from the cod. Med. of Pierius.

361. Praepes, *swift-flying.* Birds which gave omens by flight were called 'praepetes,' by voice 'oscines.'

364. Repostus, *remote.*

370. Pacem divom, the favour of the gods. ‖ Resolvit. The head of the seer is left free to receive divine afflatus, and to express this by dishevelled hair.

372. Multo suspensum numine, *awestruck by the fulness of divine presence.*

375. Manifesta fides, *there is evident assurance.* ‖ Sic fata &c.,

> *So does the ruler of the gods allot*
> *The destinies, and roll the wheel of change;*
> *Such is the ordered cycle.*

383. Longa—longis, via—invia. This jingle is used to mark prophetic obscurity: *long by long lands afar a pathless path divides.*

384. Ante et &c.,

> *In the Trinacrian wave the oar must first*
> *Be bent, and cross'd must be the level spaces*
> *Of the Ausonian brine in ships, and lakes*
> *Of hell, and island of Aeaean Circe,*
> *Ere in a land of safety thou canst found*
> *A settled city.* ‖

Trinacria. See i. 196. ‖ Aeaeus, of Aea in Colchis, whence Circe came. ‖ The gerundives (lentandus, lustrandum) express duty, and so convey purpose, requiring the Subjunctive construction 'ante . . . quam possis.'

391. Triginta capitum fetus, *thirty head of young.*

399. Narycii Locri, Locrians from Narycia, a town in Locris. According to a legend followed here by Virgil, some of the companions of Ajax,

son of Oileus, escaping the storm in which that chief was lost, settled in Italy on the Bruttian coast.

400. The Sallentini lay in the Sinus Tarentinus along the coast between Tarentum and the Iapygian promontory. ‖ Petelia or Petilia, a town on the E. coast of the Bruttii, was said to have been founded by Philoctetes, whose subjects of Meliboea in Thessaly drove him out when he returned from Troy.

401. Hic illa &c., *here is that small Petelia supported by a wall of the Meliboean chief Philoctetes.*

403. Steterint, *shall have reached a station* (on the coast of Italy).

405. Velare (Imperative Pass.) comas, *have thy hair veiled.* Virgil points to the Roman custom of sacrificing with the head covered, and assigns a reason for it.

410. Digressum, *after departure* (from the place of sacrifice).

411. Et angusti rarescent claustra Pelori, *and the straits of narrow Pelorum shall widen* (thin out). Rareseo is remarkably used here. In the distance the rocks of a narrow strait seem to be close and (so) dense: when approached they separate to the eye, and become less dense in appearance, as when a cloud is rarefied by extension.

412. Laeva &c. If, consulting the map, we trace the course of Aeneas as hereafter described (first to the Iapygian promontory, thence to the Lacinian on the Bruttian coast, and so along that coast to its S. headland Leucopetra), we shall see that at the moment when the fleet, steering W., has the Sicilian coast on its bows, Pelorum, with Scylla and Charybdis, lie on its N. or starboard (right) side, while a larboard or left tack would carry it southward along the E. coast of Sicily to Pachynum, where it would have to tack again to the W. and NW. in order to coast round the island. This course is described by the one epithet 'laeva,' as distinguished from the direction of Pelorum, which is to be shunned: 'dextrum fuge litus et undas.'

414. Haec loca &c.,

They tell that erst, with violence convulsed
And mighty desolation—such a change
Hath time through lengthened ages power to work—
These lands asunder burst. When both the coasts
Were one in continuity, the sea
Impetuous rushed between, and with its waves
From the Sicilian rent the Hesperian coast,
And now with narrow intervening frith
Laves fields and cities on the parted shores.
Scylla besets the right-hand side, the left
Charybdis unappeas'd; she with her gulph
Into a vast abrupt with eddies deep
Thrice swallows down the billows as they rise,
Then spouts them forth again alternating
High in the air, and smites the stars with spray.
But Scylla, lurking in recesses dark,
A cave confines, where, stretching forth her jaws,
She drags in hapless vessels on the rocks:
Her upper part is human; to the waist

A virgin's beauteous bosom is disclosed;
A huge sea-monster in her lower parts,
To a wolf's womb uniting dolphin tails.
Better Trinacrian Pachynum's goal
To traverse halting, and in circuit long
To bend your course, than once to have beheld
Misshapen Scylla 'neath her cavern huge,
And rocks rebellowing with her seagreen dogs.

416. We place the stop after 'ferunt.' ‖ Protinus, *continuously.*

427. Pistrix = pristis, *a sea-monster.*

428. Delphinum caudas utero commissa luporum. This construction, eminently poetical, is that of an Accusative following Passive Verbs or their Participles used reflexively, like the Greek Middle Verb. So 'Saturata dolorem,' Aen. v. 608, *having her resentment glutted.* Hor. S. i. 6. 74: Laevo suspensi loculos tabulamque lacerto, *having their satchel and slate hung over their left arm.* Here, *having tails of dolphins set in the belly of wolves.* Gr. § 123, and Virgil. Syntax.

433. Nauck has improved this passage by carrying the comma to the close of the line.

441. Cymaeam urbem, *the city of Cumae,* on the Italian coast, NW. of Naples.

442. Divinos lacus, *the prophetic lakes,* i.e. the Lucrine and Avernian lakes, on the bay of Baiae. ‖ Averna, *the Avernian region.*

443, 444. Insanam vatem; Deiphobe, the Cumaean Sibyl. ‖ Fata canit, *foretells the* coming *destinies*: meaning here that she does so *in verses,* which are written on leaves, not generally uttered. But, when solemnly invoked by Aeneas, the Sibyl, contrary to her wont, does utter prophecies and directions. vi. 35—55. ‖ Notas et nomina, *characters and words.*

445—452. The statement is strangely expressed. We are disposed to conjecture for 'atque antro,' 'et quae antro,' putting a comma after 'relinquit:' and, in 448, to read 'ventos.' The outline would then be: 'Whatever verses the virgin has written on leaves, she duly arranges; and while they are shut up, they remain undisturbed: but, as soon as the re-opened door has given impulse to the winds, and disarranged the leaves, she (eadem) takes no trouble to recover and restore their order.'

452. Inconsulti abeunt, 'comers *depart unadvised*:' an unusual sense of 'inconsultus,' which literally would mean 'unconsulted,' but in ordinary use *inconsiderate, ill-advised.*

453—456. Ne . . . fuerint. Prohibitive use of Conjunctive. ‖ Quin in 456 depends on 'ne fuerint—tanti' in 453: *let no expenditure of delay be deemed by you so important as to stop you from visiting the prophetess and demanding with prayer that she herself sing the oracles, and willingly open her mouth to speak* (vocem atque ora). ‖ 'Canat . . . resolvat' are oblique petitions objectively dependent on 'poscas.' Gr. § 197, and Virgil. Syntax.

461. Haec sunt quae liceat. Consec. Subjunctive. Gr. § 206, d.

464. Gravia. See Virgil. Prosody.

466. Argentum, *silver plate.* ‖ Dodonaeos lebetas, *caldrons of Dodona,* i.e. such as those at Dodona, the oak-planted grove and oracle of

Jupiter in Epirus. These caldrons were said to ring on being touched merely.

467. Trilicem. Cloth was called 'bilix' or 'trilix,' according as the leashes (licia) used in weaving it were two or three. ‖ Loricam consertam hamis auroque trilicem, *a coat of mail compact with rings, and triply leashed with gold.* ‖ Hama, *a wire ring or hoop.*

468. Conum &c., *a splendid conical helmet with hairy crest.*

469. Remigium supplet, *he supplies additional rowers.*

478. Et tamen &c., *yet this side you must needs leave behind in your coasting voyage.* See Gr. pp. 441, 449 (necesse est).

481. Provehor, *do I proceed?*

483. Picturatas auri subtemine, *figured with golden embroidery.*

484. Nec cedit honore. So Ribbeck. Honori is the common reading, which Heyne interprets: *nor does she fall below the honour* shewn by her husband. Servius and Donatus explain, *nor does she fall below the honour due to Ascanius.* C.: *nor does she flag in the work of honouring.* Codd. are divided.

486. Quae sint. Final Subjunctive. Gr. § 208.

489. Sola super, *sole remaining.* ‖ Astyanax. *son of* Hector and Andromache, flung by the Greeks from the walls of Troy.

491. Et nunc &c., *and now would he be a youth of the same age as you*: i.e. were he living.

492. Lacrimis obortis, *amid starting tears.*

494. Alia ex aliis in fata, *from one destiny to another.*

499. Et quae &c., *and one which shall prove less exposed to the Greeks.* ‖ Quae fuerint. Consec. Subjunctive. Gr. § 206.

503, 504. Epiro, Hesperia, Abl. of place: *in Epirus and Italy.* It is evident that Virgil has some historical allusion here; and it is probably explained to mean that he knew Augustus to be meditating the erection of a city in or near Epirus, to be called Nicopolis, in memory of the victory of Actium. ‖ Idem casus, *the same lot.*

505. Maneat. Optative use of Conjunctive.

(Parallel Passages.) 297. Eurip. Androm. 1247. ‖ 303. Eurip. Androm. 1 &c. ‖ 359. Hom. Il. vi. 76. ‖ 420. Hom. Od. xii. 73 &c. ‖ 489. Hom. Od. iv. 149. ‖ 500 &c. Aeschyl. Eum. 762.

8, 9. Sail round the Italian coast; landing in Sicily; Aetna and Polyphemus. Sail to Drepanum, and death of Anchises. 506—718.

(Outline.) 'From Buthrotum we proceed along the coast of Epirus north-westward to the Acroceraunian promontory, and after sunset land there to refresh our limbs. In the middle of the night, which was starlit and clear, we again embark, and continue sailing, till at dawn we descry the hills of Italy, and, after saluting the country, a libation having been offered by Anchises, we row ashore at the Iapygian promontory near Minerva's fane; where the first sight that greeted us was that of four horses, an omen (said my father) both of war and peace. We pay our devotions to Minerva and to Juno, taking care to veil our faces before the altars. Being afraid to stay long among Greek settlements, we pass quickly by the bay of Tarentum, Caulon, and Scylaceum, and soon come in sight of Mount Aetna, and hear a roaring noise of the sea in

the distance. Anchises urging us to shun Scylla and Charybdis, we steer to the left, and, after tossing about on a rough sea, are wafted into port on the Cyclopian shore. Through the whole of a dark night we hear the dreadful groaning of Mount Aetna. Early the next morning we perceive a wretched-looking, half-starved man, in Greek costume, coming towards us. Seeing that we were Trojans, he paused a moment, and then ran and gave himself up, telling us he was a Greek and had fought against us at Troy. Receiving assurance of safety, he said he was Achaemenides, a follower of Ulixes; and related how he had gone with him to the cave of Polyphemus, and seen two of his comrades eaten up by that monster; how Ulixes had contrived to stupefy the Cyclops with wine and then to bore out his eye with a firebrand. He had himself been unfortunately left behind by his comrades, and had been hiding for three months in the woods. He urges us instantly to fly, lest the Cyclops should discover us. Just at this moment we see Polyphemus coming down from the mountain; he walks into the water, and washes the blood from the socket of his eye. We take Achaemenides on board, and row off as fast as we can. Polyphemus, hearing the splash, tries in vain to reach us, and then utters a terrific cry, which brings the whole band of Cyclops to the beach, while we sail out of port, and, escaping by a wind the dreaded rock and gulf, steer our course along the eastern and southern coast of Sicily, passing by the port of Ortygia and other famous places on the Sicilian shores, till we reach the promontory of Lilybaeum and harbour of Drepanum. Here my sire Anchises died; and it was on our departure from hence that we were driven by the storm to Carthage.' Thus ended the narrative of Aeneas.

(Notes.) 506. Provehimur pelago &c.

We coast beside the near Ceraunian hills
Thither, whence lies the road and shortest course
By sea to Italy: meantime the sun
Sinks, and the mountains all lie dark in shade.
Upon the lap of wish'd-for earth beside
The wave we stretch ourselves, having by lot
Assign'd the oars, and, spread on the dry beach,
Refresh us: sleep bedews our wearied limbs.

The Ceraunian or Acroceraunian hills lie along the coast of Epirus NW. from Buthrotum. Hydruntum (Otranto), on the spur of Italy, is opposite to the Acroceraunian promontory; and the passage is short.

512. Necdum = et nondum.

514. Explorat &c., *examines the winds and listens for the breeze.*

516. Arcturum . . . geminosque Triones. The two constellations adjoining the North Pole were called Ἄρκτοι, Ursa Maior et Minor, the Greater and Lesser Bear. Ancient imagination also represented them under the form of a waggon or wain; five out of the seven stars, of which each consists, forming the wain, the other two the 'triones' or ploughing oxen: the two pair 'gemini triones.' This term became extended to the entire constellations: whence 'septentriones' (septentrio) mean the constellations with seven stars at the North Pole, and so

the North itself. The pairs are also called 'septentrio maior et minor. The Lesser Bear is sometimes called Arctophylax (bear-warden). Arcturus has the same meaning, but this word was limited to the brightest star in the Lesser Bear, which, referred to the notion of a wain, was also called Bootes (ox-driver). ‖ The Hyades ('Τάδες, rainy) are seven stars in the head of Taurus, the rising of which (May 7—21) was often attended with rain. Mythology made them daughters of Atlas and sisters of the Pleiades.

517. Armatumque . . . Oriona. The rising of Orion at the summer-and his setting at the winter-solstice were supposed to be attended with storm. Mythology identified this constellation with a giant son of Neptune; and certain stars in it are called his belt and sword. Hence the poet's phrase 'armatum auro.'

518. Constare, *to consist, to be settled.* Lit. *when he sees all things settled in a clear sky*; i.e. *when he sees the calm of the heavens undisturbed* (by any unfavourable symptom).

519. Clarum signum; probably a blast of the trumpet.

529. Ferte viam vento facilem seems to be a poetic inversion = ferte ventum viae facilem, *grant a wind favourable to our voyage.* See l. 473, vento ferenti.

530. Crebrescunt, *freshen.*

533—536. This is a description of the Portus Veneris, S. of Hydruntum, on the Calabrian coast. From the open sea, the temple of Minerva on a height seemed to overhang the waves; but on nearing the coast an inner harbour is discovered between the rocks, and the heights on which the temple stands are behind this.

533. Portus ab Euroo fluctu &c.,

> *Curved by the Eastern billow to a bow*
> *The haven lies: its crags projecting foam*
> *With briny spray; the port itself lies hid;*
> *For towering rocks with double wall their arms*
> *Stretch: and the temple from the shore recedes.*

539. O terra hospita, *O stranger land.*

541. Curru, Dat.

546. Praeceptis dederat quae maxima = maximis praeceptis quae dederat, *commanded by the important rules which he had given.* See Public Sch. Lat. Gr. § 114 d. The Abl. is dependent on 'iussos.'

547. Adoleo, *burn.* 'The transitive verbs adoleo, *inflame sacrificially*, aboleo, *abolish*, with their Inchoatives (adolesco, abolesco), have a sense distinct from oleo—olesco in the sense of growth, and may possibly be derived from "oleum," implying an old practice of using *oil* to make the sacrifices burn more surely and speedily.' P. Sch. Lat. Gr. p. 210.

549. Lit. *We turn round the horns of our sail-clad yardarms.* How? It would be strange if Virgil, who writes in vi. 3, obvertunt pelago proras, had here written, as Henry thinks, 'obvertimus' without a dative, meaning 'we turn . . . landward.' Henry says that the 'horns of the sailyards' (cornua antennarum) must be turned towards the land that the sails may be bellied seaward. The yardarms will be *nearer* the

land, certainly, than the bulging sails will be, when the vessel goes out of harbour, but this effect we need not suppose to be implied in the word 'obvertimus.' On the whole, translating as above, we believe that the verse expresses the manœuvre of bringing the ship's head round to sail out of harbour, and at the same time trimming the sails suitably for that purpose. So F. says, 'cornua &c. pro ipsis navibus.'

550. Graiugena, *a Greek.* ‖ Herculei. Virgil had some legend connecting Tarentum with the mythic travels of Hercules; but the usual story ascribes its foundation to Taras, a son of Neptune.

551. Hinc, *after this*, i.e. after quitting the Portus Veneris, and sailing south-west beyond the Iapygian headland, when the Tarentine bay would be on the starboard quarter.

552. Diva Lacinia. Aeneas stretches across the Tarentine bay to the Bruttian coast, and reaches the Lacinian promontory, where was a famous temple of Juno, of which some columns yet remain. ‖ Contra, *opposite.*

553. Caulon is S. of Scylaceum, but as the coast forms a bay, at the innermost part of which is Scylaceum, Caulon, being on a promontory, would be in view first after leaving the Lacinian headland. The coast is called 'shipwrecking' on account of treacherous winds, not of rocks.

554, 555. Aetna would be in sight on rounding the promontory of Hercules. ‖ Virgil leaves a gap in geography here: for, if Charybdis is supposed to be in the straits of Messina, under Pelorum, the Trojan fleet must have coasted round Leucopetra, and even passed Rhegium (Reggio), before it could have heard or felt the whirlpool.

558. Nimirum, *no doubt.*

561. See l. 236.

565. Manes, *ghosts*, here *the shades* of Orcus.

567. Elisam, *dashed forth.* ‖ Roro, *to drip with dew.*

569. Virgil places the land of the Cyclopes near Aetna, on the E. coast of Sicily, Homer near Eryx and Drepanum in the north-west.

570. Portus ab accessu &c.,

> *The port itself by ingress of the winds*
> *Untroubled is, and large. But Aetna there*
> *With horrid desolation thunders nigh:*
> *And skyward now flings forth a sable cloud*
> *With pitchy whirlwind and white-glowing ash*
> *Asmoke, and, lifting volumed flames, it licks*
> *The very stars: now stones it vomits up,*
> *The mountain's out-torn entrails; groaningly*
> *Pours in thick masses molten rocks on high,*
> *And boils from out its very lowest depths.*

581. Mutet. Suboblique Subjunctive. Gr. § 190, and V. Syntax.

582. Caelum subtexere fumo, *wraps heaven with a weft of smoke.*

583. Inmania monstra perferimus, *we support those horrid prodigies.*

585. Lucidus aethra siderea polus, *a sky bright with starry sheen.*

587. Nox intempesta, perhaps = *the dead of night.*

588. Primo Eoo, *as the morning star dawned.* Ἕως ἀστήρ = Lucifer.

'Now the bright morning star, day's harbinger, comes dancing from the East,' says Milton.

591. Miserandaque cultu, *wretchedly attired.*

593. Dira inluvies &c.,

> *His filth was horrible; his beard unshorn;*
> *His garment tagg'd with thorns.*

600. Spirabilis, *breathable.*

602. 'E classibus = e militibus in classe profectis.' C.

603. Si pereō hominum. See Virg. Prosody.

609. Deinde, *subsequently*, may be taken with 'fateri,' being used in trajection. Aen. i. 195. C. prefers to take it with 'agitet.'

614. Nomen. C. prefers 'nomine' with some codd., but either is correct. ‖ Genitore Adamasto paupere: this Abl. Abs. is in a strange position. 'I went to Troy, being the son of a poor father Adamastus,' and I wish I had continued poor.

618. Domus sanie dapibusque cruentis. This descriptive use (as we may call it) of the qualitative Ablative is very boldly used by Virgil: and no instance is bolder than the present one. We may render it: *a dwelling all gore and bloody banquets*, i.e. in which nothing else is noticeable. This is better than any proposed emendation.

621. The expression here has the utmost force of Latin condensation. *whom none could easily behold, whom none address.*

625. Exsperso, *splashed.* ‖ Cum consec. Gr. p. 466.

627. Mando, *to eat, devour*, whence Fr. manger, Eng. munch.

634. Sortiti vices, *having drawn lots for our several duties.*

636. Latebat, *lay sunken.* ‖ Torvus, *grim.*

637. Phoebeae lampadis, *the torch of Phoebus*, i.e. *the sun.*

643. Volgo, *scattered about.*

646. Cum, *since first.*

653. Addixi me, *I devoted myself.* ‖ Fuisset; virtually suboblique.

658. Ingens. We think, with C., that the argument is stronger for adding 'ingens' to the other epithets of 'monstrum' (as iv. 180), than for connecting it with 'lumen,' as in 636, which Key ingeniously suggests.

664. Dentibus infrendens gemitu, *gnashing his teeth and groaning.*

667. Sic merito, *so meritorious.*

670. Adfectare, *to reach, touch.*

682. Praecipites &c.,

> *Keen terror us impels precipitate*
> *To unroll our sheets whatever way we can,*
> *And stretch our canvas to the favouring winds.*

684—688. In this passage, one of the most dubious in Virgil, C. is content to take ni = ne, and to render: *On the other hand, the injunctions of Helenus warn not to hold the way between Scylla and Charybdis, either passage a hair's breadth from death: so we resolve on sailing back again.* The place may be corrupt or incomplete. But we have now ventured to admit Madvig's emendation 'contra ac,' rendering: *contrary to the warning of Helenus, that they should not hold their course between*

Scylla and Charybdis, a road within a hair's breadth of death on either side, they resolve to sail back; i.e. N. towards Pelorum and the Straits of Messina. But a north-wind arising drives back the fleet, and compels it to make the coasting voyage round Sicily. ‖ A glance at the map will shew the places mentioned in order on the E. and S. coasts of Sicily: the river Pantagias (Porcari), Hyblaean Megara, the low isle of Thapsus, Plemyrium (a headland on the S. side of the bay of Syracuse, in which is also the isle of Ortygia with the fountain Arethusa); Helorus, Pachynum (the S. headland), Camarina, Gela, Acragas (Agrigentum), Selinus; after which, passing Lilybaeum, the NW. headland, Aeneas reaches Drepanum. As all these were founded by Greeks later than Trojan times, Virgil commits a large anachronism.

689. Vivo &c., *I sail by the mouth of the Pantagias formed of natural rock.* ‖ Megarus, *Megarian*, a rare form.

690. Relegens errata retrorsus, *recoasting the shores we had before wandered by.* ‖ Some, as W., suspect that 690, 691 are spurious.

692. Sicanio &c. (see V. Prosody).

> *Stretching in front of the Sicanian bay*
> *There lies an island opposite the coast*
> *Of rough Plemyrium. This the men of yore*
> *Ortygia titled; hither (fama reports)*
> *Alpheus, that Elean river, urg'd*
> *His secret course beneath the sea; and now,*
> *O Arethusa, at thy mouth he blends*
> *His water with the streams of Sicily.* ‖ See Ecl. x. 1

700. Fatis &c. An oracle is reported to have said, Μὴ κίνει Καμάρινα, ἀκίνητος γὰρ ἀμείνων.

704. Magnanimum. This is said to be the only Virgilian example of -um for -orum in an Adj. not gentile. It recurs vi. 307.

712. Cum moneret. Concessive subjunctive. Gr. p. 466.

(Parallel Passages.) 510. Hom. Od. ix. 168. ‖ 515 &c. Hom. Od. v. 270. Apoll. Rh. i. 1273. ‖ 523. Tasso, J. D. iii. st. 3. ‖ 525. Pind. Pyth. iv. 341. ‖ 533. Hom. Od. x. 87. ‖ 558 &c. Hom. Od. xii. 234. ‖ Apoll. Rh. ii. 317. 549. iv. 885. ‖ 569. Hom. Od. ix. ‖ 571 &c. Pind. Pyth. i. 29 &c. Aesch. Prom. 364 &c. ‖ 582 &c. Hom. Od. ix. 687 &c. Thucyd. vi. ‖ 696 &c. Shelley, Arethusa arose &c. Ov. Met. v. 494 &c.

THE FOURTH BOOK.

(Introduction.)

1. Dido's growing passion for Aeneas. Anna's sympathy and counsel, 1—89.
2. Juno's scheme for a matrimonial alliance. Hunting party, and meeting of Aeneas and Dido in a cave, 90—172.

3. Rumour of Dido's folly carried to Iarbas. His prayer to Jupiter, 173—218.
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6. Dido's despair, and false pretence to Anna, 450—503.
7. Erection of funeral pyre, and magical rites. Anguish of Dido in her chamber at midnight, 504—553.
8. Departure of Aeneas. Fury of Dido on seeing the fleet at sea, 554—629.
9. Her last agony and death, 630—705.

(On Virgil's delineation of the episode of Dido and Aeneas, see 'Life and Writings' of Virgil.)

1, 2. Dido's growing passion for Aeneas. Anna's sympathy and counsel. Juno's scheme for a matrimonial alliance. Hunting party, and meeting of Aeneas and Dido in a cave. 1—172.

(Outline.) Dido has by this time conceived a passion for Aeneas, which preys upon her heart, and forbids her to rest, while she dwells with fondness on all his words and looks. The morning after the banquet, she confides her passion to her sister Anna, at the same time declaring her resolution to remain faithful to the memory of Sychaeus, and to maintain her honour inviolate. Anna remonstrates against her resolution to remain single, suggesting that her refusal of Iarbas and other suitors was no reason why she should not accept a lover who touched her heart; and that it might be good policy to strengthen her kingdom with the Trojan alliance, surrounded as she was by hostile neighbours. She advises her sister to propitiate the gods with sacrifice, and to detain Aeneas as her guest, on any excuse that she can allege, such as stormy weather and the necessity of repairing his fleet. Dido follows her advice, offering sacrifice, more especially to Juno, as guardian of the nuptial ties, and endeavours to divine the future by inspecting the entrails of victims. Meanwhile her passion increases. Day after day she is in the company of Aeneas, showing him her city and treasures, sitting by him at the banquet, listening again and again to his stories of the Trojan war; during his absence she thinks of him only, neglecting the business of her empire; even the building of the city is suspended. Juno, perceiving her infatuation, holds parley with Venus, saying, it was no great glory to her and her son to overcome a weak woman; she knew with what evil eye Venus regarded the rising walls of Carthage; but it would be better for them to come to terms, and bring about a marriage between Aeneas and Dido, and an alliance between the two races. Venus, aware of Juno's design to transfer the promised Italian kingdom to Libya, pretends compliance with her wishes, but suggests a doubt whether the fates and Jupiter would permit their accomplishment, and advises her to sound the mind of her consort upon the subject. Juno undertakes to do so, and then discloses a scheme for bringing Dido and Aeneas together; namely, that they shall have a hunting party, and during a thunderstorm, which she herself will arouse, they shall meet alone in a cave. To this Venus assents, smiling to herself. The hunting party is arranged. Aeneas and Dido, with a large

retinue of Trojans and Carthaginians, ride into the forest. While they are occupied with the chase, Juno rouses the storm, and the hunters disperse for shelter; Aeneas and the queen go down together to a sylvan cave. Heaven and earth give ominous signs of the coming event. That day was the commencement of Dido's shame and misery. She now openly avows her attachment to Aeneas, and tries to sanction their intimacy by giving it the name of marriage.

(Notes.) 1. Iamdudum, *for a long time past.*

2. Carpitur, *is wasted.*

8. Unanimam, *sympathising.*

11. Quem sese ore ferens, *how distinguished in his person!*

12. Vana, *groundless.*

14. Quae &c., *what wars completed did he describe!*

15. Si mihi &c., *were it not the fixed and immovably settled purpose of my mind, that I would not wish to unite myself by the bond of wedlock to any man, since my first love deceived and disappointed me by death, had I not been tired of the marriage bed and torch, perhaps I might have yielded to this one fault.* ‖ Sederet = statutum esset, and so (as a verb of *ordering*, Gr. § 197) has for its subject the oblique petition 'ne vellem.' ‖ Potui = potuissem. Ecl. i. 80. Gr. § 91, Note 4.

22. Solus &c., *this man alone has influenced my senses, and shaken my wavering soul.*

24—29. Sed mihi &c., *but I could even wish that earth might first yawn for me from its foundation.* ‖ Optem is Conjunctive (modestiae) enuntiating with reserve. As a verb of *wishing* (Gr. § 197), it has for objects the oblique petitions 'tellus dehiscat, . . . Pater adigat.' ‖ Prius, followed (27) by 'ante,' is a pleonasm somewhat rare in Latin, but in Greek not infrequent; πρίν . . . πρὶν ἤ. Plaut. Trin. 5, 2, 17, neque eum ante usquam conspexi prius. ‖ Pudor, *honour.* ‖ Resolvo, *break.* ‖ The mood of these verbs (violo, resolvo) after optem . . . dehiscat opens a question too large to be fully discussed here. See Hand's Tursell. (antequam), who says (i. 399), 'Loquenti igitur permissum est utrum rem velit futuram ac possibilem cogitare . . . an certam et absolutam ponere.' The uses of 'antequam, priusquam, dum (until) &c.,' are such as to present a difficult choice to the poet here. On the one hand, if an absolutely certain futurity takes Indic. with these particles (prius quam lucet adsunt; mane dum redeo &c.), how can he let Dido speak of her disgrace as an assured event? But, on the other hand, the subjunctive indicates a purpose contemplated (antequam pronuntient vocem excitant; multa passus dum conderet urbem &c.). Still less could Virgil suggest this thought. Better state the matter as assured than as purposed. What Dido virtually says is: 'May I die before the day of my dishonour comes.' ‖ Habeat servetque. Optative use of Conjunctive.

30. Sinum, *the lap of her dress.*

35—40. Aegram, *in your affliction.* ‖ Libyae; locative case: *in Libya.* ‖ Dives triumphis: on account of their warlike character. ‖ A map of West Africa will show the tribes and places.

43, 44. Barcaei. An anachronism; Barce in Cyrenaica was not founded until many years later. ‖ Germani, *of our brother Pygmalion.*

51—56. Innecte, *suggest.* ‖ Desaevit, *is spending its fury.* ‖ Solvit

pudorem, *banished shame.* ‖ Pacem per aras exquirunt, *court favour at the several altars.*

58. Legiferae. This, as C. observes, is a translation of Gr. θεσμοφόρος, a title of Ceres (Δημήτηρ), whose festival at Athens, called Θεσμοφόρια, was kept by married women in the month Pyanepsion. Dict. Ant. in v. ‖ Λυαῖος, a title of Bacchus, ἀπὸ τοῦ λύειν, answering to his Italian name Liber. ‖ Mr. Nettleship (Sugg. p. 33) draws attention to the 'tragic irony' shown by Virgil in making Dido try to propitiate heaven by sacrifice, after invoking a curse on herself, if untrue to her first love; address those deities who preside over legislation, while she violates her duties as a queen; address Juno, tutelar of marriage (cui vincla iugalia curae), while she forgets the faith of a wife.

63. Instaurat, *celebrates*; a peculiar use of this verb in reference to ceremonial rites. See the notes of W. F. C.

64. Inhians, *poring over.* ‖ On 'pectoribūs' see Virg. Prosody.

70. Cresius, *Cretan.*

75. Sidonius, *Sidonian*, i.e. *Tyrian* or *Carthaginian*; Sidon being a neighbouring city to Tyre.

89. Machina, *scaffolding* (so G. C.; others variously).

94. Most codd. have numen, and so R. L., but C. nomen.

98. Quo nunc certamine tanto? is the reading of codd., kept by R. C. F. and others. If true, 'quo' must be for 'quo tenditur?' and 'certamine' Abl. modi. Believing this to be too harsh, and not supported by Hor. Epist. i. 5, 12, believing also that the scribes may have been led by the case of 'quo' to carry on Abl., we accept the conjecture of Heinsius, 'certamina tanta.'

102. Communem, i.e., communi imperio.

104. Dotalisque &c., *and to yield the Tyrians in dower to thy right hand* (i.e. sway).

105. Simulata mente, *with assumed feeling.* ‖ Sed fatis &c., *but the fates hold me in doubtful suspense, whether* &c.

114—119. Excepit, *replied.* ‖ Quod instat, *our design.* ‖ Adverte, *attend* (to my words). ‖ Crastinus Titan, *to-morrow's sun.* ‖ We cannot follow C. in referring retexerit to 'retexo' rather than to 'retego.'

121. Some comm. take 'alae' to mean the 'formidines,' or red feathers used to scare the game (see Geo. iii. 372). We follow Henry, G. C. L. in rendering the word *huntsmen* (alatores) employed by princes in this service, and mounted for the purpose. ‖ Indago, *feathered-net*, used to inclose and scare game in a forest.

123. Tegentur. This is part of Juno's miraculous arrangement that they may not see, or be seen by, Aeneas and Dido.

125—127. Tua &c., *if I may rely on your compliance.* ‖ Propriam dicabo, *I will solemnly make her his own.* ‖ Non adversata &c. *Venus consented to her request without opposition, and smiled on discovering her stratagem.*

131, 132. The distinction between 'rete' and 'plaga' is probably guesswork. Most writers (as Rich in vv.) take the former to be a large net used to encircle a large space, and 'plaga' a smaller one, to be thrown across roads, paths &c. (*road-net*). Rarus probably means *wide-meshed*, being designed for larger game, deer, boars &c. ‖ Massyli, an African tribe. ‖ Odora canum vis, *a pack of hounds.*

135—137. Sonipes, *a (prancing) horse.* ‖ Limbus, *border.* Rich in v. 138. Nodantur in aurum, *are tied in a golden knot.* ‖ Aurea &c. *a golden clasp fastens up* (by the girdle) *her purple cloak.*

142. Agmina iungit, *unites his troop* (with hers).

143. Qualis &c. The comparison of Apollo to Aeneas here may be well studied in the notes of commentators. The god has his winter quarters in Lycia, on the Xanthus, but in the summer visits his native Delos, where worshippers assemble from various places: Cretans, Dryopes (from near Parnassus and Delphi), Agathyrsi, a tattooed Hyperborean race. See Müller's Dorians, B. 2. Cynthus is a mountain of Delos.

166, 167. Pronuba, *bride-escorting.* ‖ Dant signum. There is no need to discuss the nature of the signal. It was, as the context shows, for supernatural beings and powers alone.

(Parallel Passages.) 1. Apoll. Rh. iii. 451. ‖ 24. A. Rh. iii. 798. ‖ 68. A. Rh. iii. 1008. Catull. Epith. Pel. 91. ‖ 143. A. Rh. i. 307; ii. 674. ‖ 160 &c. A. Rh. iv. 1142 &c.

3, 4. Rumour of Dido's folly carried to Iarbas. His prayer to Jupiter, and Jupiter's message to Aeneas. 173—278.

(Outline.) Fame straightway flies through Libya: Fame, the earth-born monster, with sleepless eyes and restless wings, whose pleasure it is to alarm mankind incessantly with tales and tidings, caring not whether they are true or false. She now carries the story of Dido's love to the Moor Iarbas, son of Hammon. Iarbas, incensed at the news, stands by the altar of his father-god, and appeals to his justice against the upstart princess, who had dared to refuse his hand, and was now surrendering herself and her realm to an effeminate Trojan. Jupiter, hearing his prayer, sends Mercury to Aeneas, to warn him that he is failing in his duty by lingering at Carthage, instead of taking measures to fulfil his destiny and found a great empire; and that Jove bids him take his departure without delay. Mercury flies down from Olympus, hovers for a while over the summit of mount Atlas, and thence shoots down to the shore of Libya and city of Carthage. Here he finds Aeneas in splendid apparel, assisting in the erection of the new buildings. At once accosting him, he says: 'Art thou laying the foundations of Carthage, wife-doting man, forgetting thy kingdom and thy duties? Jupiter hath commanded me to tell thee that, if thou carest not for thine own renown, thou shouldst have regard to the promised heritage of Iulus, his empire in Italy and Rome.'

(Notes.) 179. Coeus, Enceladus, giant sons of Earth.

181. Monstrum &c.,

> *A monster horrible and huge, who wears*
> *So many wakeful eyes as she has plumes*
> *Upon her body; 'neath them (strange to tell)*
> *So many tongues, so many sounding mouths;*
> *Pricks up so many ears. By night she flies*
> *Midway 'twixt heaven and earth the darkness through*
> *Shrilling, nor in sweet slumber droops her lids.* ‖

In l. 182 we follow Nauck in placing semicolon after 'oculi.

186—188. Custos, *as a spy.* ‖ Tam falsi &c.,

Of tidings false and foul a messenger
As persevering as of true report.

192. Dignetur. Suboblique Subjunctive. Gr. § 190.

193. Nunc hiemem &c., *that now the whole winter long they are enjoying their mutual luxury.*

196. Protinus cursus detorquet, *she deflects her onward course.*

197. Aggerat iras, *piles wrath on wrath.*

198. Hammone satus &c., *son of Hammon by a violated Garamantian nymph.* ‖ Hammon, a title of Jupiter, who under that name in the Egyptian desert was worshipped in the form of a ram. ‖ Garamantis, a fem. form. The Garamantes were a Libyan tribe. Aen. vi. 794.

199—201. Inmanis, *enormous.* ‖ Excubiae, *watches* (*watch-fires*).

202. Pingue solum . . . limina, may depend on 'sacraverat.'

205—207. Supinus, *uplifted.* ‖ Maurusius, *Moorish.* ‖ Lenaeum honorem, *an offering of wine.* Geo. ii. 4. Aen. i. 632.

213. Loci leges. According to comm. generally this means, *the right of local legislation, powers of government.* This may be so: yet the contemptuous tone of the passage suggests another possible interpretation; viz. *laws regulating the site,* implying that the Libyan princes conceded a tract of coast to Dido, with various limitations affecting it.

215—218. Semivir (half a man), *unmanly.* ‖ Maeonia &c., *supporting with a Lydian bonnet his chin and odour-reeking hair.* The 'mitra' was fastened under the chin with lappets. Rich in v. Subnixus is in most codd. R. and Madvig read subnexus. ‖ Quippe, *forsooth* (ironical). ‖ Famamque &c., *we cherish an empty belief* (that you reign above and punish evil below).

228—231. Vindicat, *rescues.* ‖ Sed fore &c., *but that he would be one to rule o'er Italy big with empires and fierce in war, to propagate a race from Teucer's lofty blood* &c. ‖ Qui regeret &c. Consec. Subjunctives.

233. Super sua laude, *in support of his own credit.*

235. Spē inimica. Seē Virg. Prosody.

237. Hic nostri nuntius esto. C. follows W. in rendering 'be thou our herald of this message.' We prefer the version of H. F. and others: *be this the message of our will.*

239. Talaria, *winged sandals,* from 'talus,' *the ankle.*

242, 243. Virgam, called 'caduceus.' ‖ Lumina morte resignat. This phrase perplexes comm. W. renders *reopens eyes from death* (recalls to life). So C. (in reference to the Roman custom of closing a friend's eyes at death, and reopening them on the pyre). So Henry and F. (supposing that Mercury, as ψυχοπομπός, opens the eyes of the shades whom he conducts to Orcus). Jahn ingeniously renders: *gives slumbers, and takes them away, and again* (sometime or other) *seals the eyes in death.* We incline, with hesitation, to this last view.

250, 251. The confusion of man and mountain in these lines seems a departure from Virgil's usual good taste. Nauck indeed regards 'apicem,' 'latera,' as parts of the human figure: but this does not remove our distaste to the whole picture. See W. and C.'s note.

252. Cyllenius, Mercury, born on Mt. Cyllene in Arcadia.

256—259. We would not include these lines in uncinae as spurious. But we consider 'ad' (in some codd. written 'at') to be a gloss, which should be cast out, as unknown to Servius and Donatus. 'Volabat litus,' which many dislike, we now regard as the true Virgilian expression, describing Mercury's peculiar flight round the coast, like that of a cormorant. It corresponds to 'currimus aequor.' ‖ Magalia. Aen. i. 421.

261. Iaspide. Juvenal alludes to the jasper ornaments of Aeneas, v. 45: quas in vaginae fronte solebat Ponere zelotypo iuvenis praelatus Iarbae.

265. Invado, *to attack*, here *address sternly*.

266. Hor. C. i. 2, 20, uxorius amnis.

274. Spes, i.e. *the hopes* of heirship *afforded by Iulus*.

(Parallel Passages.) 173 &c., Hom. Il. iv. 442; Lucr. vi. 340 &c. ‖ 219 &c., Hom. Il. xxiv. 339 &c.; Hom. Od. v. 28, 44 &c. ‖ 246 &c. Hes. Theog. 517.

5. Preparation of Aeneas to leave Carthage. Reproaches of Dido, and vain attempts to change his resolution. 279 –449.

(Outline.) Aeneas, alarmed by Jupiter's mandate, is bent on quitting Carthage; sends for his most trusty comrades, and gives them secret instructions to put his fleet in sailing order, and get the crews in readiness to embark; intending to take the first fitting opportunity of breaking the news to Dido. Meanwhile the queen, warned by Fame and her own jealous observation, discerns the threatened departure. She rushes from place to place in wild excitement, like a raving Bacchanal. At length her fury finds vent, and she addresses Aeneas: 'To dissemble thy impious plan, and silently to quit my land, this too, traitor, has thy hope deemed possible? Does nothing stay thee, neither our love, nor thy right hand once pledged, nor the cruel death awaiting Dido? Nay, under a wintry sky dost thou equip thy fleet, amidst northern blasts hasten to cross the deep, thou cruel one? Why, even wert thou steering to no alien fields, no unknown dwellings, did ancient Troy remain, to Troy would fleets be steered across a storm-swollen sea? Who is it thou art flying from? Oh, by these tears, by thine own right hand I entreat, since nought else have I left for my wretched self, by our union, by our anticipated wedlock, if I have earned any claim upon thee, if aught of mine has been dear to thee, pity a falling house, and, if yet there is room for prayers, abandon that purpose. Through thee the Libyan tribes and Numidian princes hate me, the Tyrians are offended; through thee also is lost my honour, and that by which alone I approached the stars, my former renown. To whom, in my dying hour, dost thou leave me, O my guest, since this name alone remains from that of husband? What wait I for? Is it till my brother Pygmalion shall destroy my city walls, or Gaetulian Iarbas carry me into captivity?

> If I at least before thy flight had nurs'd
> Some child of mine and thine, if in my hall
> Some babe Aeneas played, recalling thee
> Though but in countenance, ah, surely then
> I should not seem all captive, all forlorn.'

Aeneas, warned by Jupiter, and quelling his emotion, replies: 'O queen, all the merit thou canst claim I grant to the utmost; nor can I cease to remember Elissa, while self-remembrance is mine, and the breath of life remains to me. For the question itself:—I have not hoped to conceal my departure: I never held forth a husband's torches, or bound myself by such obligation. Were I free to choose my course in life, I would restore the city and the realm of Troy. But now it is Italy which Apollo of Grynium and Lycian oracles bid me seek out. Italy is my desire, my country. If thou, a Tyrian princess, lovest the towers of Carthage, and lookest with delight on a Libyan city, why begrudge the Trojans a settlement in Ausonia? We, too, may justly migrate to a foreign soil. Night after night does the ghost of my sire Anchises visit and warn me. I dream of my boy Ascanius, and the wrong I do that dear one in cheating him of the Italian kingdom and the fields allotted him by fate. Now also the ambassador of the gods, on mission from Jove (be both deities my witnesses), carried his mandates through the air. I clearly saw the god entering within the walls: these my own ears received his voice. Cease to inflame with thy reproaches both thyself and me: not of my own choice do I seek Italy.' As he thus spake she had all the while been looking at him askance, rolling her eyes and surveying him from head to foot. At length she broke forth in fiery speech: 'No goddess mother thine, no Dardanus thine ancestor; Caucasus bore thee, bristling with rugged rocks; Hyrcanian tigresses suckled thee. What have I now to hide, what greater wrongs to wait for? Did my weeping wring a groan from him, or so much as a look? Was he won to tears or pity for her who loved him? What shall I name first, what last? Now at length nor mightiest Juno, nor the Saturnian Sire, views our acts with favouring eyes. No safe reliance anywhere. Cast destitute on my coast, I received him; frantic as I was, I made him a partner of my kingdom. His lost fleet, his comrades, I recovered from death. Ha! firing furies hurry me on. Now the seer Apollo, now Lycian oracles, now, on mission from Jove himself, the messenger of the gods carries dread mandates through the air. Such, forsooth, is the trouble of the gods above, such care disturbs their restful minds. I stay thee not; I pause not to refute thy words. Begone in quest of Italy! with winds, through waves, seek kingdoms. I hope indeed, if holy deities have any power, that on mid-sea rocks thou wilt drain the cup of penal justice, and often call by name on Dido. Aloof in smoky flames shall I follow; and when chill death shall have severed the life-breath from thy limbs, I will haunt thee, as a ghost, in every spot. Thou shalt be punished, base man. I shall hear; and this report shall reach me in the shades below.' After such words she rushed from his presence. Her maidens carry her fainting to her chamber, and consign her to repose. Aeneas, though sore afflicted, adheres to the line of duty. The Trojan preparation goes on. The vessels are hauled down to the sea; oars and ship-timber are cut in the forests; the sailors work like a nest of ants. Dido sees with ever-growing anguish. The force of love again impels her to try once more the influence of tears and prayers. 'Anna' (she says), 'you see the bustle of preparation along the coast; they have flocked from every quarter round; the canvas now courts the breezes, and the glad mariners have crowned the poops. If I was able to

expect this great sorrow, I shall be able, my sister, to endure it; yet, for my wretchedness, Anna, perform this one office—for it was you alone that traitor used to respect; to you he would even confide his secret feelings; you alone knew the happy ways and seasons of approach. Go, my sister, and address with supplication that proud foe. I swore not with the Greeks at Aulis to uproot the Trojan nation; I sent no fleet against Pergama; I have not torn up the buried ashes of his sire Anchises, that he should refuse to admit my words into his cruel ears. Whither is he rushing? Let him grant this boon to the poor woman who loves him: to wait for a smooth departure and wafting winds. I ask not for that old union, which he has abandoned; nor that he forego fair Latium and forsake his kingdom. I ask for a slight interval, a rest and breathing time for my madness, till my fortune shall lesson me to mourn defeat. This one kindness I ask of you. Have pity on your sister. When you have granted me this, I will return it with interest at death.' Such weeping messages her sad sister carries; but her tears move not Aeneas, her words prevail not on him. The fates resist; the will of heaven stops his ears. Even as a sturdy rock-rooted oak on Alpine cliffs resists the roaring blasts, so does he hear her prayers and cries with sorrowing heart indeed, but with mind unswayed.

(Notes.) 284. Quae prima exordia sumat? *how shall he open the conversation?*

285. Atque &c., *and so he distracts his swift thought now this way, now that, and hurries it in various directions, and turns it to every point.*

287. Alternanti, *in his wavering mood.*

289. Aptent . . . cogant . . . petant &c. The construction here is that of petitio obliqua dependent on the *command* implied in 'vocat' (imperans): then it passes into oblique enunciation from 'sese' &c., dependent on the idea of simple statement also contained in 'vocat' (affirmans): which oblique oration determines the mood in 'nesciat' and 'speret.' See Publ. Sch. L. Gr. § 189—203. *He bids them fit out* &c., saying *that he himself meanwhile, since Dido is ignorant &c., will attempt to approach her and find what season of speech is gentlest, what manner most convenient for the occasion.* See Virg. Syntax.

297. Motusque . . . timens, *she was the first to catch the coming change, fearing where all as yet was safe.*

299. Detulit, *brought tidings.*

300. Saevit &c.,

> *She rages reft of thought, and all afire*
> *Raves through the city, like a Bacchanal*
> *Rous'd by the stir of sacrifice, what time*
> *Is heard the cry of Bacchus, and the rites*
> *Triennial goad the votaries, while with yells*
> *Cithaeron summons through the livelong night.*

302. Trietericus (τριέτης), *kept every third year.*

303. Cithaeron. Geo. iii. 43. Eurip. Bacch. Orgies of Bacchus were held on this mountain near Thebes once in three years.

314. Per ego. Take 'oro' from l. 319. A pronoun between 'per' and its case in adjurations is an idiom borrowed from the Greek.

331. Iovis monitis, *through Jove's admonition* (Abl. Case).

332. Obnixus, *with a struggle.*

333. Ego te &c., *never, O queen, will I deny that you have deserved the utmost gratitude you can lay claim to.*

337. Pro re, *to meet the case.* ‖ Neque ego &c., *I never hoped to hide by stealth (imagine it not) this flight, nor did I ever hold forth a husband's torch, or enter into that alliance.*

340. Me &c., *if the fates allowed me to live at my own discretion and to arrange my troubles as I would, I should first respect &c.*

344. Recidiva Pergama, *a revived Troy.*

346. Lyciae sortes. Apollo was worshipped at Patara (Patareus Apollo, Hor.) and elsewhere in Lycia. But here alone we read of Lycian oracles conveyed to Aeneas. On Grynium see Ecl. vi. 72.

350. Quae invidia est? *what jealousy forbids?*

353. Turbida imago, *the troubled ghost.*

354. Capitis injuria cari, *that dear one's wrong.* ‖ Caput, *a person*, as κάρα often in Greek tragedy. In l. 357 it is used for the person of a deity. Utrumque caput = Iovem et Mercurium.

381. We follow Nauck in placing the comma after 'Italiam.'

389. Aegra, *sick at heart.*

398. Uncta carina, *the tarred keel.*

406. Cogunt, *muster.*

412. Improbe Amor. Ecl. viii. 49.

414. Animos submittere amori, *to bid resentment yield to love.*

415. Nequid &c., *lest aught she leave untried, and die in vain*

426. Aulis, the Boeotian port whence the Greeks sailed to Troy.

428. Cur = ut ea causa, *that on this account.* Consec. Rel.

430. Expectet can be taken as epexegetic either of 'det' or of 'hoc munus:' the latter is more correct.

434. Dolere, i.e. patienter.

436. Dederis (codd. γ_2 a b c, Serv.) W. C. J., dederit (codd. P M γ_1) R. L. F. G. Ben. External authority is rather in favour of 'dederit;' but the tenour of the whole speech leaves no doubt in our judgment that Virgil wrote 'dederis.'[1] ‖ R. strangely edits 'monte' for 'morte.'

[1] Our view of l. 436 is as follows: (1) 'Morte' certainly does not refer to the purpose of suicide, not yet conceived by Dido, and out of place here on every account. (2) Dido begs that Aeneas will defer his departure for a short time, till she can part from him with calmer regret. Is it in keeping with this request to tell him that she will die when he has granted it, and so pay her debt of thanks to him with high interest? What profit or pleasure was her death to give him? (3) Observe that in l. 420 Dido begins a commission to Anna: she goes on to state why Anna is a fitting messenger. In l. 424 she despatches her (i, soror), and supplies to her the form of request she is to address (adfare) to Aeneas. This form continues to l. 434, and reaches its climax at the word 'dolere.' Now, what would be the gist of the two next lines, 436, 437, if by reading 'dederit' we made them part of the address to Aeneas? Even if explicable, they would involve great tautology (see 'extremum det munus,' above), while 'miserere sororis' would interrupt an important charge absurdly. But the two lines are quite justified, if we suppose that Dido, after finishing the substance of Anna's commission, returns to entreating her, implores her sympathy, and says: 'do this last kindness for me, and at my death I will repay you with mighty interest.' Dido had no children: may she not mean, 'you shall be heir to all I have;' perhaps implying at the same time that her death will be desirable to herself, and not far distant? Render then: *this last favour I ask of you—have compassion on your sister:—when you have granted it, I will repay you with interest at my dying hour* (or by my death). C. takes 'cumulatam morte' to imply that Dido will soon die, and give Anna no more trouble. W., more probably, that she will soon die, and Anna will inherit her wealth and crown.

439. Tractabilis, *with mind open to persuasion.* ‖ Aut (read by most codd. and edd.) is constructed as if 'non' had preceded, instead of 'nullis.' R. reads 'haut.'

441. Ac velut &c.,

> *E'en as when Alpine winds with northern blasts*
> *Now from this side and now from that contend*
> *To uproot a vigorous aged-timber'd oak,*
> *A creaking follows, from the shaken trunk*
> *Leaves deeply strew the ground; itself clings fast*
> *To rocks, and as its summit climbs the skies,*
> *So deep its root descends to Tartarus.*

442. Haut secus, *even so.*

(Parallel Passages.) 305 &c., Catull. Epith. P. 132 &c. Apoll. Rh. iv. 355 &c. Eurip. Med. 496. Tasso, J. D. xvi. st. 44. ‖ 322. Hom. Od. xix. 210. Tasso, J. D. xvi. st. 53. ‖ 365 &c. Catull. Ep. P., 154. Hom. Il. xvi. 33. Hom. Od. v. 130 &c. Apoll. Rh. iv. 381 &c. Tasso. J. D. xvi. st. 57. Racine, Androm. v. 1. ‖ 401 &c. Apoll. Rh. v. 145 &c. ‖ 441 &c. Hom. Il. xvi. 765 &c.

6, 7, 8, 9. Dido's despair, and false pretence to Anna. Erection of the funeral pyre, and magical rites. Anguish of Dido in her chamber at midnight. Departure of Aeneas. Fury of Dido qn seeing the fleet at sea. Her last agony and death. 450—705.

(Outline.) Dido now prays for death; and dire omens prepare her for it. When she offered at the altars, the wine was turned to blood; but she kept the portent secret. From a domestic shrine, sacred to the memory of Sychaeus, she heard her husband calling her at the dead of night, and melancholy cries of the owl upon its roof. Seers heighten her alarm by dread predictions; a cruel Aeneas maddens her sleep; ever and anon she seems left in solitude; ever and anon to be roaming uncompanioned, and searching for her Tyrians in the desert; like as when Pentheus in his distraction beholds banded Eumenides, a double sun, a twofold Thebes; as when Orestes, son of Agamemnon, driven wild on many a stage, flees from his mother, armed with torches and black serpents, while the avenging Dirae crouch upon the threshold. When her desperate plan is formed, she addresses her sister in dissembling tone: 'Congratulate me, sister, I have found the way to recover him or to relieve myself. In Ethiopia, near Mount Atlas, I have discovered a Massylian priestess, who guarded the temple and trees of the Hesperides, feeding their dragon with honey and poppy-seed. She claims the power of charming human minds for bliss or bale, of counteracting nature's laws, of raising the dead. Heaven be my witness, I resort to magic arts with strong reluctance. Prepare a pyre in the open court within the palace; let them lay on it the marriage bed, with the arms and raiment left behind by that impious man. It is my pleasure, and the priestess bids me, to burn all memorials of him.' Anna, unsuspicious of the purpose, obeys these directions. The pyre is raised; the queen covers it with funereal leaves, and on it lays the

sword and statue of Aeneas. Altars surround it; the priestess attends with thundering invocations of infernal deities, with magic rites and mystic oblations; while Dido, carrying holy meal, with one foot bare, in loose dress, invokes the powers that sympathise with injured love. It was night; on earth under the gliding stars all things were slumbering and still; all but the woful Phoenician queen. She took not to her eyes or heart the calm of night, a prey to care and love and wrath. 'Ah! (she thinks) what am I to do? Sue for the wedlock of Numidian chiefs, whom I rejected? Fly with the Trojans? So signal has been their gratitude. Should I even be received? Know'st thou not, lost one, the perjuries of Laomedon's race? Shall I follow them in a single ship, or bear down upon them with a fleet, enforcing to a new voyage those Tyrians whom I hardly brought with me from Sidon? Nay, die; such is thy desert. Ah! sister, thy compassion has been my ruin. I was not left to the single life which the free wild beast lives, nor have I kept the faith promised to Sychaeus.' Such was her lamentation. Aeneas, slumbering on the stern of his ship, is warned by Mercury: 'Sleepest thou, goddess-born, careless of peril, while favouring breezes blow? The queen is storming with passion. If morning find thee here, the sea will swarm with barks bearing fire and flames to destroy thee. Delay not an instant. Woman is a changeful creature.' Aeneas, starting up, cries to his comrades, 'Awake! man the benches, loose the sails with speed: a god from heaven bids us cut our cables. We follow thee, holy one; attend thou and grant us fair stars.' The orders are speedily obeyed; the fleet quits the shores, dashing up the foam, and sweeping the blue seas. When morning dawns, the queen from her watch-tower views the harbours empty, the fleet at sea. Then smiting her breast three or four times, and rending her auburn locks, 'Jupiter forefend!' she cries, 'shall this stranger go and mock our realm? Will they not seize arms and pursue from the whole city? Will not others drag vessels from the dockyards? Go; bring flames in haste; supply weapons; ply oars. What say I? Where am I? What madness distracts me? Unhappy Dido! now do impious deeds touch thee to the quick? Then was the time when thou gavest the sceptre. Lo, the right hand! lo, the faith! The man who is said to carry with him his country's household gods, to have borne on his shoulders an age-worn father! Could I not have torn his body to pieces, and scattered it o'er the waves? Could I not have stabbed Ascanius and given him to be devoured at his father's board? But the fortune of the fight would have been doubtful. Suppose it were, whom feared I, death in view? I should have borne torches into the camp, filled his hatches with flames, destroyed son and sire, and all the race, and flung myself upon their bodies. O thou Sun, who surveyest with thy fires all the works of earth; and thou, Juno, understanding witness of these woes; and thou, Hecate, invoked in all cities with yelling by night in the crossways; and ye, vengeful Furies and deities of the dying Elissa, receive these words, and direct to my miseries your well-deserved influence, and hear my imprecations. If the wicked wretch must needs reach a haven, and float to land, and if thus the fates of Jove require, and such is the fixed issue, yet, harassed by war and by the arms of a daring people, banished from his confines, dragged from the embrace of

Iulus, may he implore succour and see the dishonoured deaths of his soldiers; and when he has submitted to the conditions of an unfair peace, may he not enjoy the kingdom or the desired light; but may he fall before the time, unburied amidst the sand. Moreover, do ye, O Tyrians, afflict with your hatred his future race and whole posterity, and send these gifts to my ashes. Be there no love between our peoples; no treaties. Mayst thou arise from my bones, some avenger, who shalt pursue with fire and sword the Dardan colonists, now, hereafter, at whatever season the strength shall offer itself. Shores adverse to shores, billows to waves, I imprecate, arms to arms; may they war, themselves and their descendants alike.' Now she prepares for death, and thus addresses Barce, nurse of Sychaeus: 'Fetch hither, dear nurse, my sister Anna; bid her, sprinkled with lustral water, bring sheep and atoning sacrifices. Bind thy own brows with a fillet. I propose to finish the rite to Stygian Jove, to end my cares, and fire the pile which contains the Dardan's figure.' So the old woman sped on her mission. And now Dido, with rolling eyes and spotted cheeks, pale with approaching death, mounts the pyre. Then with tears she flings herself on the couch, and speaks these last words: 'Ye relics dear, while fate and gods allowed, receive my spirit, and release me from cares. I have lived and run the course assigned by fortune, and now a reflex of me shall descend in greatness beneath the earth. I avenged my husband; I punished my brother; I built a noble city; I have looked on walls of my own; too happy, alas! too happy, had the Dardan keels never touched my shores.' After these words, she pressed her lips on the bed, exclaiming, 'Must I then die unavenged? but let me die. Thus, thus it delights to go beneath the Shades. Let the cruel Dardan espy this flame from the deep, and carry with him the omens of my death.' Amid such cries, her attendants see her sinking by the stab of the steel, see the sword reeking, the blood-besprinkled hands. An outcry ensues; the shock of rumour fills the city; every house rings with the lament of women, even as though foes were sacking Carthage or old Tyre, and flames were raging through the roofs of men and deities. Anna heard, and breathless with terror, tearing her hair and beating her breast, she rushes through the midst, and calls on the dying one: 'And this was thy meaning, sister? thus was I beguiled? this was the design of the pyre, the flames, the altars? Didst thou spurn a sister from thy side in death? Thou shouldst have invited me to the same destiny; the same steely stroke, the same hour should have rapt both. With these hands did I build, and invoke my country's gods, that whilst thou wert thus laid, I should be cruelly absent? Thou hast destroyed thyself, O sister, and me and thy people, and Sidonian sires, and thine own city. Give me to cleanse her wounds with water, and if any last breath strays o'er her lips, to cull it with mine.' She spake, and climbing the steps began to fondle her dying sister, and to dry the blood with her raiment. She tries in vain to lift her eyes; a sound comes from the oozing wound. Thrice she rose to her elbow, thrice sank back on the couch; with wandering eyes sought the light of heaven, and groaned when she had found it. Then Juno, pitying her struggles, sent Iris from heaven to release her; for as death came by violence, Proserpine had not shorn the fatal lock. Down glided the dewy Iris, shining many-coloured

from the opposite sunlight, and standing o'er her head, she says 'this lock I bear away sacred to Dis, and release thee from thy body.' So she cut the hair; then ceased the vital breath, and life fled upon the winds.

(Notes.) 451. Caeli convexa, *the skiey vault.*

452. Quo magis inceptum peragat, *that she may more determinately fulfil her design.* Final Rel. Clause; Gr. § 208.

462, 463. Feralis, *funereal.* ‖ Longas in fletum ducere voces, *lengthen out its cries to moaning lamentation.*

465. Agit furentem, *drives her to madness.*

469—473. Of these two similes, the first, that of Pentheus, the profane king of Thebes, driven to madness by Bacchus, is taken from the Bacchae of Euripides; the second, that of Orestes, son of Agamemnon, haunted by the Furies after murdering his mother Clytemnestra, is found both in the Eumenides of Aeschylus and in the Orestes of Euripides. Virgil may have in mind the play of Pacuvius, founded upon the Orestean legend; but the plural 'scaenis' intimates that it was the subject of many dramas.

473. In limine, *on the threshold* of Apollo's temple.

476. Exigit, *fixes.*

477. Spem fronte serenat, *wears on her brow the calmness of hope.*

479. Quae &c., *which may restore him to me* or *remove my affection from him.*

481. Ultimus &c., *lies the extreme region of the Ethiopians, where mighty Atlas revolves on his shoulder the orb* (of sky) *studded with blazing constellations.*

484. Hesperidum templi. The mythic garden of the Hesperides (virgin daughters of Atlas), with its golden apples, which a dragon guarded, is here converted into a temple.

493. Accingier (for accingi); und. me. Lit. *that I unwillingly gird on*, i.e. *employ.* The metaphor is taken from girding on a sword.

494. Tu secreta &c. *Do thou with secrecy build within the palace under the open air a pyre; and let them lay on it the arms which the unholy wretch left hanging in the chamber, and the marriage bed, which was my ruin: to destroy all memorials of the horrible man is my own delight, and the instruction of the priestess.* ‖ Exuvias. Ecl. viii. 91. ‖ R. F. read 'super inponas,' with codd. P M_2 γ a b. W. C. G. 'super inponant' with codd. F M_1, which we believe to be right, because the conjunctive ought not here to follow the second pers. imperative, nor to be used by Dido to Anna.

500. Praetexere, *to cover, conceal.*

504. Penetrali in sede, *within the palace* (= tecto interiore, l. 494).

505, 506. Erecta ingenti taedis atque ilice secta, *reared to a vast size with beams of pine and ilex.* ‖ Intendit locum sertis, *enwreaths the spot with garlands* (for intendit serta loco).

507, 508. The 'frons funerea' would consist of yew, cypress &c. See vi. 215. ‖ See the use of the effigy in love-charms, Ecl. viii. 75.

510. Tercentum, indefinitely large number. ‖ Erebus, the darkest region of the shades below. ‖ Chaos, mythic son of Erebus and Nox: desert space illimitable in Orcus.

511, 512. *And threefold Hecate, three faces of pure Diana.* Diana

(Dea Iana) was worshipped as 'tricepa,' three-faced; her name being Hecate, as an infernal deity; Luna (the moon), as celestial; Diana, as terrestrial. As presiding over cross-roads, she was called Trivia.

Simulatos fontis Averni, *pretended to be those of the Avernian fount.*

513. Falcibus &c., *and pulpy plants are sought, holding a milk of deadly poison, cropt with brazen shears by moonlight. There is also sought the love-charm torn from the forehead of a foal at birth, and snatched beforehand from the mother's tooth.*

516. Amor; an ἄνωξ λεγόμενον in this sense. This was an excrescence on the young foal's forehead. The mare was supposed to devour it; and it was regarded as a philtre. It was called 'hippomanes,' though differing from that which has the same name, Geo. iii. 280.

517. Mola manibusque piis; a kind of modal Abl., *with salted-meal and holy hands = bearing salted-meal with holy hands.*

518. Unum &c., *with one foot unsandalled, in robe ungirt.* Gr. § 123.

520. Tum &c., *moreover she addresses in prayer whatever deity, both just and mindful, has regard for those who love with unreciprocated fondness.*

528. The best codd. omit this verse.

529. At non &c.,

> *But not unhappy Dido; never she*
> *Melts into slumber, never takes the night*
> *Into her eyes or heart: her cares return*
> *With doubled force: again and yet again*
> *Her love infuriate rises evermore*
> *And tosses on a mighty tide of wrath.*

533. Sic &c., *thus then breaking into speech, she utters the swift-succeeding thoughts of her inmost heart.*

538. Quiane &c.? *will it be because they are glad to have been relieved by my help already, and that gratitude for the former act is duly kept in their memories?*

540. Quis me &c.,

> *But, grant I wish, who will allow me? who*
> *Receive the loath'd one in his haughty barks?*
> *Alas! lost woman, know'st thou not? nor yet*
> *Canst feel the perjuries that mark the brood*
> *Of false Laomedon?*

545. Inferar &c., *shall I attack them, and again carry o'er the sea those whom I tore with difficulty from the Sidonian city?*

547. Quin morere, *nay, rather die.*

550. Thalami expertem, *free from wedlock.*

564. Some codd. have 'varioque irarum fluctuat aestu.' But see 532. We read with R. C.

569. Heia age, *up. up!*

573. Praecipites vigilate, *awake in haste.*

576. Sancte deorum, *holy deity.*

578. Placidus iuves, *help us with thy favour.*

581. Rapiuntque ruuntque, *they hurry and bustle.*

591. Illuserit advena, *shall the foreigner have done scorn to?*

600. Abreptum divellere, *seize and rend.*

603. Fuerat is used for 'fuisset' (*would have been*) by the idiom described in Publ. Sch. Lat. Gr. § 91, G. Note 4. ‖ Fuisset follows in the concessive use of the Pure Conjunctive, *it might have been* or *suppose it had been so;* then come 'tulissem, implessem, extinxem, dedissem,' *I should have carried* &c.

606. Extinxem, for exstinxissem. ‖ Dedissem, i.e. in ignes.

608. Iuno: as presiding over marriage.

611. Meritum malis advertite numen, *direct to my misfortunes your well-deserved influence*; i.e. note my afflictions with a view to avenge them on their authors, as they deserve. So W. Some take 'malis' as masc., 'to the wicked.'

615 &c. The calamities here imprecated are those which befell Aeneas, who, after a difficult but successful war, lost his life within three years, and his body was not recovered from the river Numicius.

625 &c. These lines point to the campaigns of Hannibal in the second Punic War.

633. Some critics question the genuineness of this line; probably without reason.

635. Dic properet, *bid her haste.* Petit. Obl.

636. Monstrata piacula, *the prescribed offerings of atonement.*

638. Sacra &c., *the rites due to the Stygian Jove, which I have duly prepared and begun, I propose to complete.*

640. Dardanii rogum capitis, *the Dardan's pyre,* i.e. the pyre on which lay all the memorials of Aeneas.

643. Sanguineam &c., *rolling her bloodshot eyes, with spots upon her quivering cheeks.*

649. Paulum &c., *pausing awhile to weep and muse.*

655, 656. We follow R., who inverts these lines.

678, 679. Vocasses . . . tulisset. There are two possible ways of taking the construction: (1) si vocasses . . . tulisset, *hadst thou summoned me . . . would have carried off;* (2) *thou shouldest have summoned me . . . should have carried off.* The latter is more pathetic.

683. The construction is 'date abluam' (Petit. Obl.), *grant me to wash her wounds with water, and to cull with my lips whatever last breath yet flutters forth.* There should be no comma after 'date' or 'lymphis:' see vi. 883, and Virg. Syntax.

689. Infixum &c., *the wound of the stab beneath her bosom gurgles.*

695. Nexos artus, *the limbs entwined with it.*

(Parallel Passages.) 460 &c. Enn. Fragm. Vestal. ‖ 469. Eurip. Bacch. 918. ‖ 471. Aesch. Choeph. 1046. ‖ 487 &c. Apoll. Rh. iii. 528. ‖ 512 &c. Apoll. Rh. iii. 857. ‖ 525. Alcm. Fr. σύδουσιν κ.τ.λ. Theocr. ii. 38. ‖ Apoll. Rh. iii. 744. Ariosto, Orl. F. viii. st. 79. Tasso, ii. st. 97; viii. st. 57. Milton, Par. L. iv. 598. ‖ 534 &c. Catull. Ep. P. 177. Apoll. Rh. iii. 771 &c. Eurip. Med. 502 &c. Soph. Aj. 457. ‖ 548 &c. Eurip. Hipp. 689. Racine, Phèdre, iv. 6. ‖ 569. Eurip. Iph. T. 1309. ‖ 573 &c. Apoll. Rh. iv. 190 &c. ‖ 586 &c. Catull. Ep. P. 60 &c. ‖ 594. Hom. Il. xv. 718. ‖ 595. Catull. Ep. P. 164 &c.

‖ 607 &c. Catull. Ep. P. 188 &c. Eurip. Med. 1383 &c. Soph. Aj. 835 &c. Hom. Il. iii. 276; Od. ix. 528. ‖ Tasso, J. D. xvi. st. 63. ‖ 632 &c. Hom. Od. xxii. 480 &c.; xxiii. 1 &c. Soph. Trach. 900 &c. ‖ 657 &c. Catull. Ep. P. 171. ‖ 672 &c. Soph. Trach. 929. Hom. Il. xix. 282 &c. Eurip. Alc. 203 &c. Phoen. 1443 &c. ‖ 690. Apoll. Rh. iii. 652. ‖ 702. Eurip. Alc. 73.

THE FIFTH BOOK.

(Introduction.)

(1) Aeneas, driven by foul winds to Sicily, is welcomed by Acestes, 1—41.
(2) He gives notice of Games to be held at the tomb of Anchises, on the anniversary of his death, 42—71.
(3) Sacrifices at the tomb, and omen of a snake, 72—103.
(4) The Games begin. The Boat-race, 104—285.
(5) The Foot-race, 286—361.
(6) The Boxing-match, 362—484.
(7) The Contest of Archery, 485—544.
(8) The Trojan Game of cavalry exercise, 545—603.
(9) The Trojan matrons, instigated by Juno, set fire to the fleet, which is preserved by a miraculous shower, 604—699.
(10) Aeneas, counselled by Nautes, and by his father in a dream, founds a city in Sicily, leaves in it the weak and aged, and sets sail for Italy, 700—778.
(11) Venus obtains a calm passage for him from Neptune, 779—824.
(12) Palinurus, lulled to sleep, is drowned, 825—871.

1, 2, 3. Aeneas, driven by foul winds to Sicily, is welcomed by Acestes. He gives notice of games at the tomb of Anchises, on the anniversary of his death. Sacrifices at the tomb, and omen of a snake. 1—103.

(Outline.) Aeneas, on his voyage, beholds with anxious feelings the distant blaze of Dido's pyre. When land was out of sight, a storm came on. Palinurus, alarmed, orders the men to ply their oars, tacks the fleet, and, addressing Aeneas, says: 'In this weather we cannot reach Italy: my counsel is that we make for Eryx, on the Sicilian coast.' 'You are right,' he replied; 'and I shall be glad to visit my friend Acestes and my father's tomb.' The Trojans reach Sicily with favourable winds, and are kindly received by Acestes. Aeneas next day addresses them: 'Trojans, the anniversary of my father's death draws nigh. In any place I should celebrate that day, much more at his tomb, to which the gods have brought me. Here let us pray for winds: here will I found a city and dedicate a temple to him. Nine days hence games shall be held, and prizes offered for contests of strength and skill. Now keep solemn silence, and wreath your heads.' He is obeyed. A procession is formed to the tomb, on which wine, milk, and blood are poured, and flowers laid. Aeneas invokes his father. A snake issues

from under the altar, curls round and over it, and tastes the food. Rejoiced by the omen, Aeneas offers larger sacrifices, and invokes yet more solemnly the manes of Anchises. His example is followed by the rest: after which they feast themselves.

(Notes.) 1. Medium iter, *the sea-passage.*

2. Certus, *sure of purpose.* ‖ Aquilone, *with the north-wind.* Does this depend on 'atros' or on 'secabat'? Probably on the former word. Gell. ii. 30, observatum est austris spirantibus mare fieri glaucum et caeruleum, aquilonibus obscurius atriusque. A north wind is not favourable for the voyage from Carthage to Italy: and the fleet of Aeneas would have to beat up against it by frequent tacking.

5. Duri &c., *but the cruel pangs caused by the wrong done to great love, and the knowledge of what a frantic woman can dare, incline to sad foreboding the hearts of the Trojans.* ‖ Notum, the fact of its being known, i.e. *the knowledge.* This use of a passive partic. neuter (sometimes of an adj.) to express an abstract notion, is found in the prose of Livy and Tacitus, as well as in poetry. Liv. vii. 8. Diu non perlitatum tenuerat dictatorem. Tac. H. i. 18. See Gr. § 240, 3. ‖ Furens quid femina possit. Fletcher, Pilgrim, iii. 1, 'what dares not woman, when she is provoked, or what seems dangerous to love or fury?'

12. Palinurus; und. ait.

13. Quianam, *why?* a rare particle, found in Ennius and Plautus.

14. Sic deinde locutus, *accordingly, having so said.*

15. Colligere arma, *to reef the sails*: a rare use of both words.

16. Obliquat sinus in ventum; lit. *slants the canvas to the wind,* virtually means *to tack the fleet.*

17. Non &c., *not if I had the warrant of Jupiter's authority, could I hope to reach Italy in this weather.*

19. Transversa; adverb. use of neut. pl. adjective. *Roar athwart our course.* ‖ Vespere, usually locative, here used as abl., *the west.*

20. In nubem cogitur aer (*the air thickens into cloud*) = *a fog is gathering.*

21. Nec nos &c., *we can neither breast the wind, nor even proceed on our course* (by tacks); implying that the course must be shifted, and another harbour sought.

24, 25. Litora fraterna Erycis, *the shores of your brother Eryx,* who, as Aeneas, was a son of Venus. ‖ Si &c., *if only with just recollection I measure again the oft-watched stars.* Geo. i. 205.

28. Flecte viam velis, *change your course by shifting the sails.*

29. Quo (= ad quam) optem. Consec. Rel. ‖ Demittere, *put to shore.*

37. Horridus in, *roughly equipped with* (idiomatic use of 'in'). ‖ Libystis (fem.), *Libyan.*

40. Gaza agresti excipit, *entertains them with rustic munificence*: implying that the hospitality was ample without being sumptuous.

42. Primo oriente, *with its early sunrise.*

49, 50. Shakespeare, K. John, iii. 1, 'the yearly course that brings this day about shall never see it but a holiday.'

52. Deprensus, *o'ertaken by storm.* ‖ Mycena (usually plur.), the royal city of Argolis.

54. Strueremque suis altaria donis, *and would heap the altars with their appropriate gifts.*

55. Ultro. This particle is to be variously rendered according to the context. Here the best English seems to be *unexpectedly*, i.e. beyond any of the cases supposed. See Geo. iv. 204.

59. Haec mea &c., *may he be willing that I found a city, and offer these sacrifices annually in temples dedicated to him.*

60. The deification of men was familiar to the Romans, who worshipped Romulus and Remus, and afterwards the Caesars (Julius, Augustus &c.), whence Lucan (Phars. vii.) says bitterly, Bella pares superis facient civilia divos.

61. Bina boum numero capita in naves, *two head of oxen for each ship.*

62. Adhibete, *invite*, a word proper in this use. So Hor. C. iv. 5, et alteris te mensis adhibet deum.

64. Si &c., *if the morning be fine.* ‖ Retexerit, from retego.

68. Incedit, *moves, bears himself proudly*: for the simple 'est,' is. See Aen. i. 46, quae divom incedo regina.

69. Crudo caestu, *untanned gauntlet.* ‖ Fidit, *has confidence enough.*

71. Ore favete, lit. favour with the lips; i.e. refrain from all ill-omened words, *keep religious silence.* So Hor. C. iii. 1, 2, favete linguis, *guard your lips.*

77. Carchesium, *a goblet* with two handles.

79. Purpureos. Aen. vi. 884.

84. Dixerat &c.,

> *Scarce had he said, when from the shrinèd base*
> *A slippery snake trail'd huge seven coils, in each*
> *Seven folds; and circling tranquilly the tomb,*
> *Slid o'er the altar: dark-blue streaks its back*
> *Lit up, its scales a sheen of spotted gold,*
> *As (when the sun shines opposite) the bow*
> *Darts from the clouds a thousand varied hues.* ‖

Adytis. The tomb of Anchises is here called 'adytum,' *a shrine*, on account of the sanctity ascribed to it.

85. The 'septem gyros' &c. imply the seven years' voyage of Aeneas.

92. Libavit, *sipped.*

95. Genium . . . famulum (*familiar*). See Virg. Mythology, class vi.

99. Acheronte remissos. The ghosts were supposed to attend sacrifices offered in honour of them.

100. Quae cuique est copia, *according to their several means.*

103. Prunas, *live coals.*

(Parallel Passages.) 8 &c. Hom. Od. v. 303 &c. ‖ 81 &c. Hom. Il. xxii. 386; xxiii. 7. ‖ 80. Hom. Il. xxiii. 17, 219. ‖ 84 &c. Hom. Il. ii. 303 &c. ‖ 94 &c. Hom. Il. xxiii. 28.

4, 5, 6, 7, 8. The games. (1) The boat-race; (2) the foot race; (3) the boxing-match; (4) the contest of archery; (5) the Trojan game.

104—603.

(Outline.) On the ninth day crowds assemble to witness the games. The prizes are set forth, and the contests ushered in with sound of trumpet. In the first contest, the boat-race, four candidates appear:

Mnestheus in the Pristis (Dolphin), Gyas in the Chimaera, Sergestus in the Centaur, and Cloanthus in the Scylla. A rock at some distance is appointed as the goal round which the vessels are to be rowed. They start when the trumpet sounds, amid the shouts of the spectators. Gyas leads, closely followed by Cloanthus, the others at some interval competing with each other. As they neared the rock, Gyas desired his helmsman Menoetes to keep near the crags; but he, dreading them, steered too far to the right, enabling Cloanthus to pass between him and the goal, and so to get the lead. Gyas, enraged, flings Menoetes overboard, who escapes to the rock, and Gyas takes the helm himself. Mnestheus, who is last, makes great efforts, exhorting his men. He passes Sergestus, whose vessel strikes the rock, and afterwards passes Gyas, but fails to overtake Cloanthus, who offers prayers and vows to the sea-deities, and is aided by them. Cloanthus receives the first prize, Mnestheus and Gyas the second and third, and Sergestus is rewarded for saving his ship after it had struck. The foot-race succeeds with numerous candidates, among them the two close friends Nisus and Euryalus, with Salius, Helymus, and others. Nisus leads, followed by Salius and Euryalus. Falling in a slippery place, Nisus contrives to make Salius also fall, and so secures the victory for Euryalus, Helymus being second, Diores third. Salius protests, but is consoled with a gift, Nisus receiving a similar consolation. In the pugilistic contest, Dares, a renowned Trojan boxer, would have found no competitor, had not Acestes urged Entellus, brother of the Sicilian Eryx, to encounter him. Dares is defeated and all but slain by Entellus. In the contest of archery a pigeon is suspended by a string to a mast. The first archer, Hippocoon, son of Hyrtacus, pierces the mast with his arrow; Mnestheus, the second, divides the string; Eurytion, the third, transfixes the flying pigeon. Acestes shoots his arrow into the air; it seemed to take fire in the sky, and to form a long track of flame. Hereupon Aeneas awards the first prize to the king, the rest in their due order. Then follow the manœuvres of cavalry (afterwards called at Rome the Trojan game) displayed by three bands; the leaders severally being Priamus, Atys, Ascanius (Iulus).

(Notes.) 105. C. justly says that 'Phaethon' here means the sun-god himself, who has the epithet *φαέθων* in Homer and Hesiod; not his mythic son who drove the steeds for one disastrous day, described by Ovid, Met. ii. The passage brings to mind Guido's beautiful fresco in the Rospigliosi gardens at Rome. ‖ It is a fine morning, l. 64.

107. C. reads 'conplebant' for (vulg.) conplerant with three codd.

109. Circo. This probably means *the circle* of the gazing crowd, and is not to be confounded with the 'circus' in l. 289.

110. Sacri. Tripods have this epithet on account of their use in sacred rites.

112, 113. Talenta, R. C.; talentum, W. with most codd. Probably a talent's weight of each metal was brought. ‖ The use of the trumpet is not Homeric, but drawn from the games at Rome. ‖ Commissus = *commenced.* ‖ Medio aggere, *from a central mound.*

114. Pares, *well-matched, near of a match.* Such would be the natural ground of selection. Hence 'par' is used to mean a 'competitor.' So Ecl. vii. 5, cantare pares. And Hor., Threx est Gallina Syro par?

117. Genus Memmi = Gens Memmia. M. Lucr. p. 343.
118. Ingentem . . . ingenti. So μέγας μεγαλωστί.
119. Urbis opus, a bold expression = opus urbis instar. ‖ Versus, *tier* (of oars).
122. Magna. Fem. by Synesis. ‖ Centauro = nave centauro dicta.
124. Est procul &c.,

Far out at sea, facing the foamy shore,
There stands a rock, which oft, when stormy gales
Obscure the stars, is buffeted and whelm'd
With surging breakers, but in hours of calm
Silent it rises from the stirless waves,
A plot which most the basking sea-mews love.

126 &c. Corus, *north-west wind.* ‖ Tranquillo, *in a calm*; neut. adj. as subst. M. Lucr. v. 12. ‖ Campus, *plot* (of land).
137. Intenti &c.,

Intent while yet the signal they await,
Quick-throbbing eagerness and highly-roused
Desire of glory drain their bounding hearts.

‖ Excitement is supposed to cause a rush of blood from the heart. Geo. iii. 105. ‖ Pavor, *nervous tremour, palpitation.* Geo. i. 331.
141. Adductis, *updrawn.* ‖ Versa, from verto, not verro, C.
143. Tridentibus. A ship's beak had three metal-cased beams.
144. Non tam praecipites &c.,

Not with such headlong speed have seiz'd the plain
The chariots in the two-horse race, and rush
Outpouring from the barriers, nor so fast
The drivers, shaking o'er their loosened pairs
The wavy reins, hang prone upon the lash.

148. Studiis faventum, *the zealous shouts of partisans.*
153. Pondere pinus tarda tenet, *his heavy-timbered vessel delays him.*
162. Dexter, *to the right.* ‖ Gressum. Some codd. read 'cursum.'
163. Litus ama &c., *hug the shore, and let the oar-blade graze the rocks on our left.* ‖ Codd. are divided between 'laeva' and 'laevas.' With W. C. F. we prefer the latter, because *s* before *s* might easily be lost. Geo. ii. 219. ‖ Stringat sine palmula. Petit. Obl.
172. Exarsit . . . ossibus. The marrow was regarded as the seat of vital heat in the body. Geo. iii. 272, calor ossa reliquit.
176. Rector . . . magister, a pleonasm, the terms being equivalent.
186. Nec tota &c., *yet not before him by a full keel's length.*
193. Malea, the S. headland of Laconia, off which the sea was rough and dangerous. ‖ Sequax, *pursuing, besetting.*
195. Quamquam o! *yet o would that . . . !* an aposiopesis.
199. Subtrahitur solum = subsidit aequor, *the surface sinks* (is withdrawn beneath the strokes of the oars)
203. Iniquo, *narrow.*

205. Murex means a kind of shell-fish: here, *a crag* (of shell-formation).

207. 'Virgil' (says Mr. Munro) 'may have poetically employed morantur here for inhibent, *back water*: "inhibere," "navem inhibere," "remos" or "remis inhibere" seem all used in this sense. Cicero ad Att. xiii. 21, 3: "Inhibere illud tuum, quod valde mihi arriserat, vementer displicet. Est enim verbum totum nauticum. Quamquam id quidem sciebam, sed arbitrabar sustineri remos, cum inhibere essent remiges iussi. Id non esse eiusmodi didici heri, cum ad villam nostram navis appelleretur. Non enim sustinent, sed alio modo remigant: id ab ἐποχῇ remotissimum est."' Germanicus, Arat. Phaen. 347, has 'inhibet iam navita remos' &c., to express Aratus' ὑπίθεν φέρεται τετραμμένη &c. Livy, xxvi. 39, 12: 'cum rostris concurrissent neque retro navem inhiberent' &c.

208. Trudes, *pushing-staves*. Some codd. have 'sudes.'

210. At laetus &c.,

> *But Mnestheus, glad and by success itself*
> *Inspirited, with swift-exerted oars,*
> *And winds invoked, makes for the coastward seas,*
> *And glides adown the unencumbered deep.*

214. Latebroso in pumice, *in a sheltering ledge*. Pumex, *pumice*, a stone easily scooped, and so 'latebrosus,' *full of shelter*.

215. Plausumque exterrita pennis dat tecto ingentem, *when frighted from her dwelling makes a great clapping with her wings*.

216. Tecto depends on 'exterrita.'

218. Ipsa, i.e. Pristis.

221. Brevia vada, *shallows*: usually 'brevia.' See i. 111.

231. Possunt quia posse videntur. See Ecl. vi. 24. Fletcher, Philaster, ii. 1: 'think so, and 'tis so;' Dryden, Cleom. i. 1: 'he lives already, and conquers too in saying he will try;' Rowe, Amb. Stepm.: 'the wise and active conquer difficulties by daring to attempt them.'

237. Voti reus, *bound by my vow*. See Ecl. v. 80.

238. Porricio, a technical term for presenting to a god; Macrobius cites from Fabius Pictor: 'exta porriciunto,' adding, iii. 2, 'porricere ergo non proicere proprium sacrificii verbum est.'

240, 241. Phorcus, *a sea-god*; Panopea, a Nereid; Portunus, god of harbours (= Gr. Palaemon).

247. Muneraque &c., *and bids them choose as gifts for each vessel three bullocks with wine, and gives them a great talent of silver to carry away*.

248. Magnum. The silver talent was heavier than the gold. C.

250. Quem plurima &c.,

> *Round which ran Meliboean purple wide*
> *With double-waving edge.*

‖ Meliboea, in Thessaly. Lucr. ii. 499; Aen. iii. 401. Maeander, a winding river of Ionia, put for a curve.

252 &c. Henry justly observes that on the mantle are embroidered two pictures of Ganymedes, one shewing him in the chase, the other in

the eagle's talons. ‖ Praepes, *swift-flying*. ‖ Armiger, *armour-bearer*; i.e. the eagle that bears Jove's thunderbolts.

259. See iii. 467.

261. Ilio alto. Imitation of Homeric rhythm. See Virgil. Prosody.

264. Multiplex, i.e. with several layers of rings.

265. Cursu, *at full speed*.

267. Aspera signis, *embossed* (with altreliefs).

269. Taenis. So R. C. from many codd. W. taeniis.

271. Debilis, *disabled*.

273. Aggere, *embankment*.

274. Oblicum, *while crossing*. ‖ R. reads 'transit' here from cod. R., agreeing with Lachmann, who, on Lucr. iii. 1042, holds that, in compounds of 'ire,' the final syllable of -iit is long. But see Munro's argument against him. ‖ Gravis ictu, *heavily striking*.

276. Nequiquam &c.,

> *With fruitless efforts to escape, it trails*
> *Its body with long coils, in one part fierce,*
> *And fiery-eyed, a hissing neck it rears;*
> *The other part, disabled by the wound,*
> *Still clogs it struggling on with knotted spires,*
> *And twining itself into its own limbs.*

‖ Dat. See M. Lucr. iv. 41.

279. Nixantem nodis. This reading of cod. M, followed by W., is adopted here with some hesitation. C. strongly defends nexantem nodis. See his note. Nexantem nodos appears to be a correction of some poor codd., followed by most older editors.

281. Velis . . . plenis. So most codd. R. from cod. M inverts the words.

288 &c. We must suppose the circular theatre (theatri circus) here described to be ground chosen for the occasion, and rudely prepared with turf seats by the rapid labour of numerous hands. The clause quo &c. may be rendered, *whither Aeneas &c. betook himself to the centre of the company* (consessu = consessui) *and sat down when the structure was completed*. We think 'theatro' is to be supplied with 'exstructo.' Some render it 'on a raised seat,' but there is nothing in the word itself to imply elevation above the mass.

311. Amazonius; i.e. such as is worn by the female warriors called Amazones. Aen. i. 490.

317. Ultima signant, *make the goal their mark*.

325, 326. Si . . . supersint, transeat. The form is that of a condition which is likely to be fulfilled. Gr. § 213 B.

326. Ambiguumve, W. and most edd., which will mean *or leave him* (and so leave the race), *undetermined*. All older codd. have 'ambiguumque,' which would give a different sense: 'and leave behind the (as yet) doubtful (i.e. undefeated) rival.' So R. C.; but we cannot concur with them: for Helymus is and remains in advance of Diores. ‖ Spatia et &c.,

> *And, if more space remained, with forward rush*
> *Would pass, or leave in doubtful case, the foe.*

329. Ut forte, *where as it chanced.* Catull. xi. 3, xvii. 10. Aen. vii. 509; xii. 270, 488.

332. Titubata. This form occurs nowhere else. Whether it mean *stumbling*, from a depon., or *made to stumble*, from a transitive verb, may be doubted. Perhaps the latter.

333, 334. Sacro cruore, *blood of victims.* ‖ Amorum. It is doubtful whether this should be rendered *of his affection*, or *of his darling*, as Catull., 'Acmen Septimius, suos amores' &c. Perhaps the former is to be preferred. Aen. i. 350.

337 &c. Emicat, *bounds forth.* ‖ Palma here = *victor.* ‖ Cavea, *the circle* (of spectators, as in a theatre). M. Lucr. iv. 78. ‖ Prima patrum ora = primos patres, *the elders in the front seats.*

344. Veniens, *presenting itself.*

346. Subiit. See 339.

352. Villus, *shaggy hair.*

356. Tulisset, *had befallen.*

359. Artis: poetic plural: *the workmanship.* But codd. P R γ have 'artem,' and so R.

360. This somewhat obscure line must mean *taken down by the Greeks from a door sacred to Neptune*, i.e. from a temple of that god. Danais is dat. rather than abl. We must suppose this shield, like that of Abas (iii. 286), captured from the Greeks during the sack of Troy or afterwards. But how they were secured by Aeneas we are not told.

367. W. explains 'auro vittisque' as = auratis vittis, *fillets entwined with gold*: C., perhaps rightly, takes 'velatum auro vittisque' as a zeugma, meaning *decked with gilded horns and fillets* (round the head).

372, 373. Victorem, i.e. qui ceteros vicerat. ‖ The arguments by which C. supports Wakefield's punctuation (comma after Buten, none after corpore) are powerful, but seem to be answered by his own just observation that 'de gente' must be taken with 'se ferebat,' rather than with 'veniens.' Render: *victorious Butes, huge of body, who came and reported himself of the Bebrycian clan of Amycus.* The Bebryces were a tribe of Bithynia.

380. Excedere, *resign.*

384. Quo . . . usque, *how long?*

391, 392. Perhaps it is better, with C., to delete the comma after 'magister,' and to render, *where now is that divine master Eryx whom we vainly bruited?* though it may possibly be, *where is that Eryx of ours vainly bruited as a divine teacher?*

395. Sed enim, *but in fact.*

397. Improbus, *immodest.*

401. The caestus was a long leathern thong wound round the arm and hand, on which nobs of metal were often stitched. See Rich in v.

403. Intendere . . . tergo. It is possible to take 'tergo' as abl. or as dative. Virgil's habit inclines us to prefer abl. Comp. iv. 506, vi. 229. *Encircle the arms with the gauntlet.*

405, 406. Insutus, *stitched.* ‖ Longe, *loudly, utterly.*

415. Dum melior &c.,

While better blood gave strength, nor envious eld
As yet was sprinkled white upon my brows.

418. Sedet, *is settled.* ‖ Auctor Acestes, *the authority of Acestes.*
419. Tibi remitto, *I resign at your desire.*
426. In digitos arrectus, *on tiptoe.*
437. Nisu, *attitude.*
458, 459. Quam . . . sic, for quam . . . tam.
460. Creber, *frequent*, i.e. *dealing blow on blow.* ‖ Versat, *drives.*
469. Utroque, *to both sides.*
486. Dicit. With codd. P γ and Heins. R. C., we adopt this reading for 'ponit' (which is in codd. M R V b c, followed by W. F. al.) because scribes may have been led astray by l. 292.
523. Augurio. The portent alluded to is quite unknown.
529. Haesere, *they were staggered.*
534. Exsortem ducere honorem (or 'honoris'?). The reading here merits grave consideration. (1) 'Honores' appears in codd. P R M_1 γ_1, and is adopted by R. F. L. G. Br. Ben. Süpf. Yet we are strongly persuaded that this reading is untenable, for one reason, if not for two. The first (and sufficient) reason is, that no classical example can be found of the adj. 'exsors' attributed *to a person* without having in dependence that of which the person is 'exsors.' See Aen. vi. 428, vitae exsortes; Liv. xxiii. 34, exsortem Punicae amicitiae. Moreover, 'ducere honores' for 'ducere dona' is, to say the least, a suspicious phrase, especially where only one 'munus' is named, though it is true that 'munera' are before mentioned. If ll. 346—347 be cited (frustraque ad praemia venit ultima, si primi Salio reddentur honores), 'praemia,' 'honores,' are strictly plural, seeing that both the runners there receive *four* gifts, viz. a pair of darts, an axe, and an olive crown, common to both; with a caparisoned horse for the first in the race, a helmet for the third. (2) That 'honores' appeared untenable to many in olden times is evident from the fact that 'honorem'—a manifest emendation of scholars—appears in codd. M_2 γ_2 b c, and is adopted by Heins. Delph. W. C. Nettleship, Young and others. 'Exsortem honorem,' *an extraordinary honour* (or *prize*) is a good phrase: see viii. 552. But we are not so sure that 'ducere' is a proper verb here. In l. 385 (ducere dona iube) Dares, standing by the bull, and holding it by the horns, says to Aeneas, 'give order to draw (carry off) the prizes.' If indeed 'ducere' is the true technical word for the winner's doing this, it may be borne here, even with an 'exsortem honorem.' But as the prize of Dares is a living animal, which must be led, it would seem that further authority is needed to prove the point. Aeneas says 'sume, pater,' appearing to hand the gifts, or gift, to Acestes. (3) But, assuming 'honorem' to be the genuine reading (though only found in the second hand of one uncial and one cursive cod., and in two good cursives among the older ones), we ask, how came the reading 'honores' to be in the first hand of every uncial cod. and one good cursive? This needs explanation: and we can only explain it in one way, which suggests a totally different construction of the passage. We strongly suspect that Virgil wrote 'honoris:' that the oldest scribes, not understanding his mind, and supposing the case to be Accus. Plur., wrote 'honores' instead: while scholiasts, discerning the untenable nature, above shewn, of 'honores' here, corrected it into 'honorem,' and taught later scribes to write thus, obtaining a construction certainly defensible,

if 'ducere' can justly mean 'to receive.' But if Virgil did write 'honoris,' depending on 'exsortem,' then the construction becomes, 'nam rex magnus Olympi talibus auspiciis voluit ducere te exsortem honoris,' *for the great king of Olympus by such auspices willed to draw you when by lot debarred from honour.* Turning to ll. 498, 519, we see that Acestes was not 'sorte *ductus*' (subsedit . . . amissa palma). Jupiter willed to remedy and supersede this decision by his auspices, which made the king's arrow a blazing comet, and so operated as a 'sors mirabilis,' appointing honour to him, who was otherwise 'exsors honoris.' Aen. i. 201, ductus sorte, vi. 22, stat ductis sortibus urna.

537. Cisseus, father of Hecuba.

546. Custos, *tutor.* Hor. S. i. 4, 118. 6, 81.

549, 550. This account of the equestrian exercise, entitled 'Troiae ludus,' is inserted by Virgil probably to please Augustus, who revived it at Rome. Henry gives a long and interesting history of it. ‖ There should be no commas at 'turmas' and 'armis,' because the verbs 'ducat —ostendat' immediately depend on 'dic (=impera)' in petitio obl.

556. Tonsa. The larger leaves were *clipt.* The mode of wearing this chaplet is matter of difficulty and dispute. Was it over or under the helmet (see l. 673)? How could the hair be pressed by it in the former case? How could the wreath be seen in the latter? Yet we agree with C., that the wreath must be next the hair.

559. 'Flexilis obtorti circulus auri' describes a 'torques,' or neck chain of gold.

562. 'Paribus magistris' can only mean 'tutors' (custodes) similarly distinguished by the character of their armour &c.

575. Pavidos, *excited.*

578. Lustravere, *traversed.* See foot-note on p. 497.

580—587. The second clause, 'atque . . . choris' is merely an expanded repetition of the first 'olli . . . pares.' ‖ Olli discurrere &c.,

They rode in equally divided bands,
And, breaking into three, their forces massed
In separate columns; summoned back again
They wheel'd about, and couched their level spears.
New courses to and fro they next perform,
Front opposite to front; and orb in orb
They twine alternate, acting mimic feats
Of armèd battle: now their backs in flight
They bare, now turn their darts in threatening guise,
Now ride united in a league of peace.
As erst in lofty Crete, so legend tells,
The Labyrinth had a way within blind walls
Inwoven, and a strange mysterious guile
Of thousand passages, where undiscern'd
And irretraceable perplexity
Confounded all the tokens of a track.
Such movements intricate the sons of Troy
Weave in their mimic rounds of flight and war.

602. We construct: 'honosque nunc dicitur Troia, pueri (dicuntur)

Troianum agmen.' To place the comma after 'pueri' seems to produce tautology.

(Parallel Passages.) The episode of the games in this Book is an imitation of the 23rd Book of Homer's Iliad, which describes those celebrated by Achilles at the tomb of Patroclus (Ἆθλα ἐπὶ Πατρόκλῳ). These passages of the two great poets should be compared by the student. But while Virgil presents us with a boat-race, a foot-race, a boxing-match, an archery contest, and an equestrian spectacle only, Homer (after the burning of the body and erection of the tomb, vv. 226—256) introduces contests: (1) a chariot-race, in which the competitors are Eumelus, Diomedes, Menelaus, Antilochus, and Meriones, vv. 257—650; (2) a pugilistic encounter between Epeus and Euryalus, won by the former, vv. 651—699; (3) a wrestling match, which is drawn, between Ajax, son of Telamon, and Ulixes, vv. 700—739; (4) a foot-race between Ajax, son of Oileus, Ulixes, and Antilochus, won by Ulixes, vv. 740—797; (5) a sword-duel, between Ajax, son of Telamon, and Diomedes, the latter being victorious, vv. 798—825; (6) quoit-throwing, by Polypoetes, Ajax Tel. and Epeus, the first winning, vv. 826—843; (7) archery, in which Meriones defeats Teucer, vv. 850—873; (8) spear-hurling, in which Agamemnon wins against Meriones, vv. 884—897. Thus by far the largest space in Homer is occupied by the chariot-race, with which Virgil's boat-race must be compared. In the boxing-match, Homer's Epeus is imitated by Virgil in his portrait of Dares; but the braggart is victorious in the Iliad and defeated in the Aeneid. In archery, Teucer's feat in Homer is that of Virgil's Mnestheus; he cuts the string; while Meriones the victor, like Eurytion, kills the bird. The circumstances of the foot-race are totally different in the two. Ulixes, in Homer, wins by the miraculous aid of Pallas.

9, 10, 11. The Trojan matrons, instigated by Iris, set fire to the fleet, which is saved by a shower from heaven in answer to the prayer of Aeneas. Advised by Nautes, and in a dream by Anchises, Aeneas resolves to build a city for the older Trojans in Sicily, and to set sail with the rest. Venus prevails on Neptune to grant a safe passage. Voyage to Italy, and death of Palinurus. 604—871.

(Outline.) Juno sends Iris to excite the discontented minds of the Trojan women. She finds them on the beach deploring their unsettled life. Taking the form of the aged Beroe, she cries, 'O wretched women, we are now in the seventh year of our wanderings, and Italy seems to fly from us. Why should we not stay here among friends, and in a town of our own? Come, let us burn these luckless vessels. Methought in a dream Cassandra gave me torches for the purpose; and lo! fire is at hand on four altars of Neptune.' She seizes and hurls a brand. All the women are roused, and Pyrgo says, 'This is no Beroe, but a goddess,—behold her divine aspect; and I know that Beroe is elsewhere.' While they yet pause, Iris resumes her native shape, and rises to the sky in rainbow light. Whereon the women, frenzied, seize fire from altars and hearths, and inflame the fleet. Eumelus carries the tidings to the theatre, and the smoke is seen. Ascanius first gallops, and interposes with remonstrance, then Aeneas and the rest. The matrons

fly in shame and fear: but the flames are making serious progress. Aeneas prays to Jove for supernatural aid. A great storm of rain ensues, and saves all the ships but four. While Aeneas ponders his situation, the aged Nautes advises him to build a city with the name of Acesta, from that of his friend and host, and in it to leave the older Trojans and weary matrons. At night the phantom of Anchises in a dream repeated this advice, and desired his son to seek the Sibyl's cave in Italy and to take her counsel. Aeneas obeys; he repairs the ships, builds the city, and commits it to the charge of Acestes; founding also a temple of Venus on Mount Eryx, and planting a holy grove round the tomb of Anchises, with a priest assigned to it. He then, after due sacrifices, sets sail, while the matrons and aged men themselves regret the separation, and wish to accompany him. Venus, complaining to Neptune, says, 'O Neptune, the persecution of my son by the relentless Juno drives me to seek your protection. You know how often she has invaded your realm for the purpose of destroying him; and now she has incited the matrons to burn his fleet. I beseech you, then, permit him at last to reach the Laurentian Tiber.' Neptune replied, 'To you, Cytherea, born of the sea, I am bound to render every assistance; and I have done so. Before Troy I saved Aeneas from the raging Achilles; and I will now escort him safe to Italy. One life alone from his fleet shall be taken as a sacrifice for many.' So saying the Sire of the Sea yokes his steeds, and driving his azure car over the deep, lulls every billow to rest, while the deities of ocean are seen under the blue water attending their monarch's course. Aeneas, thus favoured, sets sail. His vessel, steered by Palinurus, leads the fleet. But Somnus, god of sleep, glides down from heaven, and rendering the helmsman drowsy, appears to him as a comrade, Phorbas, and tempts him to slumber. Palinurus refuses. But the god, waving o'er him a bough drenched with Lethean water, puts him asleep and then hurls him into the sea with the rudder and part of the broken stern. Neptune carries the ship safely on, till Aeneas, discovering the loss of Palinurus, takes his place, bewailing his unhappy fate.

(Notes.) 604. Fidem mutata novavit, *changed and forsook her faith.*

605. Referunt sollemnia, *pay recurring rites.*

608. Necdum &c., *having not yet glutted her old resentment.* iii. 428.

609. Per mille coloribus arcum, *through the many-coloured bow.* The Abl. here has the power of an epithet.

620, 621. Tmarii, *of Tmarus*, a hill in Epirus. The authority for this reading is much stronger than that for the v. r. Ismarii. We must suppose that this Beroe left Troy with Helenus, and afterwards left Epirus with Aeneas. ‖ Fuissent. This Subjunctive mood (virtual oratio obliqua) refers the description to the mind of Iris, who chose the form of Beroe, as one who had once possessed rank, renown, and children, and would therefore be venerated by the other matrons. Gr. § 191, and Preface.

624. Traxerit, Subj. with causal Rel. quas.

626. Septuma &c.,

Now is the seventh summer on the wane
Since Troy's destruction,—and the meantime we

Sail to all seas and lands, and have o'erpassed
So many rocks unkind, so many stars,
Whilst still the flying Italy we chase
O'er the great sea, and toss upon the waves.

639. Nec tantis mora prodigiis. Comm. generally render, *nor do these mighty portents allow delay.* Yet it may be doubted whether the true meaning is not, *nor is there aught to delay these mighty portents;* i.e. the fire on Neptune's altars is close at hand.

645. Rhaeteius, of Rhaeteum, a headland of Troas.

663, 664. The stern might be painted all over; or the figure of a tutelary deity might be painted on it. ‖ *Sterns of painted fir.* ‖ Cuneus, prop. *a wedge*: hence *a compartment of seats* in a theatre.

667, 668. Ut . . . sic. This expresses that he rode just as he was, without pausing. ‖ Acer equo, *at full gallop.* See Munro, Lucr. v. 970.

669. Magistri, *tutors.*

677—679. Sicubi, *wherever they are to be found.* ‖ Piget incepti lucisque, *they detest their action and the light of day.*

688. Pietas antiqua, *thy old affection.*

691. Quod superest, *which alone remains*, H. W.; *what remains of us and our fleet*, J. C. L. This seems to be favoured by l. 796.

701, 702. Nunc huc &c., *was pondering great anxieties now one way, now another, in his changeful breast.*

703, 704. Capesseret, *make for.* | Unum, *above all.*

706, 707. Probably R. L. F. are right in reading 'hac' for 'haec.' The two lines are parenthetic, the nom. Nautes being pendent, and taken up again by 'isque' in l. 708. *Then old Nautes, whom Pallas specially taught, and made famous for his great skill—by that skill he used to give answers such as either the great wrath of heaven foreboded, or the course of fate required—he,* I say, *comforting Aeneas, addressed him thus.* Dionysius Hal. says that this Nautes brought to Italy the Palladium, preserved in the Capitol at Rome, and placed under the charge of the Nautian gens.

709. Trahunt retrahuntque, *draw us to and fro.*

717. Habeant sine, *suffer them to have*; petitio obliqua.

720, 721. Tum vero &c., *then, indeed, his mind is distracted by various anxieties.* ‖ Bigis subvecta, *upwafted in her two-horse car.*

728. Quae dat pulcherrima = pulcherrimis iis quae dat. Gr. § 114.

730. Aspera cultu, *rough-mannered.*

734. Most codd. have 'tristes,' and so Heins. R. F. al. but W. C. L. al. 'tristesve.'

738, 739. Compare the departure of the ghost of Hamlet's father in Shakespeare, i. 5, 'but soft! methinks I scent the morning air. . . adieu, adieu, adieu!'

741. Proripis; und. teipsum. See Ecl. iii. 19.

748. Constet, *is settled.*

752. Flammisque &c., *and replace in the ships the timbers half consumed by the flames.*

754. Bello vivida virtus, *valiant and vigorous warriors.* viii. 500.

755. Aratro. The Roman mode of founding a city was to mark out its boundaries by furrows of a plough. See Aen. i. 425.

758. Forum indicere, to proclaim an open market, with its rules and seasons. Acesta was afterwards called Egesta and Segeste. It was on pretence of succouring the Egestaeans that the Athenians undertook their fatal expedition to Sicily, B.C. 415.

759. Erycinus, *of Eryx*. Venus was called Erycina. Hor. C. i. 2.

760. Idalius. Venus had a shrine at Idalium in Cyprus. Aen. i. 681.

764. Creber adspirans, *with no lack of favouring gales*.

768. Numen, W. with most codd.; nomen, H. R. C.

784. Infractus (infringo), *moved, influenced*.

785. Media de gente Phrygum, *from the heart of Phrygia*. Ecl. viii. 58.

786. Traxe, for traxisse. Gr. § 12. xxxii.

797. Tibi. With H. L. C. we take this to mean 'tuae curae' (dare vela). ‖ Laurens, *Laurentian*, from Laurentum on the Latin coast.

804. Cum Troia &c., *when Achilles pursuing drove in affright to the walls the troops of Troy* &c.

813. Portus Averni, i.e. Cumae, near to Lake Avernus.

818. Feris, *the beasts*. vii. 489.

821. Fugiunt vasto aethere is the reading of all codd. except M_2, from which W. and others receive 'fugiuntque ex aethere.'

822. Cete (κήτεα, κήτη), *sea-monsters*.

823 &c. All here mentioned are deities of the sea. Geo. iv. 336.

829. Bracchia, *sail-yards*. ‖ See l. 403.

830. Sinistros; und. nunc. ‖ Pes, the rope attached to the lower square of a sail. ‖ Facere pedem, *to veer the sheet*: see Excurs. iii.

831, 832. Una &c., *together they turn up or down the tall ends of the sail-yards*. ‖ Sua flamina, *favouring breezes*. Hor. Epod. 9. 30, ventis iturus non suis.

834. See Munro, Lucr. v. 631.

850, 851. Two modes are suggested of explaining the construction here: (1) to take 'auris' with 'deceptus' as abl., understanding dative with 'credam': *why, so often deceived by* &c., *should I entrust Aeneas to them* (or to the monster deep). So J. (2) *Why should I entrust Aeneas to gales that are treacherous, myself too so often deceived* &c. So C. But this construction seems to be too forced.

853. Numquam is a v. r., but 'nusquam' is stronger and more poetic.

864. The Siren Isles (now Galli) are in the bay of Salernum.

866. Rauca sonabant, *were hoarsely sounding*.

(Parallel Passages.) 606 &c. Hom. Il. iv. 73 &c. ‖ 646 &c. Hom. Il. xiii. 68 &c. ‖ 687 &c. Hom. Il. xv. 372 &c.; Tasso, J. D. xiii. st. 70. ‖ 722 &c.; Tasso, J. D. xiv. 1. ‖ 766 &c.; Apoll. Rh. i. 882. ‖ 781. Hom. Il. iv. 31 &c. ‖ 807. Hom. Il. xxi. 218, 325. ‖ 816 &c. Hom. Il. xiii. 17 &c. ‖ 858. Hom. Od. iii. 278. ‖ 864. Hom. Od. xii. 39.

EXCURSUS I. TROIAE LUDUS.

Conington, in his Prose Translation, thus renders ll. 580—587:

'In regular order they gallop asunder, the three companies breaking and parting right and left; and again, at the word of command, they wheel round, and charge each other with levelled lances. Then they

essay other advances and other retreats in quarters still opposite, each entangling each in circles within circles, and in their real armour raise an image of battle. Now they expose their backs in flight, now they turn their spearpoints in charge, now as in truce they ride along side by side.'

So far as we read of three 'agmina' riding forth, and breaking into six 'chori,' which first ride away from, then up to, one another, the picture is clear. After this (in spite of Henry's laudable attempt to explain the details) we do not think Virgil has succeeded in giving, or has ever meant to give, a minute description of 'the reels,' if we may so call them, danced by the six bands of young Trojan cavaliers. All he means to indicate is the general character of their evolutions, and that, in poetry, he could do no more than this, he expresses by the two similes which follow; the first, from still life, of the Cretan labyrinth, the second from animal movement, of dolphins blithely sporting in the sea. The careful student of Virgil cannot fail to observe that he is one of the clearest of poets, when he chooses to be so, and again one of the vaguest, when it suits his purpose, as it often does. When he exhibits an object or a process well known to himself and to his countrymen, he is precise and clear, as in describing the plough in Geo. i., the Portus Veneris in Aen. iii., the funeral of Misenus in Aen. vi., and the opening of the temple of Janus in Aen. vii. On the other hand, when he describes things or scenes which are created by his own fancy, he is satisfied, like a great artist, with giving a few powerful and beautiful features, and leaving the rest to be filled in by his reader's imagination. This remark is illustrated by all the descriptions in Book ii. and by those of the Sibyl's Cave and the Infernal Regions in Book vi. of the Aeneid. A similar vagueness will be found where, as in this account of the Trojae Ludus, the particulars are so complicated that a minute description cannot be carried through without injury to poetical effect.

Excursus II. Aen. v. 626.

Weidner, in his Comm. on the first two Books (p. 448), concludes that Virgil died before he had settled the chronology of the Aeneid, and that the chronological notices which occur here and there were such as suited his feeling at the time of writing, but were meant to be subject to future revision. For instance, the statement in l. 626, that the *seventh* summer is passing since the fall of Troy is at variance with i. 755, where Dido says to Aeneas:

'Nam te iam *septima* portat
Omnibus errantem terris et fluctibus aestas;'

for in v. 46, it is said that a year has elapsed from the funeral of Anchises; and that year must have been spent at Carthage after Dido's speech; thus making the year of the games the eighth. The travels of Aeneas are thus described: on the destruction of Troy he flies to the mountains (ii. 804); builds a fleet at Antandrus (iii. 6); in the beginning of the following summer sails to Thrace (8); thence to Delos (71);

thence to Crete (124). Obliged by pestilence to leave Crete, he puts to sea again (191), and after touching at the Strophades, reaches Actium (277) shortly before the winter (285); sailing thence (290), he reaches Buthrotum in Epirus (293). Here he becomes the guest of Helenus; and although there is nothing to inform us what length of time Aeneas is supposed to have remained at the several places above mentioned, it is implied in the words of Andromache (491) that Ascanius, since she last saw him, had passed from childhood to manhood. As little is it defined how long Aeneas remained in Epirus, or at what date, after leaving it (506), he reached Drepanum in Sicily, having crossed over from Epirus to the Italian coast, and continued a coasting voyage round Italy and Sicily (520—707); and we learn from Dido's words alone (i. 755) that the whole duration of his travels is reckoned in the poet's mind at more than six years. Not less indefinite is the chronology of the events in Italy described in Books vii.—xii.

Excursus III. Aen. v. 828—832.

Among the chief difficulties in the study of Greek and Latin authors is that of realising the processes and terms of ancient science and art in their relation to those which correspond with them in modern use, and of choosing proper words and phrases for rendering them in our own language. Navigation is among the arts which exhibit such difficulties in the writings of poets and historians. In order to comprehend any process in this art, we must first see that we understand aright the terms and phrases used to describe it. In l. 778, we find that the fleet of Aeneas is rowed out of the Sicilian port, and (828—832) that, being out, its masts are then reared and its sails set. This process is described with some minuteness. The terms 'malus,' *mast*, and 'sinus,' *canvas* (of the sails) need no further explanation. 'Bracchia' is a term used to express the 'antenna,' or *yard-arm*, which being at right angles to the mast, high up, and equally divided by it, is called by analogy its 'arms.' These 'antennae' of the several ships to which the upper part of the sail is attached by rings are thus said 'intendi velis,' lit. 'to be stretched on with sails = *to have the sails stretched on them*.' In the next lines the adverbs 'una, pariter, una' are to be understood not of the sailors in one vessel, but of all the ships in the fleet, which (834) were ordered to conform their movements to those of Palinurus (ad hunc), who was 'gubernator' of the leading vessel, or, as we say, of the flagship. All at the same time 'fecere pedem,' which some render 'fastened the sheet,' but we are inclined to say, 'worked,' or *plied the sheet*. So 'facere vela,' *to make sail*. Pes, *the sheet*, is a technical term for the rope carried along the lower rim of the square sail, and passing beyond it on each side, so as to give the power of shifting or fastening it near the poop, according to need. Thus the rope might either be called one (as here), or two (with reference to its loose parts), and by the same analogy as the 'bracchia.' Thus we find 'currere aequo pede,' and 'c. aequis pedibus,' when the ship runs before the wind. When it sailed with a side wind, the sheet was necessarily veered in such manner as to give the canvas the full advantage of the prevailing breeze. 'Solvere

sinus nunc sinistros (for "nunc" must here be supplied), nunc dextros,' *they loosened the canvas at one time to the left* (=larboard), *at another to the right* (=starboard) *side.* At the same time, as a part of the same manœuvre, they shift to and fro (torquent detorquentque) the extremities of the sail-yard ('cornua antennae'), and so the sail-yard itself. See the sketch of an ancient ship in Smith's Dict. Antiqu.

THE SIXTH BOOK.

(Introduction.)

(1) Aeneas lands at Cumae in Italy, visits the Sibyl, and hears from her inspired lips the oracle of Apollo, 1—97.
(2) He consults her about the descent to hell, receives her instructions, and learns the death of a comrade, 98—155.
(3) Misenus is found on the shore drowned. Aeneas, guided by doves, obtains the golden bough. The funeral rites of Misenus, 156—235.
(4) After sacrifices and prayers, Aeneas, with the Sibyl, begins the descent. The inhabitants on the way; the Acheron and Charon; the unburied; Palinurus, 236—383.
(5) Passage of Styx; Cerberus pacified; shades of infants; the falsely condemned; suicides; the mourning fields; Dido; heroes, among them Deiphobus, 384—547.
(6) Tartarus, the place of punishment, with its occupants, 548—627.
(7) The bough dedicated; Elysium; recognition of Anchises, 628—702.
(8) Anchises guides his son and the Sibyl; explains the rules of Orcus, teaches the migration of souls, and shews the shades hereafter to live as Albans and Romans; last of these the young Marcellus. He sends them back to earth through the ivory gate, 703—902.

1, 2, 3. Aeneas lands at Cumae, visits the Sibyl, and hears the oracle of Apollo. He consults her about the descent to hell, receiving her instructions, and learns the death of a comrade. Misenus is found on the shore drowned. Aeneas, guided by doves, obtains the golden bough. The funeral rites of Misenus. 1—235.

(Outline.) Aeneas arrives at Cumae and anchors his fleet. The crews, landing, scour the woods, and find the streams. Aeneas seeks the cell of the Sibyl, who is subject to Apollo's inspiration. They find the grove and temple of Trivia, fronted with sculptures wrought by the architect Daedalus, displaying the story of his own life and the legends of Minos and Androgeos, Pasiphae and the Minotaur, Ariadne and the Cretan labyrinth. He had omitted only, through grief, the fate of his son Icarus, who was drowned when his waxen wings were melted by the sun during flight. Achates fetches the Sibyl Deiphobe, priestess of Phoebus and Trivia. 'No time for gazing,' says she; 'sacrifice seven bullocks and seven young sheep.' It is done: she bids the Trojans enter. The temple is a cave with a hundred issues, from which the Sibyl's answers sound. 'The time is come,' she says, 'to inquire: the

god! lo, the god!' All at once, swelling with enthusiasm, she cries: 'Trojan, do you delay vows and prayers? till these are uttered, no voice will come.' Then, while the rest shudder, Aeneas prays: 'Phoebus, who hast ever pitied the woes of Troy, who didst help Paris to slay Achilles; after so many perils of sea and land we have reached Italy: let the ill-fortune of Troy follow us no farther. Spare us henceforth, all ye deities hostile to Ilium. And thou, prophetess, grant to us and our gods a home in Latium. So will I build a marble shrine for Phoebus and Trivia, and appoint for thyself a sanctuary and ministers. Only commit not thy answers to leaves, for winds to carry away; but chant them with the voice.' Then the Sibyl, wrestling in vain against the maddening power of the god, sent forth her words through the hundred portals: 'O thou that hast ended thy trials on the wave, worse trials on land await thee: to Lavinium shall the Trojans come, but shall wish they had never come. I behold wars in prospect, and Tiber foaming with blood: you will find here a Simois, a Xanthus, a Doric camp, a new Achilles, and Juno everywhere at work against you; while you entreat every nation, every city, to aid you. Again shall a foreign bride cause woe to Trojans. Yet bear up boldly against fortune: your first relief will come from a Grecian city.' So spake the riddling Sibyl, swayed by Apollo. Aeneas replies: 'I am armed for every trial. But one thing I ask. Here, it is said, is the pool of Acheron, the gate of hell: guide me thither to my father's presence. He, whom I bore out of the flames of Troy, who shared all my perilous voyages, bade me seek thee. Pity us both: for Hecate has given thee charge of Avernus. If Orpheus and Pollux, if Theseus and Hercules, found a road to Orcus, I too am sprung from Jove.' Then said the prophetess: 'Son of Anchises, the descent of Avernus is easy, but to reascend is the hard task. A few children of gods have been so favoured. If you are bent upon the mad enterprise, hear your previous duty. There lurks in a thick grove on a shady tree a golden bough, which must be found by him who would descend to Orcus, and carried as an offering to Proserpine. When one is plucked, another takes its place. This you must find and possess, and none but he whom heaven permits is able to tear it off. And now your friend lies dead; his corpse must be duly interred. That done, offer black victims as a first propitiation: then may you visit Styx.' She ended and was silent. But Aeneas, retiring with Achates in sad doubt, discovers on the shore, lying dead, Misenus, son of Aeolus, who had been Hector's comrade, valiant as a warrior, and skilful in the use of the clarion. While he boastfully made the rocks ring with his conch, the jealous Triton had laid wait and plunged him in the waves. Him all were now bewailing, and preparing his pyre. Meanwhile Aeneas, entering the forest with the wood-cutters, prays: 'O that some god would now shew us the golden bough, since the Sibyl told truth about Misenus!' Scarce had he spoken when a pair of doves settled on the ground before him. Seeing his mother's birds, he says: 'Be ye my guides; and aid me, O my mother.' They flit on, feeding within view, till reaching the jaws of Avernus, they soar up and alight on a tree, in which Aeneas discerns the golden bough gleaming, like yellow mistletoe round an aged ilex. Hastening on, he grasps and carries away the treasure. Meanwhile the Trojans were engaged with the funeral of Misenus. They build a pyre

with pine and oak and leaves of gloomy trees; and pile it with arms. Bringing caldrons of hot water, they wash and anoint the corpse. Then they weep and bewail it, lay it on a couch, and cover it with purple robes. Next they place it on the bier with averted eyes, holding their torches downward. The incense offerings and meat offerings, covered with oil, kindle fast into flame. When all is burnt down, the bones are gathered into a brazen urn by Corynaeus, who also sprinkles the warriors present with a wetted bough, and speaks the farewell words. Aeneas rears o'er the bones a barrow, in which are the oar and clarion of Misenus, whose name he gives to the place for ever.

(Notes.) 1, 2. Ribbeck adds these lines to the Fifth Book. ‖ 1. Classi inmittit habenas (lit. yields the reins to the fleet), *sails before the wind.* 2. Euboicus, *Euboean.* Cumae was a colony from Chalcis in Euboea. See l. 17, Chalcidica arce.

8—12. Rapit, *scours.* ‖ Altus, *elevated* (in site). Henry says *exalted* (in dignity). ‖ Procul, *at some distance.* ‖ Mentem animumque, *mind and spirit.* ‖ Delius vates, Apollo (Δοξίας, the seer-god).

14 &c. On Daedalus and his son Icarus, Minos, king of Crete, his wife Pasiphae, his son Androgeos, and daughter Ariadne, the Minotaur &c., see Daedalus, Minos, in Class. Dict. ‖ Minoia regna, Cnosia tellus are terms implying Crete.

16. Enavit, *sailed forth* (upon the air). ‖ Arctos; iii. 516.

18, 19. Redditus, *landed.* Hor. C. i. 3, finibus Atticis *reddas* incolumem precor. ‖ Remigium alarum, *his oarage of wings*, i.e. the wings which had served him for oars. M. Lucr. vi. 743.

21. Cecropidae, *Athenians* (from Cecrops, founder of Athens). Minos exacted this cruel tribute from them for the murder of his son.

24. Crudelis, *cruelly inflicted* (by Venus). Ecl. vi. 46 &c. ‖ Supposta furto, *stealthily supplied.*

27, 28. Error; v. 591. ‖ Reginae, i.e. Ariadnae.

31. Sineret; und. 'si.'

33. Protinus perlegerent, *they would have continued to peruse.* ‖ Omnia, used as a disyllable (omn-ya). vii. 237.

36—40. Glauci, *daughter of Glaucus*, the sea-god. ‖ Praestiterit, *it will be best.* ‖ Morantur, *delay to execute.*

43. See Henry and C. Before attempting to define and describe these (nominally) hundred approaches and hundred mouths, we should be sure that the poet himself had any definite notion about them. 'A hundred' in poetry means any large number; and it is not necessary to understand more than this: that the rock is perforated at many points, and that these perforations all converge to a common 'adytum,' from which the Sibyl's response is sent. So Heyne explains.

52, 53. Dehiscent, *will fly open.* ‖ Attonitae, *awe-struck.*

58, 59. Obeuntia, *bordering.* ‖ Penitus repostas, *far removed.*

62—64. Fuerit is used optatively. *So far* only *may the* (usual ill-) *fortune of Troy have followed us.* ‖ Fas est, *it is right* (in a religious sense). ‖ Obstitit, *was obnoxious.*

69 &c. The poet here alludes to the temple of Palatine Apollo and the Ludi Apollinares founded by Augustus; to which temple the Sibylline books were transferred from the Capitol, and put in charge of a Board of 15 (Quindecimviri). See Hor. Carm. Saec. 5, 22, 42, 70, 80.

76. Canas ore. Petit. obl. ‖ Dedit. M. Lucr. iv. 41. Geo. i. 287. Aen. v. 276. See Virg. Syntax.

77. At Phoebi &c.,

> *But, yet resisting Phoebus, in her cave*
> *The awful prophetess infuriate strives*
> *To shake from off her breast the mighty god;*
> *So much the more he tires her raving mouth,*
> *Tames her wild heart, and trains with strong control.* ‖

The Sibyl, struggling against the afflatus of Apollo, is compared to a wild horse under the management of a powerful trainer.

89—91. Partus (pario), *produced.* ‖ Additus (fastened on to), *dogging* (with inveterate hatred). An avenger attaches himself to the object of his enmity, like the Furies to Orestes. ‖ Cum, *at which time.*

95. Sed contra &c., *but resist them with more daring than your fortune shall (seem to) sanction.* ‖ Qua for 'quam,' a r. found in Seneca, is adopted by R. F. Br. al., meaning, *in whatever way.* We prefer the bold form of advice conveyed by 'quam:' 'let your daring courage exceed, and so surmount, the obstacles opposed by Fortune.'

97. Graia urbe. Pallanteum, founded by Evander on the site of Rome. See viii.

99, 100. Ambages, *enigmas.* ‖ Ea frena &c.,

> *So in her frantic mouth Apollo shakes*
> *The curb, so works the goad beneath her breast.* ‖

Furenti = dum furit. Ecl. i. 28.

105. Omnia &c.,

> *I have forecast them all, and in my mind*
> *With meditation have perused before.*

107. Et tenebrosa &c., *and the dark pool from the flood of Acheron.*

108. Ad conspectum et ora = ad conspicienda ora.

109. Contingat . . . doceas . . . pandas. These Subjunctives depend on 'oro' above (Pet. obliqua). So l. 115, 'ut adirem' on 'orans mandata dabat.'

118. Praefecit, *hath placed thee in command of.*

119 &c. The stories of Orpheus and Eurydice (Geo. iv.), of Pollux and Castor, of Theseus and Pirithous, and of Hercules (Alcides) may be read in Class. Dict. See 392 &c.

122. Quid &c. We agree with C. in placing a full stop after Avernis (118), and, after 'totiens,' parenthesis with comma. Instead of going on with the construction, 'si Theseus &c., si Alcides &c.,' the poet breaks into another form; and the true apodosis of 'si' is in the words 'et mi genus &c.'

126. Averno. Codd. vary between 'Averno' and 'Averni,' most edd. preferring Averno as the less obvious reading. If the stop after Averno is removed, 'ianua,' in apposition, will explain 'descensus;' but this punctuation is uncertain. The sense is the same in either case.

138. The infernal Juno is Proserpine.

141. Quam qui. This difficult reading is preferred by W. C. R. &c. to the old r. quam quis. 'It is not allowed (to any one) . . . before (it is allowed to) one who shall' &c.; i.e. 'no one is allowed &c., before he shall' &c. See C.'s note. But perhaps 'quis' is right.

143. Instituit. See l. 70, and M. Lucr. v. 14.

145. Alte vestiga oculis, *track with your eyes aloft.*

150, 151. Incestat, *pollutes.* ‖ Consulta, *advice.* ‖ Pendes, *linger.*

155. Presso obmutuit ore, *she closed her mouth in silence.*

156. Maesto &c., *with rooted eyes sad-faced.*

159. Paribus &c., *walks full of equal care.*

160—162. Multa . . . atque (see Ecl. vii. 7),

> *Much talk were they exchanging, who the friend*
> *She told of dead, what corpse untomb'd, when lo!* &c.

167. Lituo, *clarion.* ‖ Obibat, *used to conduct.*

170. Non inferiora, *a not less exalted chief.*

173, 174. Aemulus, *jealous.* ‖ Exceptum immerserat, *had laid wait for and plunged.*

177. The 'ara sepulchri' means the 'rogus' or funeral-pyre.

186. Sic forte precatur. Forte is the reading of codd. M P γ and of Serv., adopted by W. R. I. F. Ben. Cod. R has 'voce:' and this is edited by C. Br. But W., we think successfully, contends against 'voce' in this place: and as the sense *casually* does not seem unsuitable here, we are content with 'forte.' C. thinks it crept in from 190, while Ben. holds that the word is designedly used in both places. Henry prefers 'ore,' found in some late codd. Peerlkamp and G. deem the clause spurious.

187. Si = o si, optative particle.

200, 201. Acie, *with their gaze.* ‖ Grave olentis, *strong-smelling* (with sulphur). The whole subsoil about Cumae, Baiae, Avernus &c., is volcanic, and strongly impregnated with sulphur.

203. Gemina. This reading is adopted by W. R. L., meaning the *double-tree*, i.e. the tree of wood and gold. C. keeps 'geminae,' which Henry strongly defends.

204. Discolor auri aura, *the gleam of gold distinct in hue.*

205. Quale solet &c.,

> *As in the wintry cold the woods within*
> *Sown upon alien tree the mistletoe*
> *With foliage newly green is wont to bloom,*
> *And wreathe with yellow growth the rounded trunks;*
> *On the dark ilex such the leafy gold,*
> *So rustled with the gentle breeze the foil.*

212—214. Nec minus. These particles are often used in transitions by V. They add little to the notion of 'interea.' ‖ Ingrato, *thankless*, because devoid of feeling. ‖ Pinguem, on account of the pitch contained in the pine and fir. ‖ C. joins 'robore secto' with 'ingentem.' This may be right, but is hardly certain.

225—228. Olivo. See 254. ‖ Bibulus, *dry*. ‖ Cadus, *urn*.

229. Circumtulit. iv. 500.[1]

231. Novissima verba, i.e. 'Vale,' or 'Have atque vale.' See iii. 68. This account of a Roman funeral (for such it is) should be studied and remembered as a 'locus classicus.'

235. Misenum, south-east of Cumae, is the Western headland of the bay of Baiae.

(Parallel Passages.) 20 &c. Catull. Ep. P. 76, 112. Ov. Met. viii. 183. ‖ 179. Enn. Ann. vi. Hom. Il. xxiii. 109. ‖ 112. Hom. xxiii. 162, 177, 250.

4, 5, 6. Descent of Aeneas and the Sibyl; inhabitants on the way; the Acheron and Charon; the unburied; Palinurus. Passage of the Styx; Cerberus pacified; shades of infants; the falsely condemned; suicides; the mourning fields; Dido; heroes; Deiphobus. Tartarus, the place of punishment, with its occupants. 236—627.

(Outline.) In the cavern of Avernus Aeneas, instructed by the Sibyl, performs sacrifice to Hecate, Night, Earth, Proserpine and Pluto. Then, excluding the profane, she bids Aeneas draw his sword and follow her through the cave. (The poet here invokes the Powers of Orcus, with Chaos and Phlegethon, to grant him permission to disclose their secrets.) They descend through dismal darkness, enter the jaws of hell, and behold the dire dwellers by the way: Grief, Pain, Disease, and other plagues of human life; then the abode of cheating Dreams; then monstrous beasts, Centaurs, Scyllas, Hydras, and the like. Aeneas seizes his sword for defence, but is warned by the Sibyl that all are unsubstantial shapes. A river is reached—in its various parts called Acheron, Cocytus, Styx. Here is descried the squalid ferryman Charon and his boat, and shades rushing in crowds to the brink. None that are unburied may cross till a hundred years are past: among these are Leucaspis and Orontes. There too Palinurus appears, and describes to Aeneas the manner of his death: how, after reaching land on the broken rudder, he was slain by the cruel natives. He desires in vain to be carried over the stream; but the Sibyl consoles him with the assurance of an honoured tomb. Charon challenges Aeneas and his guide, and refuses to convey the living; inveighing against the crimes committed by Hercules, Theseus, and Pirithous. The Sibyl reassures him, and shews the golden bough. Recognising this, he admits them to the boat, which groans beneath the hero's weight. They are ferried over the Styx; when they come in view of the three-headed hell-hound Cerberus, whom the Sibyl pacifies and sends to sleep with a drugged sop. In

[1] Mr. Munro has supplied the following valuable note:—Nonius (p. 261) seems to explain *circumferre* as =*lustrare*, and compares our passage, and Lucilius ii., tum facto omnia sunt circumlata: where 'facto' is corrupt: and Plaut. Amph. ii. 2, 143, quin tu istanc iubes pro cerrita circumferri, i.e. 'lustrari.' But is not 'lustrare' the converse: first to 'purify,' then to 'go about,' because the lustration so took place by carrying the 'hostiae' round the people, or field, or whatever was to be purified? Thus 'circumtulit socios' came to be precisely the same as 'lustravit socios' and got its construction, which was originally 'circumferre hostias populum.' So we find 'circumdare muro urbem' (or urbi), and also 'circumdare urbem muris,' when *circumdare* came to be =*cingere*.

these regions dwell the spirits of infants, of the falsely condemned, and of suicides. Next are the Mourning Fields, inhabited by those who died for love. Here, with Phaedra, Laodamia, and others, Dido is seen. Her Aeneas vainly tries to mollify by words of excuse and consolation. She neither replies nor looks at him, but, turning away disdainfully, rejoins her first husband Sychaeus. Next are reached the secluded fields in which warriors abide. Here are the Greek and Dardan heroes of olden time: here, too, the Trojan warriors, known to Aeneas, who died for their country. But the spirits of Agamemnon's host regard Aeneas with alarm; they fly and strive to shriek, but can utter no audible sound. He now beholds Deiphobus terribly mutilated. This hero's shade tells him its sad story; how the traitress Helen betrayed him on the fatal night to Menelaus and Ulixes, who took this dire vengeance. As the conversation is too far prolonged, the Sibyl interrupts, and the doleful Deiphobus retreats. Aeneas next beholds an awful prison, surrounded with triple battlements and a river of fire called Phlegethon. In an iron tower is seated the bloodstained sentinel Tisiphone. This, says the Sibyl, is Tartarus, the abode of crime and punishment, where Rhadamanthus dooms the guilty, where Tisiphone wields her cruel lash in the porch, while the Hydra dwells within the gate. The descent of this dread dungeon is twice as deep as the height from earth to heaven. Here with the Titans and the children of Aloeus is imprisoned the impious Salmoneus, here Tityus, here Ixion, Pirithous, Tantalus, Theseus; here Phlegyas, who ever speaks his warning to the sons of men: 'Learn justice and reverence for the gods.' Here all human criminals are tortured: the sellers of their country, the incestuous, and other wicked wretches, too many to be numbered.

(Notes.) 238. Spelunca &c., *a cavern deep there was, with huge and yawning mouth, shingly, shrouded by a black pool and darkling forests.*

239—244. Volantes, *birds.* ‖ Supera. R. reads 'super.' ‖ R. casts out this line as a gloss. W. and C. place it in brackets, C. reading Avernum. ‖ Aornus, *the birdless* place (ἀ, ὄρνις). ‖ Invergo, *pour on*: a sacrificial word.

250. The mother of the Furies is Nox, her sister Tellus.

252. Incohat, *begins, dedicates.* ‖ Nocturnas aras, *altars for nightly sacrifices.* Sacrifices to the infernal deities were offered by night.

253—255. Solida viscera, *entire carcases.* ‖ The entrails here stand for the whole carcase. Holocausts were offered to the infernal gods. ‖ R. reads 'superque,' supposing a line to be lost; but 'super' belongs to 'infundens' by tmesis. ‖ Oleum. This (with l. 225) fully confirms the conjecture that 'adolere,' 'adolescere,' 'abolere,' in the sacrificial sense, are derived from oleum. ‖ Ecce autem &c., *but hark, about the time when the first sunlight dawned.*

258. Dea, i.e. Hecate. ‖ Procul &c. Gr. ἐκὰς ἐκὰς ἔστε, βέβηλοι, *avaunt, avaunt, ye unhallowed.* ‖ Aeneas, possessing the golden bough, was the only person present (besides the Sibyl) who was not 'profanus.'

268—270. Ibant &c., *darkly went they beneath lonesome night through the shade.* ‖ Quale &c., *like a journey through woods, under the niggard light of a clouded moon.*

273, 274. Vestibulum &c., *just before the porch of hell and in its very*

jaws. ‖ Primisque. R. omits 'que' with codd. P, γ c. ‖ Ultrix, *remorseful.*

278. Mala mentis gaudia, *all wicked pleasures.*

279. Adverso in limine, *in the opposite gateway.*

284. Haerent, by a poetic change of construction for 'haerere.

289. Forma, i.e. Geryones.

293, 294. Cava sub imagine formae, *under the hollow semblance of a real form.* ‖ Diverberet, *would slash asunder.*

296 &c. Turbidus hic &c., *this flood, all turbid with mire and huge whirlpool, boils up, and vomits forth to Cocytus all its sand.* ‖ The poetic geography of Orcus is very vague. Acheron seems to be made a branch of Cocytus, and Cocytus of Styx.

298. Portitor &c.,

> *These floods and rivers the dread ferryman,*
> *Frightfully squalid, Charon keeps, upon*
> *Whose chin a mighty mass of hoary hair*
> *Lies all unkempt, his eyes are staring flame.*

304. Crudus, *vigorous* (lit. unripe, not softened by time).

330. Revisunt; i.e. they come back to the stream, and are ferried over.

334. Oronten. See i. 113.

346. Promissa fides, 'promised faith;' i.e. fidelity to his promise.

353. Excussa magistro = ex qua magister excussus est.

356. Lumine quarto. Hence it appears that an interval of several days must be supposed at l. 8, 9, of this book.

358 &c. Tenebam ni . . . invasisset . . . putasset. See Gr. § 214, i. ‖ Madida cum veste gravatum, *weighed down as I was in my wet garments.* ‖ Quod, *wherefore.* Gr. § 82, 6. ‖ Velinos, *of Velia*; an anachronism; Velia was not yet founded.

383—394. Cognominis (adj.), of the same name. R. L. read 'terrae,' with most codd. ‖ Iam inde, *already at that distance.* ‖ Increpat ultro, *begins to upbraid.* ‖ Iam istinc, *from the place where you are.* See 385. ‖ Essent. Referred to the mind of Charon: *were, as I knew.*

398. Amphrysius, of Apollo. Geo. iii. 2.

400 &c. Licet terreat; licet servet. Gr. § 203, p. 449.

414. Sutilis, *patched, crazy,* and so 'rimosa,' *leaky.*

420. Melle &c., *a cake made stupefying with honey and drugged meal.*

427. R., following Servius and Wakefield, puts a comma after 'flentes,' explaining 'in limine primo' *at the entrance of life.*

435. Insontes, *for no guilt of their own,* i.e. through sorrow or despair.

445. The names in 445—449 are those of Phaedra, wife of Theseus, who cherished a guilty passion for her stepson, Hippolytus; Procris, wife of Cephalus, who, watching her husband, was killed by him, being mistaken for a doe; Eriphyle, wife of Amphiaraus, whom she betrayed to a fatal war for the bribe of a bracelet; Evadne, wife of Capaneus, who flung herself on her husband's pyre; Pasiphae, wife of Minos (see l. 25); Laodamia, wife of Protesilaus, the first Greek slain at Troy; and Caeneus, changed from female to male by Neptune, but, when slain by the Centaurs, retransformed.

457—462. Extrema secutam, *sought your end.* ‖ Senta situ, *dank with mould.*

471. Marpesia cautes, *a marble rock*, from Marpesus, a m. of Paros.

479. Tydeus and Parthenopaeus were among the chiefs slain at Thebes, when Adrastus alone of the seven escaped.

484—486. R. reads Polyboten. ‖ All the names here mentioned are those of slain Trojans (Dardanidae). ‖ Etiam, *still*. ‖ Frementes is a v. r.

488. Conferre gradum, *to walk beside him*.

495. Lacerum. The appearance of the shade is that of the individual at the moment of death.

510, 511. Funeris umbris. What was due to the slain from their friends appears also ix. 213—215. ‖ Lacaena. Aen. ii. 601.

517. Evantes, shouting 'euoe': evantes orgia, *shouting the evoe cry of the Bacchic orgies*. ‖ Circum, *round* (the city).

529. Aeolides, the (reputed) descendant of Aeolus (i.e. Ulixes, reputed, for his cunning, to be the son of Sisyphus son of Aeolus).

541—543. *Along that road* (hac) *which proceeds on the right &c. lies our way to Elysium*. ‖ Exercet, *plies*. See 739.

547. In verbo vestigia torsit, *turned round as he spoke*.

561. Plangor (beating of the breast), *wailing*. R. L. F. read 'clangor' from codd. P γ, supported by Servius. ‖ Auras is the r. of most codd., and so W. C. F. L. al. We follow R. in reading with cod. P 'auris.'

571. Quatit, *tortures*. ‖ The functions here given to Tisiphone are at variance with those in 555, 556. See Ladewig (Anhang).

579—593. Suspectus, *the upward view*. ‖ Titania pubes, *the Titan host*. ‖ Aloidae, *the* (reputed) *sons of Aloeus*, Otus and Ephialtes. ‖ Qui simularet. Causal Rel.: see Gr. § 210. ‖ Ille. Aen. i. 3. ‖ Fumea taedis lumina, *smoky light of torches*.

595. Necnon et &c.,

> *There Tityus also might be seen: of Earth,*
> *The universal Parent, nursling he*
> *O'er full nine acres stretches out his frame,*
> *While the huge vulture with his crooked beak*
> *Clipping the deathless liver bores for feasts*
> *His entrails, punishment's unfailing crop,*
> *And, dwelling deep beneath his breast, allows*
> *The still reviving filaments no rest.*

601 &c. The conclusion of this description of Tartarus is composed with great skill. A few punishments are described (595—607), a few shortly noticed, with examples (616—618), but the rest are left to the reader's imagination. So, too, some crimes and sins are specified, 608—613, 621—624; but the whole is wound up (625—627) by saying that to recount all would require a hundred mouths and a voice of iron. Having to follow the 11th book of the Odyssey in so many particulars, V. takes care to have also many specialities of his own, such as Dido and Deiphobus, Theseus and Phlegyas. ‖ With R. we read 'quo' for 'quos' in 602. He supposes one line or more to be lost here: but we have admitted Madvig's conjecture, adding 'et' to l. 601, by which means the next lines apply, as they ought, to the doom of Tantalus.

603—607. Lucent &c., *lofty banqueting couches shine with feet of gold*.

‖ Genialis torus, usually the bridal couch, here that of the banquet, also sacred to the Genius. ‖ Intonat ore, *thunders at them with her voice.*

609. Fraus &c., *wove a web of fraud for a client.*

612—615. Here and before, V. is supposed to have examples of Roman history before his mind. ‖ Dominorum fallere dextras, *to violate the loyalty owed to their lords.* An oath to a superior was sworn by and on his right hand. ‖ Mersit. We may consider this form to be, by syncope, for 'merserit.'

616. Rotarum. The cruel capital punishment of death by breaking on the wheel was inflicted throughout the continent before the French Revolution; and in Germany till about twenty-five years ago.

618. Phlegyas, a king of the Lapithae, father of Ixion, who burnt the temple of Apollo at Delphi.

622. Fixit leges pretio atque refixit, *made and unmade laws for bribes.* A law was written on a brass plate and hung up when passed, and again taken down when abrogated.

7, 8. The bough dedicated; Elysium; recognition of Anchises. He guides his son and the Sibyl; explains the rules of Orcus; shows the shades hereafter to live as Albans and Romans; last of all the young Marcellus. He sends them back to earth through the ivory gate. 628—902.

(Outline.) 'Haste forward,' said the Sibyl; 'I see the Cyclopian gateway of Pluto's palace, where the gift must be deposited.' Aeneas speeds on, and fastens on the gate the golden bough. Next they reached the abodes of the blessed. Here were ancient princes, poets, priests, and discoverers who had lived well and honourably, and whose earthly pursuits are continued in the Shades. The bard Musaeus guides them to find Anchises, who advances with joy to greet his son. Near him is a quiet grove full of many tribes and nations, on the edge of Lethe's stream. 'These,' said Anchises, 'are souls awaiting a second body, who, before they assume it, must drink the waters of forgetfulness.' 'How?' replies Aeneas, 'do souls resume mortal bodies?' Anchises then expounds the Pythagorean doctrine of Metempsychosis. 'All existence is fraught with spirit and mind. But mind is clogged and deteriorated by body. So that, when life is gone out, a purifying process begins, and a penance continued through a vast cycle of years. When this is complete, the soul is summoned to the banks of Lethe, to drink its waters and be fit for a new corporeal being.' Then Anchises leads them into the midst of the groups, and shews Aeneas the spirits who are destined to visit earth and to become the renowned citizens and chiefs of Alba and of Rome. Here, after five Alban princes, is shewn Romulus, the founder of Rome, from whom at once the poet carries us onward to his patron Augustus Caesar, whom he glorifies. Thence he returns to the successors of Romulus, Numa, Tullus, Ancus, and the Tarquins. He proceeds to Brutus, the expeller of Tarquin and founder of the republic. Then he recounts, without much regard to order of time, many of the great Roman consuls, as the Decii and Camillus. He then shews Julius Caesar and Pompey, and deplores their civil war: then Mummius and Paulus Aemilius. He names also the Scipios, the Gracchi, and the Fabii, introducing a panegyric on Rome itself as

compared with Greece, designating it as the City of Empire. Then he specially signalises Marcellus, the winner of the Spolia Opima, the first victor against Hannibal. Behind whom is seen a comely youth, whose face is hidden in shade. Alas! says Anchises, this is one from whom all that is great will be hoped and expected, but who is destined to an early death—one who, if life were granted, would be another Marcellus (this was the young nephew of Augustus, adopted by him). 'Give me' says Anchises, 'to scatter flowers on one destined to an early tomb.' After conversing about the wars of Aeneas, Anchises sends them to earth through the ivory gate of Orcus. Thence, returning to the ships, Aeneas sails along the coast to Caieta.

(Notes.) 630—634. Cyclopum educta caminis, *drawn from the furnaces of the Cyclopes*; i.e. *iron-framed.* ‖ Adverso fornice portas, *arched gates opposite.* ‖ Corripiunt, *speed over.*

638. Virecta is the general reading of codd. So W. R. C. Yet the form seems to spring from the false analogy of carectum, salictum &c., in which the c belongs to the stems carex, salix &c.

640. Et couples 'lumine purpureo' to 'largior.'

644. Plaudere choreas pedibus (to beat dances with feet) is simply 'to dance.' Cp. Hom. Od. viii. 264, πέπληγον δὲ χορὸν θείον ποσίν.

645, 646. Sacerdos: Orpheus. The heptachord, here attributed to Orpheus, was the invention of Terpander. ‖ Obloquitur &c., *accompanies the measures with the seven distinct notes.* It is not clear whether singing or playing is expressed by this verb: perhaps the former. ‖ Eadem. Anthon, with Markland, reads 'fidem,' the lute. ‖ Pectine, *quill.*

651. Inanis, *ghostly.* But G. takes it to mean simply *empty.*

653. W. reads curruum (disyll.); R. C. currum for curruum.

658. Unde superne &c.,

> *Whence from the upper world, the forest through,*
> *The river of Eridanus is rolled*
> *In copious flood.*

C. says: The Eridanus was the subject of various myths, being placed in various parts of the globe, and made a constellation. The notion of its underground source is due to the fact, noticed by Heyne, that the Po, with which the Romans identified it, not far from its source flows underground for two miles—like the Rhone near Geneva. Cp. vii. 60, Iuppiter et laeto descendet plurimus imbri.

660. Passi, attributed to 'manus' by synesis.

663, 664. Excoluere, *civilised.* ‖ Aliquos is the reading of all the best codd., and of Servius. So R. But most edd. (H. W. C. L. F.) read 'alios;' and so Macrobius. After much consideration, we adhere to the more difficult and authoritative reading 'aliquos.' See note in our Cambridge Edition, where we say the sentiment implied is that which Horace repeatedly expresses (Epist. ii. 1, 5. S. i. 10, 73. C. iii. 24, 30), and which may justly be ascribed to Virgil (Ecl. ii. 39; iii. 26. Geo. iii. 37); viz. that envy, party-spirit, and other evil passions defame and suppress living merit; but, if true desert (merendo) has caused some noble minds (aliquos) to acknowledge it, the wrong done by igno-

rance or malice in this world is redressed by a just judgment in Elysium.

667—685. Museus is the mythic father of poets, as Orpheus of singers. C. ‖ Illius ergo, *on his account.* ‖ Recentia rivis, *fresh with streams.* ‖ Lustrabat studio recolens, *was reviewing with careful recollection.* ‖ Alacris, *cheerful*, Nom.

690. Sic equidem &c., *thus indeed I calculated in my mind, and supposed it would befall.*

704. Virgulta sonantia silvis, *woods with rustling brakes.* ‖ Most codd. read 'silvae,' and so R. L. F. al. But the reading of codd. M_2 F γ c is 'silvis,' which, as C., we prefer.

711—716. Porro, *in the distance.* ‖ Securos latices, *care-dispelling waters.* ‖ Memorare—ostendere, depend on 'iampridem cupio.'

719—724. Ad caelum, *to the upper air.* ‖ Ire sublimes, *soar on high.* ‖ Principio (common in Lucretius) introduces an exposition; here the doctrine of the Anima mundi.

725. Titaniaque astra. A difficult phrase. The stars in general had nothing to do with the Titans. The sun and moon were mythic children of the Titan Hyperion, and each has this epithet. Hence C. L. confine 'astra' to the sun, and so LL. 'Titan's star.' W. thinks that the moon *again* included (though just named) causes the plural, *yea, both Titanian stars.* This seems a harsh resource. Gossrau cites 'sidera solis'=solem, from Ov. Met. xiv. 172.

733. Auras dispiciunt, *look abroad on the clear skies.*

735. Quin et &c.,

> *Nor yet, of life's last light bereft, e'en then*
> *All evil do the wretched ones forego;*
> *All plagues of body fade not utterly,*
> *But many long-contracted mischiefs deep*
> *Within them still in wondrous ways must dwell.*

742. Infectum scelus, *the taint of guilt*, LL. v. 541.

743—755. Quisque suos patimur manis, *we suffer each his own ghostly penance*, LL. ‖ Codd. vary between 'reliquit' and 'relinquit.' ‖ Aurai simplicis ignem, *the flame of pure inspiration.* ‖ Rotam volvere, *have continued the cycle.* ‖ Sonantem. See l. 709. ‖ Legere, *peruse.*

756—760. Deinde, *henceforward.* ‖ Nostrum in nomen, *into our clan.* ‖ Pura, *pointless.*

763. Tua postuma proles &c.,

> *He, of your children last, whom late in time*
> *Your wife Lavinia in the woods shall bear*
> *To you in elder age, to be a king*
> *And sire of kings.* ‖

With C. we take 'postuma' to mean, 'latest,' not, as some, 'born after his father's death.' So Gellius, postumus, qui postremo loco natus est.

764 &c. The Alban names are not set down by V. in chronological order. Ovid (Met. xiv.) gives this list:—Ascanius (founder of Alba), Silvius, Latinus, Epitus, Capetus, Capys, Tiberinus, Remulus, Acrota, Aventinus, Procas, Numitor, Amulius (usurper), Numitor again. Thus

he omits Aeneas Silvius, who is variously placed by different writers. Servius says that he was kept out of the kingdom by his guardian for fifty-two years: whence Virgil's words, *si umquam* &c.

772. Civili quercu. The 'corona civilis' of oak-leaves was awarded to those who saved a friend in war.

773—775. Towns of Latium Vetus are, Collatia; Pometii = Suessa Pometia, originally a Volscian town, afterwards a Latin colony; Castrum Inui near Ardea, among the Rutuli. ‖ Inuus was an Italian deity corresponding to the Greek Pan.

774. In late codd. appears a spurious line, rejected by all modern edd.,

'Laude pudicitiae celebres, addentque superbos.'

780. Superum. W. (and, probably, most comm.) takes this as Gen. Pl. with Pater, 'the father of the gods;' i.e. Jupiter: but Servius as Accus. S. (explaining 'pater' to be Mars, the mythic father of Romulus), and he is followed by Peerlkamp, Henry, and Conington. Servius makes superum = deum, *how his father himself marks him for a god*; while C. takes 'superum' to mean *a tenant of upper air*, one who is to come and live on earth. With some hesitation we take this last view.

784. Berecyntia mater; Cybele, the mother of the gods, worshipped on Mount Berecyntus in Phrygia. See Aen. iii. 111 and Virg. Myth.

789. Iuli progenies, the Gens Iulia.

791. Augustus Caesar is introduced next to Romulus, partly in compliment to him as Rome's later founder, partly to keep his name and its associations aloof from the Lament for young Marcellus, with which our poet winds up the list of Roman worthies. This list is poetically constructed, not chronologically, as may be seen in Excurs. iii.

792. Divi, i.e. Iulii, the adopted son of C. Iulius Caesar, who was made 'divus' by the Senate. Divom is a v. r. of inferior authority.

795. Tellus, i.e. cui imperabit. A strange asyndeton. Extra sidera . . . extra anni solisque vias = extra Zodiacum. Aethiopia is meant.

798—800. These lines allude to the recovery of the Roman standards from the Parthians, and to the defeat of Cleopatra and Antonius. ‖ Huius in adventum, *in expectation of his coming*. ‖ Caspius, *of the Caspian* (sea). ‖ Maeotius, of the Palus Maeotis (sea of Azof). ‖ Turbant, *are in confusion*. Here intrans.

801—809. Augustus is compared to Hercules, who slew the Erymanthian boar and Lernaean hydra; and to Bacchus (Liber), who conquered India, with its mythic capital Nysa. These types may represent his successes against his enemies, Sextus Pompeius, Antonius, the Parthians, Garamantes &c. The Garamantes were conquered by Balbus a few months only before Virgil's death, B.C. 19. ‖ Virtutem extendere factis. So W. from cod. M_1 and Servius. But R. C. read 'virtute extendere viris' with several codd. ‖ Incanus, *grizzled*.

810—818. The Roman kings after Romulus are enumerated (Servius Tullius being included among the 'Tarquinii reges'). Numa, the Sabine priest-king from Cures; Tullus Hostilius, the warrior; Ancus, who is called 'iactantior,' because he is said, as grandson of Numa, to have been jealous of Tullus, and to have courted popular favour. ‖ Populariibus auris, *applause of the people*. ‖ Cures, a Sabine town. ‖ Resides, *quiet*.

819. Receptos. The 'fasces,' as symbols of authority, are perhaps said to have been 'recovered,' because the sway of Tarquinius Superbus was more absolute than that of preceding kings.

828—835. The civil wars of Caesar and Pompey are here recorded. ‖ Arce Monoeci. *Monaco* in Liguria; but we do not know that Caesar entered Italy by the coast line. ‖ Adversis instructus Eois, *leading eastern armies against him.* ‖ Adsuesco, here trans., *accustom.*

836. Mummius. See Exc. iii. 838—840. Gossrau can hardly be right in referring the whole passage (836-840) to Mummius. For 'Aeaciden' must mean Perses, king of Macedonia, who had been defeated twenty years before by Paulus Aemilius. Virgil blends all the Greek victories confusedly together for the purpose of his poem, saying that the royal cities of Agamemnon are destroyed by Roman captains, and the descendants of Achilles deposed in revenge of Troy. The second 'ille' is Paulus Aemilius.

841—845. Cato, i.e. Censorius. ‖ Serrane. C. Atilius Regulus Serranus. ‖ Q. Fabius Maximus. ‖ R. reads from cod. P 'tun' for 'tu.'

847—852. Alii, the Greeks. ‖ R. with Markland from cod. P reads 'cedo' for 'credo.' ‖ Radius, the *rod* or *pencil* of the mathematician. ‖ Meatus, *motions.* ‖ R. from cod. P reads 'haec,' and 'pacique,' which is in most codd. ‖ Mos, *ruie.*

856—866. The great Marcellus is specified with a view to his descendant the nephew of Augustus. ‖ Quirino, to Romulus, who won the first 'spolia opima.' ‖ Quantum instar, *what a striking resemblance* (or, perhaps, 'what majesty!').

871. Proprius, *lasting.* Ecl. vii. 31.

873. Campus, the Campus Martius, in which young Marcellus was buried; but Mavortis depends on 'urbem,' i.e. Rome, the city of Mars. ‖ Tumulum recentem, *the new-built mound*; i.e. the mausoleum erected by Augustus, B.C. 28, in which young Marcellus was buried, B.C. 23. See Excurs. iii. ‖ We do not think that 'funera' here can be adduced to justify the use of the plur. for the sing. 'funus.' Though the funeral of young Marcellus is alluded to, the form of speech here of a future event is studiously vague and indefinite. See ix. 486.

877—880. We believe that 'spe' is Gen. for spei; 'in tantum spe,' *to so high a hope*; not Abl., as C. seems to think. ‖ Tulisset se, *would have presented himself* (i.e. if the youth had lived and gone to battle).

882. Heu miserande puer &c.,

> *Alas, lamented youth! if any way*
> *Thou mayst defeat the cruel destinies,*
> *Marcellus thou shalt be. Give me to strew*
> *The purple lily flowers by handfuls, give*
> *With these unstinted gifts at least to grace*
> *The shade of my descendant, and perform*
> *An unavailing office.* ‖

The construction of the passage 'manibus date' &c. is as follows: date spargam manibus plenis lilia, purpureos flores, et accumulem &c.: identical in character with iv. 683, date. abluam &c. Date = sinite. See Public Sch. Lat. Grammar, Preface. Funereal flowers, like funereal

leaves, were to be dark-hued; and W. cites Plin. H. N. xxi. 5, sunt et purpurea lilia.[1]

898. By adopting this Homeric legend of the two Dream-gates of Orcus (Od. xix. 562), Virgil avoids the necessity of carrying Aeneas back to earth by the same road he took in descending.

900, 901. Viam secat, *finds a short path.* ‖ Caieta (now Gaeta) by prolepsis.

(Parallel Passages.) Compare with the Descent of Aeneas that of Ulixes in Hom. Od. xi. and Dante's Divina Commedia (see Excurs. i.). Compare also various passages of Hesiod's Theogony and the Frogs of Aristophanes, and Plato, Rep. x., Milton, Par. Lost, i. ii. Also the following: 283. Hom. Il. xiv. 286. ‖ 298. Eurip. Alc. 258. ‖ 327. Hom. Il. xxiii. 71. ‖ 616. Lucr. iii. 990. Pind. Pyth. ii. 39. ‖ 640. Pind. Ol. ii. 123. Lucr. iii. 18. Milton, Par. Lost, iv. ‖ 817 &c. Hor. C. i. 11. ‖ 893. Hom. Od. xix. 562.

Excursus I. Aen. vi. 264—902.

When we compare the Descent of Aeneas to the Shades, as described in this Book, with that of Ulixes in the 11th Book of Homer's Odyssey, we find a few features of resemblance, but, as might be expected, differences far more numerous and important. Homer's hero is a Greek, and naturally converses with Greeks; Aeneas, a Trojan, is brought into contact with Trojans. Ulixes, obeying the directions of Circe, finds on the fabulous Cimmerian coast a mouth of hell, which he descends as far as the point where the streams of Puriphlegethon and Cocytus unite with Acheron. Here he performs the sacrifice which has power to evoke the shades, who then come forth and present themselves to his view, some of them entering into conversation with him; first the seer Tiresias, and then his own mother Anticlea. Virgil, on the other hand, exhibits to us Charon and the Styx, Cerberus, several Limbos, the Palace of Pluto and Proserpine, Tartarus as the scene of punishment, Elysium as the place of reward, the river of Lethe, the gates of horn and ivory; in short, the geography of a whole subterranean world. The functions of Virgil's Sibyl are performed in Homer partly by Circe, partly by Tiresias; and those of Virgil's Anchises are divided between Tiresias and Anticlea. The vain attempt of Ulixes to embrace his mother is borrowed by the Latin poet from his great predecessor. Homer's Elpenor reappears in the Aeneid as Palinurus, the disdain of

[1] A reviewer in a weekly journal (who might have studied more carefully the book he professed to review), while he admits the construction 'date ablunam' in iv. 683, complains of its application here as 'forced' and needless. If he is not satisfied that the principle in each place is one and the same, it is not our view alone from which he differs, but also that of Mr. Munro and other scholars of the first grade, to whom our view had been submitted. In one point the argument is even stronger in this place; for 'accumulem' proves the verbs to be conjunctive; and a just aesthetics of Latin mood and of Virgil's style determines that conjunctives in 1st pers. sing. present, situated as these are, evidently not optative, must stand either in apodosis or in dependence. To explain them as being in apodosis, a suitable suppressed protasis is needed (as 'si meo arbitrio fiat' to 'non digner' in xi. 169); but none such do we find here. What remains? We look for dependence, and we find it, amply satisfactory, in the governing verb 'date.'

Ajax typifies that of Dido, the cruel fate of Agamemnon finds its parallel in that of Deiphobus. Eriphyle, Minos, Tityus, Otus and Ephialtes, are introduced by both poets; the punishments of Sisyphus and Tantalus are repeated by Virgil, but without naming the persons. The dialogue of Ulixes with Achilles is not imitated by Virgil for obvious reasons. He would not compete with Homer in the delineation of Hector; and, while, in the Odyssey, Achilles rejoices in the tale of his son's prowess, Hector would have had to learn the death of Astyanax, the slavery of Andromache, and her second nuptials. All this was to be avoided; therefore the Trojan hero brought into contact with Aeneas is Deiphobus, whose story belongs to that post-Homeric legend, the capture of Troy, which Virgil had made his own special subject in the second Book. But the grand purpose and crown of the sixth book—that to which all leads up—is the catalogue of future Alban and Roman worthies, the glorification of Augustus, and the coronach of young Marcellus at the close. To this end it was that he dexterously incorporated the philosophic doctrines of the Anima Mundi and the Metempsychosis, with an intervening Purgatorial state. In the adaptation, however, of this last doctrine to his general purpose Virgil has not shewn perfect dexterity. See Excurs. ii. 'The Mantuan Swan' could not foresee that, after more than twelve centuries from his time, when classical Latin had melted into modern Italian, there should arise, in what the Augustan age knew as a small Tuscan village on the Arno, another great poet, who, dedicating an entire Epic to the three divisions of the Future World, would choose the shade of Virgil for his guide through their earlier scenes, till he stood beside his long-lost Beatrice on the holy mount. Many a crown of praise has been woven for the head of Virgil: none so bright as that which he has thus received from the genius of Dante.

Excursus II. Aen. vi. 743, 744.

The insertion of these two lines in the passage describing the purgatorial expiation of the dead is a very perplexing circumstance. Conington says truly: 'the general meaning (of "quisque suos patimur manis") is, *Each spirit has its individual discipline.*' This being certain, all we can add is, that Virgil's mode of expressing it is strange and difficult. See C.'s note. The passage which follows is full of difficulty: for how are the classes ('pauci' and 'has omnis') distinguished; or are they one and the same class? If the latter, why the change from the first to the third person? and why does Anchises say nothing of his own future translation to life? Ribbeck, following Heyne, transposes, placing the two lines (Quisque . . . tenemus) after the three (Donec . . . ignem). In that case we must suppose that Anchises and a few select remain in Elysium permanently; while the mass (Has omnis) drink the waters of Lethe after a thousand years, and go back to earth. In a choice of difficulties, we incline to the transposition as probable, but without receiving it into the text. Henry is satisfied with regarding the two lines as parenthetic. Munro is disposed to regard them as a sudden afterthought of the poet, remembering that he must account for the presence of Anchises in Elysium at the end of one year, when so long a purgation was required for shades in general. Anchises then (so

he suggests) is an exception to the general rule. He died so pure that his Manes required little or no correction: he was counted among the few who passed muster at once (per amplum mittimur Elysium et laeta arva tenemus). Upon the whole, however, it must be admitted that no hypothesis, attempting to account for these two lines, and indeed for the whole passage, as spoken by Anchises, is free from serious objection. We are therefore obliged to agree with Conington when he says: 'I think that everything points to the supposition, which at one time occurred to Heyne himself, that we have here one of the passages in the Aeneid, which Virgil left unfinished. His whole conception of a metempsychosis seems to be really inconsistent with the general picture which he gives of the world of spirits, and so he naturally found a difficulty in harmonising the two in Anchises' narrative.' That difficulty, had he lived to revise his work, we must suppose he would have found a way to surmount.

Excursus III. Aen. vi. 778—884.

The chronological order of the Roman heroes mentioned in this passage is as follows:—

B.C.		*Aen.* vi.
754	1. Romulus, legendary founder of Rome, the reputed son of Mars by the priestess Ilia or Rhea. He gained the first *Spolia Opima* .	779
715	2. Numa Pompilius, second king, a priestly Sabine, from Cures	811
673	3. Tullus Hostilius, third king, a warrior . .	815
641	4. Ancus Martius, fourth king	816
616—510	5. 'Tarquinii reges,' in which term Virgil includes Tarquinius Priscus, 616; Servius Tullius (though not a Tarquin), 578; and Tarquinius Superbus, 534	818
509	6. L. Junius Brutus, Consul, who expelled Tarquinius	819
426	7. A. Cornelius Cossus, Magister Equitum, slew the Etruscan general, Lars Tolumnius, in single combat, and so gained the second *Spolia Opima*, on which account he is introduced by name here. Some authorities date this event in his consulship two years before, 428 .	842
390	8. M. Furius Camillus, who, as Dictator, had captured Veii, 396; also, as dictator, recovered Rome from the Galli Senones and their king Brennus, who had held it, except the Capitol, for seven months . . .	826
361	9. T. Manlius gained the name 'Torquatus' from slaying a Gaul in single combat, and stripping him of his *torques* or collar. He was also called 'Imperiosus' because he executed his son for killing an enemy in dis-	

B.C.		*Aen.* vi.
	obedience to military orders, 340; hence 'saevus securi'	825
340 295 279	10. Decii. Three plebeian Roman consuls, each called Decius Mus, fell in battle. The first two solemnly devoted their lives for the success of the legions: the father, in the battle of Veseris against the Latins, 340; the son, in the battle of Sentinum, against the Samnites, 295; the grandson fell in the battle of Asculum against Pyrrhus, 279 . . .	825
278	11. C. Fabricius Luscinus, consul for the second time. He was poor, but spurned the bribes offered by Pyrrhus	845
257	12. C. Atilius Regulus, called Serranus, because he was found sowing his field when his election to the consulship was announced to him	845
217	13. Fabii. An eminent Gens at Rome, who had been valiant and patriotic in the wars with Veii. Maxumus was a cognomen of theirs, and Virgil here plays upon the word. Q. Fabius Maxumus was made dictator after the fatal battle at the Lake Trasimenus, 217, and baffled Hannibal by refusing to fight; hence called Cunctator	846
212–208	14. M. Claudius Marcellus, consul in 222, slew Viridomarus, king of the Galli Insubres, and won the third *Spolia Opima*. He defeated Hannibal at Nola, 215; captured Syracuse, 212; was slain at Venusia, 208 . . .	856-860
207	15. Drusi. Virgil names this family (of the Gens Livia) in compliment to Livia Drusilla, wife of Augustus, and mother of Drusus and Tiberius. M. Livius Drusus Salinator, when consul with C. Claudius Nero in 207, had defeated and slain Hasdrubal at the river Metaurus	825
202–133	16. Scipiadae. The Familia Scipionum, of the Gens Cornelia, did eminent service. P. Cornelius Scipio Africanus (the elder), after recovering Spain, defeated Hannibal in the decisive battle of Zama, 202. The son of Africanus adopted the son of Aemilius Paulus. This adopted son became P. Cornelius Scipio Aemilianus Africanus. He destroyed Carthage, 146, and Numantia, 133. The two Africani are the 'duo fulmina belli.' G. ii. 170.	844
184	17. M. Porcius Cato was Censor in this year .	842
168	18. L. Aemilius Paulus defeated Perses, king of Macedonia, at Pydna, and Macedonia became a Roman province. See Notes . . .	840

B.C.		*Aen.* vi.
146	19. L. Mummius took and destroyed Corinth, and Achaia was made a Roman province . .	837
133–121	20. Gracchi genus. The Gracchi, a family of the Gens Sempronia, produced several eminent men. Ti. Sempronius Gracchus, Tribune of the Plebs, fell in a sedition, 133; and his brother Gaius, also tribune, was slain by order of the Consul Opimius, 121. Their father, Ti., subdued the Celtiberians, and triumphed, 178. W. thinks that T. Sempronius Gracchus, twice consul in the second Punic war, is especially meant . . .	843
49–48	21. Socer (C. Julius Caesar); gener (Cn. Pompeius Magnus). The civil war between these illustrious men began when Caesar crossed the Rubicon, 49. Pompey lost the battle of Pharsalia, and soon afterwards his life, in the next year	827–836
42 &c.	22. Augustus Caesar. This prince, an Octavius by birth, was grandson of the sister of Julius Caesar. Adopted by his uncle's will (and so made Divi genus), he called himself C. Iulius Caesar Octavianus, and when, by his wonderful successes, he became master of the world, he received from the Senate the title of Augustus, 27	791 &c.
25–23	23. M. Marcellus, son of the virtuous Octavia, sister of Augustus, by her first husband, C. Claudius Marcellus, was destined by that prince to be his heir, and received, at the age of 18, the hand of his daughter Julia in marriage, B.C. 25. He died of a wasting malady two years afterwards, when aedile, universally lamented. Virgil is said to have read the verses in his honour to Augustus and Octavia, who shed tears, and rewarded him munificently	860–886

Gossrau aptly remarks that Virgil exhibits three groups—the first consisting of the Alban kings, Romulus, and ending with Augustus Caesar, ll. 760—808; the second beginning with the Roman kings who followed Romulus, and ending with Julius Caesar, 809—836; the third beginning with the conquerors of Greece and ending with young Marcellus.

THE SEVENTH BOOK.

(Introduction.)

(1) Death and funeral of Caieta: Aeneas anchors in the Tiber, 1—36.
(2) Latium: king Latinus, his city Laurentum, his daughter Lavinia: omens concerning her, 37—106.
(3) The Trojans eat the cakes on which they had laid their meat, and so fulfil a prophecy. Aeneas prays and is answered, 107—147.
(4) The fortifications of a town are commenced. Ilioneus and a hundred envoys are sent to Laurentum, graciously received, heard, and answered by king Latinus, 148—285.
(5) Wrath of Juno. She instigates Allecto to kindle war, 286—340.
(6) Allecto first inflames queen Amata, who, after a vain remonstrance to Latinus, infuriates the Latin women, 341—405.
(7) Allecto inspires Turnus with martial rage, 406—474.
(8) She provokes a broil and bloodshed between the Trojans and Latins; and is then dismissed to hell by Juno, who carries on the work, 475—571.
(9) Amata and the women force Latinus to permit the declaration of war, 572—640.
(10) The auxiliaries of Turnus are enumerated, 641—817.

1, 2, 3, 4. Death and funeral of Caieta; Aeneas anchors in the Tiber. Latium: king Latinus, his city Laurentum, his daughter Lavinia; omens concerning her. The Trojans eat the cakes on which they had laid their meat, and so fulfil a prophecy. Aeneas sacrifices, prays, and is answered. The fortifications of a town are commenced. Ilioneus and a hundred envoys are sent to Laurentum, graciously received, heard, and answered by king Latinus. 1—285.

(Outline.) Thou, Caieta, nurse of Aeneas, hast given thy name to an Italian coast-town, dying there. After burying thee, Aeneas sails northward in the moonlight, coasting by the realm of the witch Circe, daughter of the Sun-god, who by her enchantments changed men into beasts. Howlings are heard; but Neptune's favour carries the fleet safe, and at morn Aeneas descries the mouth of a shady river, the Tiber. Into this the vessels glide. I am now to sing of wars. At this time reigned in Latium king Latinus, son of Faunus and the nymph Marica, and descended from Saturn. He had but one living child, a daughter, wooed by many suitors, among whom her mother, queen Amata, favoured Turnus, the Rutulian prince. But the gods opposed this union. On a laurel, which gave name to the city Laurentum, a swarm of bees had settled; hence the augur foretold the advent of a foreign host, who should obtain the rule. Again, when Lavinia was standing by her sire at the altar, her hair and dress took fire and spread a blaze through the palace without injuring her: this was declared to portend high destiny for herself, but wars for the people. Then Latinus consulted the oracle

of his sire Faunus near the fount Albunea. Here, when he had offered midnight sacrifice, he heard a voice crying: 'Wed not thy daughter to a Latin prince, my son: there will come strangers, through whose alliance our name and race shall acquire world-wide greatness and glory.' This prophecy rumour had spread abroad, when the Trojans came. Aeneas, Iulus, and the rest had prepared a scanty meal under trees, using for platters flat wheatcakes, which in their hunger they were afterwards eating, when Iulus jocularly cried, 'Lo, we are devouring our tables.' Aeneas caught up the words, seeing thus fulfilled the prophetic menace, which declared that the Trojans would find no resting-place till they had been driven by hunger to consume their tables. 'Rejoice,' he cries to his comrades; 'to-morrow we will explore: let us now make libation and prayer.' It is done: and propitious Jove answers with triple thunder and a gleam of golden light. At morn they explore, find the fount Numicius, trace the Tiber upward, and learn that the people are the Latins. Aeneas despatches a hundred envoys to the capital city, with olive-branches, soliciting peace; and meanwhile pitches a camp, and begins to fortify a town with mounds and parapets. Ilioneus and his fellow-legates approaching Laurentum see the youth of the city exercising outside it. Latinus, hearing of their arrival, summons them to the palace, and takes his place on the royal throne. His palace, built by Picus, had a hundred columns, a great council-hall, and a portico in front of which were statues of the ancient princes, Italus, Sabinus, Saturn, Janus, with their trophies; chief the founder Picus, whom the witch Circe had changed into a bird. Here, seated on his throne, Latinus received and kindly addressed the envoys, 'Children of Dardanus, for we know your title, what chance brings you hither? Know that ye are come to the true race of Saturn, whose rule and laws are righteous. I recall the legend, that here Dardanus was born, and hence travelled to Ida and to Samothrace. He went forth from Tuscan Corythus, and now he dwells among the deities.' Ilioneus answered: 'O king, son of Faunus, we come not by stress of weather, but with full intent. We are indeed Dardans, sprung from Jove: our chief is thé Trojan Aeneas. The tempest of war, in which Troy succumbed to the power of Mycenae, is known far and wide: flying from its violence we ask a refuge at your hands. We shall not disgrace you: receiving us you will gain renown and gratitude. By the star and the right hand of Aeneas I swear that many nations have desired to receive us, but that oracles of heaven plant us here. Hence came Dardanus: hither, says Apollo, we must return, even to Tiber and the Numician fount. I bring you our chief's gifts, relics of Troy: the cup from which Anchises made libation, the royal accoutrements of Priam, and his robes wrought by Trojan matrons.' When Ilioneus ceased, Latinus in silent meditation pondered his daughter's fortunes, and the oracle of Faunus. Then said he joyfully: 'Be the gods propitious! I grant your prayer, Trojans, and accept your gifts. Let Aeneas present himself with assurance of welcome. Bear to him this message. I have a daughter, whose union with a native husband is forbidden by fate. A foreign son-in-law is foretold, and, if I rightly read the future, he is that chosen one.' Having thus said, he presents each envoy with a horse splendidly caparisoned; for Aeneas he sends a chariot and two coursers of etherial

race, bred by Circe from a sire of the Sun-god's stud. Thus graced, the envoys return home.

(Notes.) 1, 2, 3. Tu quoque—Caieta. Not only Misenus (vi. 234) and Palinurus (vi. 381), but also Caieta, nurse of Aeneas, shall give name to a place on the Italian coast. See Ov. M. xiv. 443. This is now Gaeta, the strongest fortress in S. Italy, which makes the poet's lines still true (et nunc) after nineteen centuries. ‖ Et nunc servat &c.,

E'en to this day thine honour guards the site,
And in the great Hesperian land a name,
If that is any glory, marks thy tomb (lit. *thy bones*).

6—10. Aggere. vi. 232. ‖ In noctem. The fair wind continues after nightfall, which often brings a lull. ‖ Adspirant aurae in noctem, *forth on the night the breezes blow.* ‖ Proxima &c.,

The nearest shores we skirt of Circe's land,
Where the rich daughter of the Sun-god thrills
Her inaccessible groves with ceaseless song,
And in her haughty mansion ever burns
The scented cedar for the lamps of night,
With fine comb traversing the delicate woof.
Hence growls were heard, and lions in their wrath
Resisting bonds and at the dead of night
Roaring, and bristled boars and bears in dens
Ramp'd furious, and huge shapes of wolves would howl,
Whom Circe, goddess fell, with herbs of power
Had chang'd from human countenance, and cloth'd
With visages and hides of savage beasts. ‖

Circeii, a promontory of Latium, once an island (Aea in the Od.), the fabled abode of the witch Circe. See Hom. Od. x. It is now called Monte Circello. ‖ Raduntur, *are grazed*, i.e. *are skirted.*

12. Resonat, *makes to ring*, cp. adsuescite, vi. 833. See Virg. Syntax.

13. Nocturna in lumina = ad illuminandam noctem.

14, 15. Arguto, *fine*, or perhaps *shrill*. Ecl. vii. 1. ‖ Irae. M. Lucr. iii. 297.

18, 19. Formae luporum. vi. 293, 'cava sub imagine formae. 'Forma' denotes something more substantial than 'figura.' M. Lucr. iv. 69, 101. ‖ Ex facie. M. Lucr. iv. 301.

20, 21. Induerat in &c. This rare construction is used also G. i. 188: Se nux—induet in florem. ‖ Quae monstra talia, *prodigies such as these.*

26, 27. For 'roseis' R. reads 'variis,' on slender authority. F. justifies 'roseis' by a passage of Ovid, F. iv. 714, Memnonis in roseis lutea mater equis. ‖ Posuere, *sank.* x. 103.

31, 32. Flavus. Hor. C. i. 2. 13. ‖ Variae. Lucr. ii. 344, variae volucres &c.

37. Age, *awake!* ‖ Quae tempora rerum, *what the epoch.* ‖ Erato. V., like Horace, invokes the Muses by the name of one Muse. Here begins the second half of the Aeneid, which may be called 'the Rutulian War.'

42. In funera. C. G. LL. render *to slaughter*; W. *to death*, as alluding to Mezentius and Turnus. This is probably right.

43. Totam. An exaggeration. The troops enumerated in this book and in x. came only from Latium (with the Sabine and Paelignian districts), Etruria, and Campania.

47. Hesiod (Theog. l. 1011) makes Latinus son of Ulixes and Circe. Dionysius Hal. calls him son of Hercules, adopted by Faunus. He had reigned thirty-five years when Aeneas came.

50. Fato divom. vi. 368, numine divom.

51. Oriens (proles), *that which dawned*, i.e. a boy that had existed.

56. Quem regia &c., *his alliance as son-in-law the queen-mother was compassing with strange eagerness.*

59. In penetralibus altis, *in the high inner court*, i.e. the impluvium.

61 &c. Inventam &c., *was said to have found and dedicated, and from it to have given his settlers the name Laurentes.*

64 &c. Huius apes &c.,

> *This tree-top bees thick clustering (wondrous tale!)*
> *With mighty buzzing wafted through the sky,*
> *Beset, and, intertwining mutual feet,*
> *Hung on the leafy branch, a sudden swarm.*
> *Forthwith outspake the seer: 'A foreign man*
> *Arriving, and an army from the same*
> *Point to the same point marching, we discern,*
> *And ruling in the citadel supreme.'* ‖

Easdem ex isdem; i.e. to Laurentum from the adjoining coast.

73—77. Visa &c., *she was seen (O monstrous!) to catch the fire with her long tresses, all her headgear consuming in the crackling flame, her queenly hair, her jewelled coronal all ablaze, till at last she was wrapt in smoke and yellow glare, and scattered the firegod's sparks the whole palace through.* C. The construction 'regalesque accensa . . . accensa' is an idiom, of which see examples xi. 171.

78 Id vero &c., *this was bruited as indeed an awful miracle: they* (the seers) *foretold to wit that she herself would be illustrious in fame and fortune, but a portent of mighty war to the nation.*

82 &c. The geography here is, and must always be, doubtful. Is this the 'Albunea resonans' of Horace (C. i. 7.) between Rome and Tibur, or is it, as W. and others think, the sulphurous spring of Altieri, on the road to Ardea, near the fane of Anna Perenna?

83, 84. Maxima, agreeing, by poetic license, with Albunea. Geo. ii. 15. See Gr. § 171, 3. ‖ Saevamque exhalat opaca mephitim, *and from its dark shade exhales a cruel poisonous steam.*

91. Imis Acheronta adfatur Avernis, *addresses Acheron in the depths of Avernus*: a very bold condensation, meaning that he is translated in spirit to Orcus (Averna), and there holds converse with the powers of hell, 'Acheronta.' See l. 312. ‖ V. has transferred from the cave of Trophonius (at Lebadea of Boeotia) this superstition of sleeping in a shrine to consult its deity.

96—101. Conubiis. On the quantity of the u see M. Lucr. iii. 776. ‖ Qui ferant, *who are to carry*; final Rel. The transition to Indic.

'videbunt' is certainly unusual, and led Heins. to adopt 'ferent' from one cod. But other places shew that V. treats Pres. Conj. as future in character. For the constr. with final 'qui' comp. Aen. i. 20, 287 (cited by C.); Gr. § 208.

110, 111. Iuppiter ipse. So codd. P R M_1 γ al., followed by R. al. Cod. M_2 al. have 'I. ille,' and so Serv. C. al. Servius thinks that V. refers to iii. 251, 'Pater omnipotens.' But 'monebat' implies that these platters of biscuit (adorea liba) are used on this occasion by a secret warning or inspiration from Jupiter, in order to fulfil harmlessly a prophecy supposed to be menacing. ‖ Cereale solum, *the Cereal floor*, i.e. the platters of bread.

113, 114. Exiguam Cererem, *the scanty bread.* ‖ Penuria edendi, *lack of food.* ‖ Et violare &c., *and to invade with hands and bold jaws the circle of the fateful crust, and spare not the flat squares of biscuit.* ‖ Quadrae are squares marked on the cakes in making them.

116—119. Heus, *halloa!* ‖ Nec plura adludens, *without carrying the jest farther.* ‖ Primam, *on the instant.* ‖ Stupefactus numine pressit, *awestruck by the divine omen, he urged it.* So J.

123. What we read in Book iii. as a prophecy of the Harpy, Aeneas here relates as revealed by Anchises.

129. Exitiis. R. from one cod. reads 'exiliis.'

135—140. Aeneas worships (1) the local divinities; (2) those of the coming hour (Night &c.); (3) those of his country (Jove of Trojan Ida, probably, and the Idaean Mother Cybele); (4) his parental divinities, Venus and Anchises.

141. Clarus intonuit, *thundered aloud* (so as to be clearly heard). See M. Lucr. v. 947.

158. Molitur, *prepares.* M. Lucr. v. 934. The new town of Aeneas is near the later Ostia.

165. Lacessunt, se invicem scil.

174—176. Omen, *a custom of happy presage.* ‖ Primos attollere fasces, *to lift the fasces first.* This Roman institution V. here assigns to ancient Latium; but it came in from Etruria at a later time. ‖ Perpetuis, *long-ranged.* See M. Lucr. v. 427.

178. Italus, Sabinus. Imaginary founders of the races so called. ‖ Cedrō Italusque. See Virg. Prosody.

182. Martiaque. This reading, adopted by C. W., distinguishes a class of warriors from that of kings. Martia qui is a reading of some codd.

187, 188. Quirinali lituo (Abl. gov. by a Participle to be mentally supplied), *holding the crooked augural staff of Quirinus*, i.e. such a 'lituus' as Romulus was said to have used in augural divination. The epithet is used by anticipation. ‖ Succinctus, *belted.* ‖ Trabea, *striped robe.* ‖ Ancile, an oval shield, such as the Salii carried in their processions.

189, 190. Capta cupidine coniunx, *his enamoured bride.* In the myth of Picus (Ov. M. xiv. 321) Circe is not united to that prince, but in love with him, and changes him to a pie (picus martius) because he preferred another nymph. ‖ Aurēā: disyllable. See Virg. Prosody.

192. Tali intus templo. Munro (Lucr. iv. 1091) cites many examples of 'intus' with Abl., all, except this, with particle after the case. C. regards 'intus' as an adverb in all; and the Abl. as one of 'place where.'

202, 203. Neve ignorate Latinos Saturni gentem. C. takes gentem as oblique complement (und. esse), rendering, 'but know in the Latin race the true people of Saturn.' Comparing the use of ignoro, v. 849 (mene salis placidi vultum fluctusque quietos Ignorare iubes?), we think the correct version is, *and be not ignorant of the Latins, Saturn's true race.* ‖ Haud vinclo &c., *just from no constraint of laws,* (but) *keeping themselves so by their own free will and the custom of the old deity.*

205. Atque equidem &c.,

> *And I remember, though the tale be dim*
> *With age, that old Aurunoans told it thus:*
> *How Dardanus, a native of these fields,*
> *To Phrygian Ida's cities found a way,*
> *And to that Thracian Samos, which is now*
> *Call'd Samothrace. So from his Tuscan home*
> *Of Corythus he parted: and to-day*
> *The golden palace of the starry sky*
> *Admits him to a throne, and bids him rank*
> *In altar-worship with the numerous gods.* ‖

The Aurunci were an old Italian people on the Liris. ‖ Corythus = Cortona in Etruria.

209. Huic. A probable reading is 'hunc.' See 255, 272.

211. Numerum is the r. of most codd, but in the second hand of P γ we find 'numero.' The best codd., F M P R read 'auget;' γ b c 'addit.' We have followed Ribbeck. *And with his altars increases the number of its divinities.*

215. Nec sidus &c., *nor hath star or shore beguiled us in the guidance of our course.*

225, 226. Audiit &c., *hath been heard by every one, whom earth's extremest bound separates from refluent ocean, by every one, whom the zone of the immoderate sun, lying centrally between four zones, cuts off* (from his fellows). ‖ Oceanō et. See Virg. Prosody. ‖ Plagarum &c. Geo. i. 233, quinque tenent caelum zonae &c.

231. Indecores, *a disgrace.*

235. Fide, *in pledging faith.*

236. Ne temne &c., *despise us not, for that unsought* (ultro) *we hold forth suppliant fillets, and speak prayerful words* (zeugma).

237. Vittas. Suppliants carried boughs of olive wreathed with wool. Soph. Oed. T. 3, ἱκτηρίοις κλάδοισιν ἐξεστεμμένοι. ‖ Precantia. See Virg. Prosody.

240. Egere. Hor. C. i. 2. 7, Proteus pecus egit altos visere montes.

241. Repetit. It is a question whether Dardanus is the subject of this verb, or Apollo. If the former, render, as LL., *hither he returns*: if the latter, *hither Apollo recalls* &c. In support of the latter W. cites Cic. p. Dom. 57, vos qui maxime me repetistis atque revocastis.

246. Hoc . . . gestamen. This seems to include all the objects named, sceptre, turban, and robes.

248. Iliadum, *of Trojan women* (Ilias).

249. Talibus &c., *when thus Ilioneus had spoken, Latinus kept his face set downward in fixed gaze, and remained on his seat motionless, rolling intently thoughtful eyes.*

259. Quae occupet, Subjunctive subobliqne: also final. So 272, qui ferant.

271. Hoc Latio restare canunt, *this remains, they foretell, for Latium*; a parenthesis. ‖ Sanguine, *by their posterity.*

277 &c. Instratos &c., *steeds of winged fleetness caparisoned with purple and broidered housings.* ‖ Iugalis, *chariot-horses.*

282. Illorum &c., *from the stock of those, whom cunning Circe, stealing from her sire, bred from a mare she introduced, a spurious race.*

284. Donis dictisque. These Ablatives are very bold and somewhat harsh. *Graced with* is supplied by LL. 'Sublimes,' says C., 'may have a notion of superbi,' with such gifts and speeches of Latinus elate &c. (?)

(Parallel Passages.) 9. Enn., lumine sic tremulo terra et cava caerula candent. ‖ 10—20. Hom. Od. x. Apoll. Rh. iv. 659. Ariosto, O. F. vii. st. 9. ‖ 29 &c. Hom. Od. v. 63. Apoll. Rh. ii. 1265. ‖ 39. Apoll. Rh. iii. 2. ‖ 162. Hes. Clip. H. 281. ‖ 183. Hom. Il. xiii. 260. ‖ 189. Ov. M. xiv. 320. ‖ 268. Hom. Od. vii. 311.

5, 6, 7, 8. Wrath of Juno. She instigates Allecto to kindle war. Allecto first inflames Queen Amata, who, after a vain remonstrance to Latinus, infuriates the Latin women. Allecto next inspires Turnus with martial rage. She then provokes a broil, with bloodshed, between the Trojans and Latins; and is dismissed to hell by Juno, who carries on the work. 286—571.

(Outline.) Juno in her flight through the sky discerns the prosperous state and hopes of Aeneas, and enraged exclaims: 'Ha! the hated race! their destinies vanquish mine. Could they die with the slain of Troy? Be captured with its captives? Burn in its flames? No: they escaped sword and fire. Did my hatred cease to dog them? No; it followed them o'er the waves. I conjured against them sky and sea. All in vain: they lie at anchor in the Tiber. Yet Mars was able to destroy the Lapithae, Diana to torment Calydon. Was it for wrongs greater than mine? I, the queen of Jove, am conquered by Aeneas. Nay, then, if heaven fails me, I will try hell. He must reign, he must wed Lavinia: be it so: yet can I delay their bliss, waste their people. Such price shall they pay. Ay, maiden, thy dowry shall be the blood of Trojans and Rutulians: thy bridesmaid Bellona. Not Hecuba alone shall have brought fire to birth. Venus in her son shall see a second Paris. His marriage shall fire another Troy.' Hereupon descending to earth, she summons from hell Allecto, that detested Fury. 'Aid me,' she says, 'thou daughter of night: break the alliance of Latinus and the Trojans. Sow discord; rouse war: such skill is thine.' Forthwith the venomous Fury seeks out Amata, who was silently brooding o'er her baffled hopes. Sending a snake unseen into her bosom, Allecto heightens her wrath: and once more she remonstrates with Latinus. 'Must then Lavinia wed this Trojan exile? Have you no pity for your daughter, for yourself, for the mother, who will be left childless when the treacherous pirate sails away with his bride? Was not such the deed of Paris? Are you reckless of your promise to Turnus? If we must have a foreign son-in-law, as Faunus says, every realm not our own is foreign: and Turnus springs from Argive sires.

When her prayers prevail not, and the poisonous snake has maddened her to the full, she rushes in her frenzy through the city, like a top lashed in a large hall by boys. Nay, she pretends Bacchic orgies, carries her daughter to the mountain forests, and gathers there a crowd of infuriated women, who, dishevelling their hair, shout with her the praises of Bacchus, and assert his claim to the possession of the princess. Allecto hastens on to Ardea, the royal seat of Turnus. It was midnight, and the prince was sleeping. The Fury, taking the form and fashion of aged Calybe, priestess of Juno, addressed him in a dream with this speech: 'Ho, Turnus, will you yield your sceptre to Trojan settlers? King Latinus disclaims your alliance. Now place yourself in peril, and be laughed at for your pains; go, defeat Tuscan hosts; protect the Latins in peace. Nay, rather (I speak by Juno's behest) arm your troops: assail the Trojans: burn their ships: so heaven commands. Let even Latinus, if he rejects your suit, feel your warlike strength.' The young prince jeeringly replies: 'I know the facts you tell. I can trust to Juno's favour. But you are old, worn out, and doting, frighted at the sound of arms. Go, tend temples and statues: leave war and peace for men.' At this the enraged Fury shewed herself in her true shape to the horrified prince, and with eyes of flame, rattling her lash, cried: 'Lo, here am I that old worn-out crone, doting with the dread of arms! Behold me; I come from the realm of the weird sisters, carrying war and death.' Then, flinging a torch, she set his heart on fire. He starts from sleep excited, bathed in sweat, shouting and searching for arms, athirst for war, bursting with passion, e'en as when collected steam rushes from a boiling caldron. He summons his chieftains to arms: they eagerly obey the call. And now, speeding to the Trojan camp, where Iulus is out hunting, Allecto allures his hounds to rouse a stag petted by Silvia, daughter of Tyrrhus. Ascanius, pursuing, pierces the animal with an arrow. It flies moaning in its last agony to the stall; where Silvia cries for aid to the rustics. Headed by Tyrrhus, they snatch what arms they can, and advance against the Trojan hunting-party. Meanwhile the Fury, perching on the stable's summit, blows a shepherd's horn and shouts aloud. Far and wide the sounds echo from the lake of Nemi to that of Velinus; the forests tremble; mothers clasp their infants. The rustic crowds assail Ascanius: the Trojans come to succour him from the camp. In the affray Almo, eldest son of Tyrrhus, is slain; and Galaesus, an old man distinguished by his virtues and his wealth. Allecto, returning to Juno, proudly proclaims her success; Ausonian blood is shed, friendship and peace are overthrown. She offers also to traverse the neighbouring cities, inspiring everywhere martial rage. 'Enough is done for the present,' says Juno: 'now let Aeneas and Latinus make alliance if they can. The ruler of Olympus will forbid you to remain on earth. Depart, therefore; I will guide the coming events myself.' So the Fury flies back to Cocytus, descending through the aperture in the vale of Ampsanctus.

(Notes.) 286. Argis. Juno had a sumptuous temple at Argos (or Argi; called Inachian from its mythic founder Inachus, who also gave name to its river). See i. 23, 24, memor Saturnia belli Prima quod ad Troiam pro caris gesserat Argis. The gods pay annual visits to their favourite seats.

287—289. Auras invecta tenebat, *was riding on the air.* Her position is in the sky (ex aethere longo), her latitude at the moment she descries the Trojan fleet in the Tiber is that of Pachynum (ab usque Pachyno).

297. At, credo (*forsooth*) = at enim; ironical.

299. Quin etiam, *nay rather.*

304. Pirithous, king of the Thessalian Lapithae, invited to a feast all the gods but Mars, who therefore excited the Centaurs to extirpate them (Ov. M. xii. 210). Diana sent a wild boar to plague Calydon in Aetolia, because its king Oeneus had omitted her in offering first-fruits (Ov. M. viii. 260).

306. Concessit &c., *the sire of gods himself yielded Calydon to Diana to glut her wrath on* (in iras).

307. The readings of codd. here are various, but those which R. selects are very improbable, viz. Lapithis . . . Calydone merente. We have little doubt that our text represents Virgil's verse. ‖ Quod scelus . . . merentem? The condensing power of the participle is here exemplified. At full it would be: 'cuius tanti sceleris poenas aut Lapithas merentes aut Calydona merentem?' Mereri scelus for m. sceleris poenas is a bold and rare license. It can be rendered only in paraphrase: *yet what heinous crime had the Lapithae or Calydon committed to deserve the punishment?*

311. Dubitem haud equidem, potential: in prose it would be: haud dubitaverim, *I cannot hesitate.* ‖ Usquam. This use of 'usquam' may perhaps be justified by considering that quod is dubious = siquod, *whatever anywhere exists.*

315. Trahere = protrahere.

317. Hac mercede suorum, *at this cost of their people.*

320. Cisseis, Hecuba, daughter of Cisseus, who in a dream gave birth to a torch, denoting Paris. ‖ Iugalis, *of wedlock.*

322. Recidiva, *revived.*

324. Allecto. The spurious Orphic poems give the names of the three Furies: Τισιφόνη τε καὶ Ἀλληκτὼ καὶ δῖα Μέγαιρα. These names, says C., are not given before the Alexandrine period. Codd. vary between 'sororum' and 'dearum' at the end of this line. 'Dirae' (Gr. δειναί) are 'the dread goddesses.'

326. Cordi, *a delight, a cordial.* See Gr. § 142.

329—331. Tot pullulat atra colubris, *so large a crop she genders of black snakes.* ‖ Hunc mihi da &c.,

O Virgin, born of Night, to me devote
This labour, all thine own; this trouble take,
That on its solid basis may remain
Mine honour and renown, in nought impair'd;
That Trojans may not be empowered to win
By marriage-leagues Latinus, or beset
Italian borders. Thou hast power to arm
For battle brothers one in soul, o'erturn
By mutual hatred houses, introduce
In homesteads angry blows and funeral lights.
Thy names are myriad, myriad are thy means
Of harm. Examine then thy fertile breast:

Shatter the frame of peace; sow calumnies
Growing to sudden warfare: arms at once
Let all the youth desire, demand and seize.

341. Gorgoneus, *Gorgon-like*; i.e. like the venom of Medusa.

343. Tacitum. Silent as yet, but soon voluble.

344. Quam super &c., *whom, inflamed about the arrival of the Trojans and the marriage-claim of Turnus, feminine anxieties and irritations disturbed* (lit. kept in seething state).

347, 348. Inque sinum &c., *and applies it within the fold of her robe* (in sinum) *to her inmost heart, that maddened by this monster she may throw the whole house into confusion.*

350—354. Attactu nullo, *with no* sensible *contact.* ‖ Fallit . . . inspirans. A Graecism: λανθάνει ἐμπνέων, *unperceived by the frenzied queen, breathes into her a viperous spirit.* ‖ Tortile collo aurum, *the gold chain that wreathes her neck.* ‖ Longae taenia vittae, *the festoon of her long cap.* ‖ Prima lues udo sublapsa veneno, *the first taint of slimy venom that slipt in.*

355—358. Pertemptat, *pervades, thrills.* ‖ Ossibus implicat ignem, *thrills her bones with fire.* ‖ Percepit, *caught.* ‖ Multa &c., *weeping much about the wedding of her daughter and the Phrygian chief.*

363. Annon sic: ironical. *I suppose it was not thus that* &c. At non (ironical) is a v. r. ‖ Phrygius pastor; Paris. ‖ Penetrat; historic present, followed by Perf.

365. Quid? *what becomes of?*

370. Dissidet, *is separate.*

372. Mediae Mycenae, *the very core of Mycenae.*

376, 377. Ingentibus monstris, *by the wildest fancies.* ‖ Lymphata, *distraught.*

380, 381. Exercent, *ply.* ‖ Curvatis spatiis, *round and round.* ‖ Stupet &c., *the childish band hang over it in puzzled ignorance, and marvel at the rolling box-wood: the stripes keep it alive.*

384. Non cursu segnior illo, *with no less swiftness.*

390. Mollis, *pliant.* Conington annotates: 'from the conical bunch of vine or ivy-leaves, with grapes or berries, in which the thyrsus ended.' See Aen. v. 31. Rich in v. thyrsus.

391. Te lustrare choro, *thee she circles with choral dance*; i.e. around thee, with the other Bacchanals, she dances. ‖ Pascere crinem. Eur. Bacch. 467: ἱερὸς ὁ πλοκαμός, τῷ θεῷ δ' αἴνυν τρέφω.

397—400. Fervida, *all aglow.* ‖ Io matres &c.,

Ho Latin matrons all, where'er ye be,
Give ear: if in your loyal souls abide
Kind thoughts of poor Amata, if the rights
Maternal sting your anxious minds, throw off
Your hairbands, and the orgies join with me.

410. Colonis, Abl. ‖ Acrisioneis, i.e. of Danae (Acrisione), daughter of Acrisius, king of Argos. Virgil adopts the story of Danae flying from Argos and founding Ardea in Italy.

425—430. Inrise, *thou scorned one.* ‖ Adeo, *exactly.* ‖ In arma, *to battle.*

431. Most codd. have 'para,' but R. from cod. M receives 'iube,' and in 430 'arva,' a conjecture of Peerlkamp, for 'arma.'

433. Fatetur. Observe the mood. A hortative apodosis (sentiat) does not require a Subjunctive protasis. Yet if 'si non' had been written instead of 'ni,' the Subj. would have been probable.

435. Orsa for dicta, an ἅπαξ λεγόμενον in V.

440. Victa situ verique effeta senectus, *mouldering eld past the power of conceiving truth.*

442. Falsa &c., *mocks with unreal terrors your oracular mind.*

446. Oranti, *speaking*, a rare archaic sense of this verb. C.

462. Super, *above all.* ‖ Magno veluti &c.,

> *As when a fire of sticks with crackling loud*
> *Beneath a streaming caldron's ribs is laid,*
> *And dance the heated waves; within, the flood*
> *Of water storms with smoke, and bubbles high*
> *With foam; no more the tide contains itself;*
> *Forth flies black vapour to the air.*

468. Parari. See iii. 61, linqui.

480. Obicit, *presents, causes.*

484. Tyrrhĭdae, sons of Tyrrhus. The necessity of metre induces Virgil to lengthen the middle syllable, as in Belĭdae, ii. 82.

489. Ferum, *the animal.* Aen. ii. 51.

492. Sera quamvis nocte, *however late at night.*

494. Fluvio secundo defluēret, *was floating down the river.*

495. Que, *or.* Such is the occasional use of 'que' in poetry. See M. Lucr. ii. 825. Wagner, Qu. Virg. xxxiv. The stag was now in the stream, floating down it, now on the grassy bank. ‖ 498. Erranti = ut erraret (proleptic), *to let it miss.* See 'quadrifidam scindebat,' l. 509.

505—507. Pestis, i.e. Allecto. ‖ Aspera pestis, *the fell fiend.* C. ‖ Obustus, *fire-sharpened*, as praeustus, 524. ‖ Stipitis gravidi nodis, *with a heavy knotted cudgel.*

508. Rimanti, *as he searched* (dat.) ‖ Vocat agmina &c., *Tyrrhus, as he chanced to be cleaving an oak in four with hammered wedges, seizes the axe, breathing rage, and calls on his company.*

511. At saeva &c.,

> *The cruel demon from her watchtower spied*
> *The time of mischief: on the hut's high roof*
> *Descending, from its pinnacle she sang*
> *The shepherd's signal, to the wreathèd horn*
> *Pitching her hellish voice, wherewith at once*
> *Shook all the forest, echoed the deep woods.*
> *'Twas heard by Trivia's lake afar, 'twas heard*
> *By Nar, the river white with sulphurous wave,*
> *By Veline founts 'twas heard, and to their breasts*
> *The shuddering mothers tighter clasp'd their babes.*

523. Derexere, *they arrayed.* Geo. ii. 281.

525. Ancipiti, *two-edged* (hatchet). ‖ Atraque &c.,

And bristles a black crop of naked swords,
And brazen armour, smitten by the sun,
Flings upward to the clouds a glittering light:
As, when a wave first whitens with the breeze,
Little by little ocean lifts itself,
And higher rears its billows; till at length
From lowest depths it rises to the sky.

533. Udae vocis iter = udum vocis iter, as Ecl. ix. 46, antiquos signorum ortus; G. i. 52, patrios cultus locorum; iv. 267, tunsum gallae saporem; Aen. i. 169, ancora unco morsu; vi. 10, horrendae secreta Sibyllae &c. So in Greek, *πίκος ἀνδρῶν ξύναιμον*, Soph. Ant.

534—538. Inclusit, *closed up.* ‖ Paci medium, *a mediator for peace.* ‖ Balantes, *sheep*, as 'volantes,' *birds*, 'natantes,' *fishes*, 'volitans,' *as insect* &c.

541. Promissi dea &c. *The demon, having fulfilled her promise, when she had commenced the war with blood, and matched the parties for the first time in deadly fight.*

543. Most codd. have convexa, which R. receives. Cod. M_1 has 'conversa,' which we take with W. C. al.

546. Dic coeant, *bid them now unite* (ironical). Pet. Obl. Gr. § 197.

548. Tua si &c., *if I am sure of thy consent.*

559. Cede locis, i.e. his locis, *leave these parts.* ‖ Si qua super &c., *whatever chance of trouble yet remains myself will guide.*

565. The valley and lake of Ampsanctus are marked by Ladewig in the country of the Hirpini, E. of Naples, near the sources of the Aufidus. ‖ Densis hunc &c.,

A hanging forest with thick foliage black
On either side confines it: in the midst
A craggy torrent roars adown the rocks
In whirling eddies. Here a dreadful cave
And aperture of cruel Dis is shewn:
And a vast gulph, with Acheron bursting through,
Expands its pestilential jaws, in which
The Fury, sprite detested, hid herself,
And of her presence earth and heaven relieved.

(Parallel Passages.) 293 &c. Aen. i. 38. ‖ 294. Enn. Ann. x., 'Quae nec Dardaniis campis potuere perire, Nec cum capta capi, nec cum combusta cremari.' ‖ 312. Aesch. Suppl. 157. ‖ 318. Eur. Hipp. 555. ‖ 324. Hom. Il. iv. 567. Ov. Met. iv. 420. Tasso, J. D. viii. 1. ‖ 335. Eur. H. F. 835. ‖ 389. Eur. Bacch. 689. Catull. Ep. P. 251. ‖ 421. Hom. Il. ii. 22. ‖ 441. Hom. Il. vi. 486. ‖ 446. Hes. Theog. 825. ‖ 462. Hom. xxi. 362. ‖ 483. Ov. Met. x. 109. ‖ 494. Hom. Od. x. 157. ‖ 511. Apoll. Rh. iv. 127. Ariosto, O. F. xxvii. 101. Tasso, J. D. iv. 3. Milton, P. L. i. 535. ‖ 525. Hom. Il. xiii. 337. ‖ 528. Hom. Il. iv. 422. ‖ 538. Hom. Od. xiv. 100. ‖ 563. Apoll. Rh. ii. 735. Milton, P. L. x. 410.

9, 10. Amata and the women force Latinus to permit the declaration of war. The auxiliaries of Turnus are enumerated. 572—817.

(Outline.) Juno pursues her purpose. The shepherds bring to Laurentum the two corpses with outcries. Turnus arrives, enforcing their complaints and adding his own. The kinsmen of the matrons who had fled with Amata muster and insist on war. They surround the palace; and, though Latinus long resists, as a rock the lashing tide, he is obliged to lay down the helm of state, foretelling woe to his people and to Turnus. According to the custom which Rome afterwards received, war is proclaimed by opening wide the folding gates of Janus. The king recoiled from the unwelcome task: and Juno herself flung back the unbarred valves. Then did warlike preparation and military training blaze throughout Ausonia; the forging of arms begins in five cities —Atina, Tibur, Ardea, Crustumerium, and Antemnae. Here, the Muse being invoked, follows a recital of the Latin auxiliaries: (1) The atheist king Mezentius, and his beauteous son Lausus, with whom come 1,000 men from Agylla (Caere) in Etruria. (2) Aventinus comes in his chariot, on whose shield a snaky Hydra was the device, Aventinus, son of Hercules and the priestess Rhea. His troops are armed with javelins, pikes, and the Sabellian spear (veru). (3) Catillus and Coras, of Argive blood, come from Tibur's heights, like two Centaurs descending from Homole or Othrys. (4) Praeneste sends its founder Caeculus, reported to be son of the firegod, and found upon his hearth. They have homes in the fields of Juno's Gabii, along the banks of Anio and Amasenus, and amidst the Hernican cliffs near rich Anagnia. Most of them have neither arms nor shields nor cars, and use leaden bullets; some carry two darts, and have wolfskin caps; their left foot is bare, the right has a buskin of raw hide. (5) Messapus, tamer of horses, Neptune's child, invulnerable by fire or steel, rouses to war a race long inactive: even them that hold Fescennium, the Aequi Falisci, the dwellers about Mount Soracte and the fields of Flavinium, around the lake and hill of Cimmus and the forests of Capena. They march in firm array and chant their prince's fame, like to a flight of swans that return from pasture to the Asian marsh. (6) Clausus the Sabine, ancestor of the Claudii, leads his forces from Amiternum, Cures, Eretum, Mutusca; from Nomentum and the lands watered by Velinus; from rocky Tetrica and Severus, Casperia and Foruli, and the banks of Himella, of Tiber, and of Fabaris; from cool Nursia and the seats of the Hortian militia, and Alia, that unlucky stream. Countless they are as Libyan billows in winter, or as ears of corn in the harvest fields of Lycia. Their shields rattle; earth trembles with their tramping feet. (7) Halaesus next, Agamemnon's son, foe to the Trojans, leads numerous clans, such as till the Massic vine-slopes, Auruncans from the plain of Sidicinum, men of Cales, dwellers along the Volturnus, Saticula's rough people, with the Oscans. Their weapons are the neat javelins (aclydes), which they fasten to their arm with a pliant leathern thong: they carry in their left hand a buckler (cetra), and for close fight use scimetars (falcati enses). (8) Nor shall I pass by you, Oebalus, whom the nymph Sebethis bore to Telon, when in age he ruled Capreae of the Teleboans; but the son, more ambitious, swayed the Sarrastae and the fields which Sarnus waters, Rufae and Batulum, with the lands of Celemnae and apple-bearing Bella. They hurl the Teutonic harpoon (cateia), wear headpieces of oaken bark, and carry shields and swords of bronze. (9)

You too came, warlike Ufens, from mountainous Nersae, where the Aequiculi, hardy huntsmen, inhabit a barren soil. (10) From the Marruvian nation came the priest with olive plume, sent by king Archippus, even the most valiant Umbro, who could charm the serpent tribe and cure their bites. Yet neither charm nor herb availed to heal the stroke of the Trojan spear. Thee did Angitia's forests weep, thee the glassy wave of Fucinus, thee the limpid lakes. (11) With these marched the lovely child of Hippolytus, renowned Virbius, whom his mother Aricia sent, reared in Egeria's grove beside Diana's rich altar. The legend is, that Hippolytus, having been slain by his affrighted steeds, was recalled to life by the skill of Aesculapius and the love of Diana. The sire of gods and men, indignant, struck down Aesculapius with his bolt; but Trivia concealed Hippolytus, and entrusted him to the nymph Egeria, by whose care he passed his life in Italian groves, under the name of Virbius. On this account hoofed steeds are kept aloof from Trivia's temple. Yet was the son driving fiery horses to the war. (12) Turnus himself, surpassing all in beauty, on his triple-plumed helm bore a fire-breathing Chimaera. His shield has for its legend the story of Io, changed into a heifer, with Argus, her keeper, and her father Inachus, the river-god. Behind their chief march a cloud of infantry, Argive, Auruncan, Rutulian, Sicanian men, with the Sacrani and the painted bucklers of Labicum: people of the woods beside Tiber and Numicius, with them that till the Circaean cliff, where Jupiter Anxurus and Feronia are worshipped, and Ufens winds his way to the sea. (13) Last came the Volscian maid Camilla, with her brazen-mailed cavaliers: a warrior woman, not trained to the distaff, but taught to endure battle and outstrip the winds in speed. Yea, she could glide o'er the waving corn without injuring the ears, and hang on the sea-surge without wetting her feet. Men and matrons gaze on her admiring as she moves royally attired in purple, with gold-clasped locks, Lycian quiver, and javelin of myrtle.

(Notes.) 572. See vi. 212. Imponit extremam manum, *puts the last touch*, a metaphor from works of art.

574. Caesosque. The participle is masc. plur. by a bold licence, because in the next line, 'foedatique ora Galaesi,' is equivalent to 'foedatum ora Galaesum.'

577. Medioque &c., *while the charge of murder is pressed with heat, he adds fresh ground of alarm.* The Infin. Clauses which follow, 'Teucros vocari,' 'stirpem admisceri,' 'se pelli,' are apposite to the accus. 'terrorem.'

580. Tum quorum &c., *moreover they, whose matrons, inspired by Bacchus, are bounding in sacred dances o'er the pathless forests* &c.

581—585. Leve, *without influence.* ‖ Fatigant Martem, *with wearisome cries invoke Mars.* ‖ Perverso numine, *thwarting the divine will.* ‖ Neque enim &c., *for of no slight influence is Amata's name.*

596. Nefas, *impious guilt.*

598. Omnisque &c. This is a difficult passage. The words 'omnis in limine portus' are usually rendered 'my final harbour is close at hand,' but with somewhat harsh senses of 'omnis' and 'limen.' To remove the stop after 'portus' is even worse: for then 'sed,' not 'que,' ought to be used. We therefore surmise, as R. and Markland, that a line is here lost, with some such sense as 'spesque metusque viae pono longosque labores:' equivalent to 'rerum relinquo habenas,' l. 609.

601. Protinus, *in succession.*

604. Sive Getis &c. The wars and diplomatic successes of Augustus on the Danube and in the East are alluded to here.

605, 606. Arabus, a form invented for Arabs, because Arabibus is unavailable in verse. ‖ Auroram sequi (to track Aurora), i.e. *to seek the East.*

611, 612. Patribus, *senators.* ‖ Cinctu Gabino. See 188. The 'Gabine cincture' bound the toga round the body by one of its lappets. The origin of the name is unknown.

622. Borrowed from Ennius. See Hor. S. i. 4. 60.

624, 625. Pars arduus &c., *others elevated on tall steeds storm through clouds of dust.* ‖ Pars—pedes—arduus—pulverulentus. V. is bold enough here to treat 'pars' as a noun *singular* masculine, because, as a collective noun, it often has masculine *plural* attributes.

626, 627. Levis—lucida. Proleptic. *They rub with fat tallow the shields till they are smooth, the darts till they shine.* See 498, erranti; 509, quadrifidam. ‖ Subigunt, *whet.*

629, 630. Quinque adeo, *precisely five.* ‖ Tela novant, *make new weapons.* ‖ Of the five places here named as carrying on the fabrication of arms, Atina is in the far SE. of Latium, among the Volscians, Ardea near the coast, Tibur (Tivoli) on the Anio, Antemnae at the confluence of the Anio and Tiber, Crustumerium (here Crustumeri, the Crustumerians) higher up the Tiber.

631. Turrigerae Antemnae. See Virg. Prosody.

632. Tegmina capitum, *helmets.* ‖ Salignas umbonum cratis, *wicker-work shields.* Umbo, properly *the boss*, is used by synecdoche for *the shield* itself. The 'willow crates' (or wickerwork) are to be plated with metal or covered with hard leather.

634. Aut &c., *or fashion polished greaves with ductile silver.* See Rich (ocrea). ‖ Ducunt argento. See Virg. Prosody.

635, 636. Huc cessit, *to such uses was transferred.* ‖ Recoquont, *they recast.*

641. Mt. Helicon here implies 'poetic story.'

653. Dignus &c., *worthy of being happier in his father's command, and of having another sire than Mezentius.* See Gr. § 206, for consec. relative depending on 'dignus.'

655. Palma, *palm*, i.e. prize of victory in the race.

658. Centum angues . . . serpentibus. Probably an instance of ἐνδιαδυοῖν: the 'angues' implying the snaky parasites of the Hydra.

660. Furtivum partu, *the fruit of a secret amour*, iv. 170.

662. Tirynthius, Hercules, educated at Tiryns in Argolis. One of his labours was to slay the three-headed giant Geryones (who dwelt on the isle Erythrae off Gades) and to carry away his herd of cattle.

664. Dolones, *pikes.* ‖ Before this line Ribbeck places asterisks, believing that some verses specifying the troops must have been lost. Perhaps V. meant to supply them.

665. Some render 'tereti mucrone,' *tapering sword-point*: H. C. W. favour a hendiadys: *with the tapering point of the Sabellian vcru* (a javelin shaped like a spit).

666—668. Pedes. This seems to present no real difficulty, for Aventinus, though he brought his chariot to Laurentum, could not carry it

into the palace with him. (May this 'pedes' illustrate a difficult place in Hor. C. i. 2, Mauri peditis?) ‖ The construction of these lines has caused much doubt and conjecture. Bothe's 'indutis,' though specious, is not essential. Still less Ribbeck's bold transposition (669 before 667) and introduction of 'os' in 669. If, keeping comma after 'leonis,' we put none after 'saeta,' the place can be well explained: *swinging a huge lion's hide, which, with its terrible unkempt mane and white teeth, he wore upon his head, even so did he enter the palace, a rugged visitor, having his shoulders clad with the accoutrement of Hercules.* Indutus . . . impexum &c. 'Sic' is the Greek *οὕτως* after a participle, illustrated by the next line, which is added for the sake of 'Herculeo amictu.'

670. Fratres, mythic sons of Amphiaraus, who fell at Thebes.

672. Argiva. Hor. C. ii. 6. 5, Tibur Argeo positum colono. i. 18. 2, circa mite solum Tiburis et moenia Catili.

675. Centauri. The height on which Tibur stands suggests this simile. Homole and Othrys are mountains of Thessaly.

681. The troops of Caeculus are the Hernici and part of the Volsci.

685. Quos; und. 'tu pascis.' ‖ Amasene pater; the river-god is implied. The Amasenus flows into the sea near Anxur.

686. Glandes. They are slingers, using leaden bullets of grey lead (liventis plumbi).

695 &c. All these places are in S. Etruria, W. of the Tiber.

698. Aequati numero, *in rank and file.*

701. Asia palus, near the Cayster in Ionia. Some say it gave name to the continent: but remark the difference of quantity.

703. Nec quisquam putet, *and nobody would suppose.*

710 &c. The Sabine places will be found E. of the Tiber and N. of the Anio; Amiternum and Nursia lie under the Apennines: the rest on or near the course of the Tiber. The Prisci Quirites are the people of Cures, whence came Numa, vi. 812. Alia. On this stream the Gauls defeated the Romans, B.C. 390.

725 &c. The troops of Halaesus are from the N. of Campania, on the Volturnus, where lay Cales and the famous Massic and Falernian vineyards. Hor. C. iv. 12, 14, pressum Calibus ducere Liberum.

730. Aclys, a short thick stock set with spikes, and attached to a line, so that it might be recovered after being launched. Rich in v.

732. Cetra, a kind of *target.* ‖ Falcatus ensis, *a scimetar.* ‖ Comminus, *for close fight.*

735. Capreae, the isle of Capri, opposite Naples, occupied by the Teleboae, a Pelasgic race. Oebalus was not satisfied with so small and barren a kingdom, but extended his sway to the continent; the places mentioned being all N. of the Sarnus, in Campania or Samnium. ‖ Cum teneret, Subjunctive in suboblique construction, because 'fertur Telon genera sse' = 'ferunt Telonem genera sse.'

741. Cateia, *a spear* on the harpoon principle. Rich in v.

743. Pelta, a light *buckler.*

744. Nersae, a town under the Apennines, near lake Fucinus.

750. The Marruvii, a Marsian tribe S. of the Aequiculi; their chief town was Marrubium.

757. For 'volnera' Schaper conjectures 'volnere.'

761. Bello. Ibat bello, especially so divided, is a very clumsy con-

struction; but 'pulcherrima bello' is still less pleasing. The giving the same name Virbius to sire and son (which C. defends) is unsatisfactory to W. P. G. Hence P. conjectures viribus (insignem) for Virbius, which J. much approves. If this were true, might not 'bello' be a corruption, concealing the name of the young hero, whatever that be?

763. Litora, of Lake Nemi, near Aricia (now La Riccia).

766. Postquam . . . occiderit . . . explerit. Subjunctives suboblique.[1]

773. Phoebigenam, Aesculapius, son of Phoebus.

776. Ubi . . . exigeret. Subjunctive in Final relative construction = ut ibi exigeret. Gr. § 208.

781. Haud setius, *nevertheless.*

784. Vertitur, *moves.*

787. Tam magis . . . quam magis. See Gr. § 76. ‖ Illa. This idiomatic pronoun, though implying the Chimaera, stands in agreement with 'galea,' the helmet on which the figure of the Chimaera stands.

788. Crudescunt, *become cruel.*

791. Argumentum, *subject.* On the story of Io see Aesch. Prom. V.

792. Caelatus, *carved, sculptured.*

794. The Rutulians lay along the coast of Latium, from Ostia to Circeii. On Argiva, see ll. 372, 409.

795. Sicani. These were in Italy before they went to Sicily.

796. Sacranae acies, a dubious and mythic race, variously explained.

801. Satura, an unknown pool among the Pontine marshes, where also was the river Ufens. Horace mentions the grove of Feronia, S. i. 5, 24: ora manusque tua lavimus, Feronia, lympha.

804. Florentis. See M. Lucr. iv. 450.

805. Illa. Aen. i. 3. ‖ Calathus, *workbasket.*

807. Dura pati . . . praevertere. Gr. § 182 (2).

808—811. Volaret . . . laesisset . . . ferret . . . tingueret. Pure Conjunctives implying suppressed conditions. English has a similar idiom. So Gray, El. 'his listless length at noontide *would he stretch*: . . . muttering his wayward fancies *would he rove.*'

The Map of Italy in this volume will shew the places mentioned in the foregoing catalogue.

(Parallel Passages.) 586. Hom. Il. xv. 618. ‖ 598. Hom. Il. xxiv. 242. ‖ 633. Hom. Il. ii. 382. ‖ 641 &c. Catalogues of troops and heroes are given by Hom. Il. ii. iii. Aesch. S. c. Th. 375; Pers. 12; Eur. Phoen. 101; Iph. A. 164; Apoll. R. i. 23. ‖ 641. Hom. Il. ii. 484. ‖ 653. Hom. Il. xv. 641. ‖ 699. H. Il. ii. 459, 467. ‖ 770. Pind. P. iii. 97. ‖ 789. Mosch. ii. 44. ‖ 808. Il. xx. 226.

[1] '*Suboblique*' means '*subordinate to oblique construction*' in sense as well as position. The oblique construction here (dependent on the principal verb 'ferunt') is 'Hippolytum venisse,' to which the clause 'postquam &c.' is subordinate, and its verb is therefore subjunctive. Compare iv. 192, cui dignetur, 291, quando nesciat . . . non speret, passages similar in principle. In v. 651, indignantem quod careret, the verb is '*virtually suboblique*' (because indignantem = indignari se fatentem) and therefore subjunctive. So v. 229, indignantur ni teneant. Gr. § 191, 192.

THE EIGHTH BOOK.

(Introduction.)

(1) Turnus levies the Latins, and sends an embassy to Diomede, 1—17.
(2) The river-god Tiberinus appears in a dream to Aeneas, and bids him seek Evander's aid, 18—65.
(3) Aeneas sails up the stream to Pallanteum, and is kindly entertained by the Arcadian prince, 66—183.
(4) Evander, who is keeping the feast of Hercules, relates the story of the monster Cacus slain by that hero. The praise of Hercules is sung, 184—305.
(5) Evander, walking to the city with Aeneas, discourses to him of Italian history, and shews him the various localities, 306—368.
(6) Venus prevails on Vulcan to fabricate arms for Aeneas, 369—453.
(7) Next morning Aeneas and Achates confer with Evander, who gives them hopes of aid from an Etruscan army, mustered under Tarchon to take vengeance on Mezentius. He promises an auxiliary force under his son Pallas, 454—519.
(8) A prosperous sign in heaven is given by Venus. Preparations having been made, Evander bids farewell to Pallas and Aeneas, who ride together to the Tuscan camp at Caere, 520—607.
(9) Venus brings the arms to her son. The sculptures on the shield are described, exhibiting events in Roman history, especially the victory of Actium and the glories of Augustus Caesar, 608—731.

1, 2, 3, 4, 5. Turnus levies the Latins, and sends an embassy to Diomede. The river-god Tiberinus appears in a dream to Aeneas, and bids him seek Evander's aid. Aeneas sails up the stream to Pallantoum, and is kindly received by the Arcadian prince. Evander, who is keeping the feast of Hercules, relates the story of the monster Cacus slain by that hero. The praise of Hercules is sung. Evander, walking with Aeneas to the city, discourses to him of Italian history, and shews him the various localities. 1—368.

(Outline.) When Turnus had given the usual war signals, all Latium rose in arms. Messapus, Ufens, and Mezentius scour the country for recruits. Venulus is sent to Arpi to engage Diomede. Aeneas, full of cares, is visited in slumber by the river-god Tiberinus, who says: 'Child of heaven, be not alarmed, your dangers are well nigh over. Soon shall you see the omen of a white sow with a litter of thirty white pigs, where your city shall stand, a sign that within thirty years Ascanius shall found a new city, called Alba. Now learn that Arcadian Evander, at war with the Latins, has built a new city called Pallanteum; to this you must sail up the stream by my help, and seek his aid. Sacrifice now to Juno, to me after victory. I am the god of the river which flows out here.' He spake and plunged beneath the

wave. Aeneas, taking water in his hands, invokes the nymphs and the river-god: and then chooses two biremes for his voyage; when lo, the sow and litter are seen on the sward. These he sacrifices to Juno. Then they row night and day up the river, smoothed for them by the god's behest. At noon they see walls and a citadel. Evander was performing a sacrifice to Hercules when the Trojan vessels came in sight. His son Pallas, checking the alarm of the chiefs, hastens to question the mariners. Hearing that they are Trojans come with an errand of peace, he bids them land, and escorts them to his father's presence. Aeneas speaks: 'Noble Greek, I address you without dread, though you are akin to the Atridae. We too are kinsfolk: our descent is from Atlas through his daughter Electra: yours from the same Atlas through his daughter Maia. I do not fear to ask your alliance, for we have a common enemy, the Daunian race. If they drive us out, they will drive out you, and keep all Hesperia for themselves. Take then our friendship, and give us yours. You will find us staunch.' Evander replied: 'I welcome you with joy: for I remember your sire Anchises, when he visited Arcadia with Priam. He gave me presents still retained by us. Therefore I plight my faith and promise you aid. Meanwhile sit down and share our festival.' Then is Aeneas graced with a cushion of lion's hide and a maple throne: and he and his Trojans partake of meat and wine. After which Evander says: 'Deem not these rites superstitious; they are kept in memory of a great salvation. The disjointed rocks which you see were once the abode of the monster Cacus, son of Vulcan. A bloody cannibal was he, vomiting fire and smoke; the pest and terror of the place, till Alcides brought relief. Hercules came from Hiberia (Spain) with the cattle of Geryones, which he stabled by the river-side. From this herd Cacus stole four bulls and four cows, dragging them by their tails to his cave, to hide the trail. But when, after a vain quest, the cattle were about to leave the place, one of the stolen cows was heard to low from the monster's den. Then was Hercules furious; but Cacus, flying to his retreat, let down its great stone portcullis, which the hero could not dislodge. At length, surveying all Mount Aventine, he observes a high crag at the back of the den, jutting towards the river. This, exerting his preternatural strength, he at length displaces and hurls into the stream. And now the whole interior of the monster's dwelling is laid bare: himself by the fire and smoke which he vomits tries to stifle or elude Hercules, who dashing through the midst of it grasps the monster's throat and strangles him. His carcase is dragged out to the view of the astonished crowds: the stolen cattle are recovered. Our celebration is held in memory of this benefit. Potitius and the Pinarian house have it in annual charge. Now then, ye warriors, wreathe your heads with leaves, and charge your cups with wine.' 'Tis done: Aeneas wears the poplar wreath, and lifts the brimming goblet, all making libation. Towards evening a procession is made, with new feasts, dancing Salii and two choirs, which chant the praise of Hercules; how that as an infant he strangled the serpents, how he destroyed the cities of Troy and Oechalia, how he endured the labours imposed by Eurystheus: 'Thou,' they cry, 'unconquered one, thou didst slay the sons of the Cloud, Hylaeus and Pholus, the Cretan portents, and the lion of Nemea. Thou didst not shrink from Typhoeus himself, nor

from the many-headed serpent of Lerna. Hail to thee, auspicious son of Jove, come to us, and favour thine own rites.' They crown all with reciting the death of Cacus; while grove and hill echo their cries. As they return to the city, Aeneas inquires about all he sees. Then Evander relates how Fauns and nymphs and a savage race were the first inhabitants; how Saturn, flying from Jove, first gave them laws, and reigned there in peace. A worse race succeeded. Ausones and Sicani came in, and a fierce prince Thybris, from whom was named the river, which of yore was Albula. Evander himself arrived as an exile, aided by his mother the nymph Carmentis and by Apollo. Then he shews the Carmental gate, and the grove, afterwards Asylum. He shews the Lupercal of Pan, the Argiletum, so called from the death of Argus, the Tarpeian rock and the Capitol, where Arcadians say they have seen Jove himself shaking his aegis and awakening storms. Here a tower built by Janus, called Janiculum: there one by Saturn called Saturnia. And now they reach Evander's humble palace, and behold cattle feeding where in after years were the Roman Forum and the splendid street Carinae. 'Here,' quoth the king, 'Hercules deigned to enter; follow his example, and stoop to poverty.' Then he left his guest to sleep on a couch of leaves and bearskin.

(Notes.) 1—6. In this passage V. combines several later Roman customs: (1) belli signum: before battle, notice was given in the Roman camp by hanging a red flag in the shape of a tunic before the general's tent (praetorium). 'Vexillum proponendum; quod erat insigne, cum ad arma concurri oporteret,' Caes. B. G. ii. 20. This would be followed by the sound of trumpets and clarions (tubae, litui, classica, cornua). (2) Tumultu coniurat. An ordinary levy (delectus) by the consuls was made in the Capitol generally: and then each recruit took the oath separately. From this was distinguished 'tumultus;' on which see the note of Servius: 'Apud maiores nostros tria erant militiae genera in bellis gerendis: nam aut legitima erat militia, aut coniuratio aut evocatio. Legitima erat militia eorum qui singuli iurabant pro republica se esse facturos, nec discedebant nisi completis stipendiis . . . . et sacramentum vocabatur. Aut certe si esset tumultus, id est, bellum Italicum vel Gallicum . . . . qui fuerat ducturus exercitum, ibat ad Capitolium, et exinde proferens duo vexilla, unum russeum (vulg. roseum) quod pedites evocabat, et unum caeruleum, quod erat equitum . . . . dicebat, "Qui salvam esse vult rempublicam me sequatur." Et qui convenissent, simul iurabant, et dicebatur ista militia coniuratio. Erat et evocatio, cum ad diversa loca diversi cogebantur exercitus.' On 'tumultus' see also Cic. Phil. viii. 1. So that V. seems to combine three things, the notice of battle (belli signum &c.), the 'tumultus' and 'coniuratio.' (3) Afterwards the mission of Messapus &c., seems to be the 'evocatio' last named. There remains line 3, which is obscure. Is the 'concussio equorum' and 'impulsio armorum' there a ceremonial act of the commander, and if so, how did it take place? Of this we have no information. Or does it mean that Turnus commenced an 'exercitatio militum,' a drill, and himself set the first example? To this view we incline. See Cic. T. D. ii. 16, Quid exercitatio legionum? quid ille cursus, concursus, clamor, quanti laboris est? And, as to the part of Turnus, see what Silius It. says of the elder Scipio:

Ipse inter medios venturae ingentia laudis
Signa dabat, vibrare sudem, transmittere saltu
Murales fossas, undosum frangere nando,
Indutus thoraca, vadum : spectacula tanta
Ante acies virtutis erant. Saepe alite planta
Ilia perfossum et campi per aperta volantem
Ipse pedes praevertit equum ; saepe arduus idem
Castrorum spatium et saxo transmisit et hasta.
viii. 553.

On the cavalry exercise see v. 553 &c.

1. Ut belli &c.,

When Turnus from Laurentum's citadel
The war-flag hung, while hoarsely brayed the horns,
When steed he charged with gallant steed, and clash'd
The weapons, straightway every heart was stirr'd ;
In eager tumult Latium all conspires
At once, and rage the youth, with anger wild.

8. Vastant cultoribus, *deprive of their tillers.*

9. Diomedis ad urbem. Arpi or Argyripa, in Apulia.

10—16. Qui petat . . . et edoceat. Final Rel.: Gr. § 208. On 'edoceat' depend, as objects, six Infin. clauses, while 'se fatis regem posci' depends on 'dicere.' ‖ Late increbrescere, *was spreading wide.* ‖ Si sequatur, Subjunctive in suboblique construction. ‖ Ipsi. Diomede.

22. Sicut &c.,

As when from brazen caldron's wavy brim
A tremulous light, reflected by the sun
Or glittering moonbeam, flickers far and wide
From place to place, and now it rises high
In air, and smites upon the ceilèd roof.

23. Repercussum. So all codd., Serv. and edd. R. accepts Hoffmann's conj. 'repercusso,' which gives a good sense (by the sun's reflexion from &c.); but against all authority the change is too bold.

30. Seramque &c., *and late upon his limbs bade slumber steal.* M. Lucr. iv. 41.

33. Eum tenuis &c.,

Him thinly veilèd a linen mantle gray,
And shaded was his hair with reeds.

36. Gente. See M. Lucr. iv. 1232.

40. Tumor omnis &c., *the swelling wrath of gods hath all subsided.*

42—48. Virgil here repeats passages of his own, as often.

47. Ex quo, *issuing from which.*

49. Nunc &c., *now (carefully attend) I will explain in a few words by what means you may smoothly settle the crisis that follows.*

52. On Evander see Liv. i. 7 ; Ov. F. i. 469 ; Prop. iv. 1 ; Tibull. ii. 5.

57. Ipse ego &c., *I will myself guide you along the banks and in the true course of the stream, that rowing upwards you may overcome the resistance of the current.*

65. Hic mihi. This line is very hard to explain. LL. render, *here is my great dwelling; my source issues from high cities.* Others, *here is the issue of my great abode, capital of lofty cities.* If the former is the true interpretation, we may suppose that Virgil, as a native of N. Italy, means to speak in exalted terms of the cities there. If the latter, he must have in view the future renown of Rome and its port Ostia. We now, with hesitation, accede to the view of LL. and Servius.

77, 78. Corniger. G. iv. 371; below, l. 727. ‖ Adsis. Ecl. iii. 50.

84. Tibi enim, *yea, to thee*; a rare emphatic use of 'enim.'

86. Thybris &c., *all the length of that night the Tiber assuaged the swelling of his stream, and flowing back with silent wave made such pause, that like a gentle pool or quiet lake he formed a smooth surface with his waters, that the oar should have no struggle.*

90. Rumore secundo. Does this mean '*cheerful cry* of rowers' (C. W.; see x. 266), or '*cheerful plash* of oars' (LL.)? Perhaps the former.

91, 92. See xi. 171.

107. Atque = easque, W., perhaps rightly, repeating 'videre' before 'adlabi.'

128, 129. Ramos. The suppliant στέμματα. ‖ Quod . . . fores. Virtually suboblique: 'non extimui' = 'non extimescendum mihi putavi,' *I was not frightened by thinking &c.* See p. 527.

139. Fudit. See M. Lucr. v. 823.

143—146. Non legatos, neque prima per artem Temptamenta tui pepigi. This bold phraseology defies literal translation. Render, *I sent no ambassadors, nor made the first essays of a compact with you by contrivance.* ‖ Daunia. Daunus was father of Turnus.

147. Si pellant; suboblique. See p. 527. ‖ Nihil afore credunt quin &c., *they think there will be nothing to stop them from quite subjugating all Italy, and holding &c.* On this construction of 'quin,' see Gr. § 199.

154. Ut interrogative (*how*) used in exclamation.

157. Hesione was sister of Priam and Anchises, married to Telamon.

159. Protinus, *proceeding farther.* ‖ Pheneus, a town of Arcadia.

181—183. Laborata Ceres, dressed corn, i.e. *bread.* ‖ Perpetui &c., *the long chine and sacrificial tripe of an ox.* ‖ M. Lucr. iv. 427.

191. Ut. C. says, 'it may be doubted whether "ut" here means "where" or "how." Better perhaps to take it = ex quo, *from the time when*, depending on 'suspensam.' Iam primum &c., *first of all look at this crag which hangs on to the stones (above it), since the rent structures were far scattered, and the mountain dwelling stands desolate, and the rocks have toppled down in a huge heap of ruins.*

197. Heins. Bentl. al. read 'squalida,' from cod. M_1; R. al. 'pallida,' with most codd.

205. Nequid fuisset, *that nothing might have been* (a rare use of tense).

209. Nequa forent vestigia &c., *that no tracks might shew the true direction of the feet.*

212. Quaerenti = dum quaerit. So the best codd. The dative is boldly used, as if V. had written 'nulla signa erant quae ferrent.'

215. Mugire . . . relinqui. Historic Infinitives.

219. Hic vero &c., *hereupon the resentment of Hercules had furiously blazed forth with vengeful gall.* Hercules is called Alcides from his grandsire Alceus; Amphitryoniades from his putative father Amphitryon.

243—246. Non secus ac si . . ., *just as if* &c. Comparative clause with four verbs, 'reseret,' 'recludat,' 'cernatur,' 'trepident.' Gr. § 227.

263—268. Abiuratae, *denied on oath.* ‖ Expleri corda. Aen. i. 713. ‖ Semiferi, *monster.* ‖ Minores, *posterity.*

271. The Ara Maxima of Hercules stood in the Forum Boarium. On the story of Cacus, and the rites of Hercules, see Liv. i. 7. 9.

274. Porgite, for porrigite.

288. Ut, *how*; oblique question governing the verbs that follow.

291. Troiam. Hercules captured Troy because Laomedon cheated him of the reward promised for slaying the sea-monster. ‖ Oechaliam. This city of Euboea was captured by Hercules, because its king Eurytus refused him his daughter Iole.

294. Hylaeus and Pholus were Centaurs. ‖ Cresia prodigia. These Cretan monsters were a lion and a bull.

314, 315. M. Lucr. iv. 580, 581. ‖ Gens virum, the Aborigines.

316. Mos, *moral law.* M. Lucr. v. 958. ‖ Cultus, *cultivation.*

318. Asper victu, *with savage sustenance.*

328. Sĭcānae. Compare Sĭcănium, l. 416.

337. Aram. At the foot of the Capitol, near the Porta Carmentalis.

342. Asylum, on the Capitol. See Liv. i. 8.

343. Lupercal, a cave in the Palatine, sacred to Pan. See Liv. i. 5.

344. Parrhasius, *Arcadian*, from the city Parrhasia.

345. Argiletum. The legend is, that one Argus, a guest of Evander, was slain by the king's friends, who suspected him of a plot. The site is disputed: some place it on the Tiber, W. of the Capitol; others north-east of that hill.

354. Cieret. Suboblique Subjunctive.

358. Janiculum, a hill on the W. of the Tiber. ‖ Arx Saturnia, on the site of what became the temple of Jupiter Capitolinus.

361. The street Carinae probably extended from the E. end of the Forum between the Esquiline and Coelian hills.

(Parallel Passages.) 18. Hom. Il. x. 1. ‖ 22. Apoll. Rh. iii. 755. ‖ 72. Hom. Od. v. 445. ‖ 97. Hom. Od. iii. 1, 31. ‖ 163. Hom. Od. iii. 120. ‖ 172. Hom. Od. iii. 43. ‖ 200 &c. On Cacus, see Ov. F. i. 543; Prop. iv. 10. ‖ Ego &c., Soph. Tr. 1093. Eur. H. F. 347. Lucr. v. 22 &c. ‖ 360. Tibull. ii. 5. Prop. iv. 1. Ov. F. i. 475.

6, 7, 8, 9. Venus prevails on Vulcan to fabricate arms for Aeneas. Next morning Aeneas and Achates confer with Evander, who gives hope of aid from an Etruscan army mustered under Tarchon to take vengeance on Mezentius. He promises an auxiliary force under his son Pallas. A prosperous sign in heaven is given by Venus. Preparations having been made, Evander bids farewell to Pallas and Aeneas, who ride together to the Tuscan camp at Caere. Venus brings the arms to her son. The sculptures on the shield are described, exhibiting events in Roman history, especially the victory of Actium and the glories of Augustus Caesar. 608—731.

(Outline.) When night had fallen, Venus addressed her husband Vulcan. 'Never, during the wars of Troy, did I seek the aid of thy art, when Thetis and Aurora obtained it. But now, when Aeneas is sore bestead by many foes, I seek it: a suit of mail I ask, a mother for a son.' Her prayers and blandishments prevail: he gives the promise; and before the morn betakes him to his forge in the isle between the Trinacrian coast and Lipari. There he finds the three Cyclopes hard at work, preparing a thunderbolt for Jove, and a chariot for Mars; and polishing the Aegis of Minerva. 'Away with these tasks,' he cries; 'arms are needed for a warrior: exert all your skill and strength.' At once they begin, and smelt gold and copper and iron, to fabricate a sevenfold shield. Meanwhile Evander rose, and hastening to his guest with Pallas, meets Aeneas and Achates on their way. They sit down in the hall. Evander says: 'Great Trojan, our own means of help are small, shut up as we are between the Rutulians and the Tiber. Yet I hope to obtain for you unexpected succour. Not far away is a city of Lydian colonists, Agylla, lately ruled by the cruel Mezentius, whom for his atrocious crimes his subjects drove out. He is sheltered by Turnus in Ardea. But all Etruria has risen in arms and requires him to be given up for punishment. A seer restrained them, saying that they must await a foreign leader. Hence it came that envoys from their prince Tarchon applied to me to become their commander; but my age and infirmities forbid; and my son is Italian on his mother's side. You therefore the fates mark out; lead on, great chief, the combined troops of Italy and Troy; Pallas shall go with you, receiving from me two hundred horsemen, and taking the same number in his own name.' Aeneas was pondering this advice in doubtful thought when Venus sent a favouring sign. The heavens opened, out flashed fire, thunder roared, and the rolling music of the Tuscan trumpet bellowed: all looked up; again it thundered, and through a cloud bright arms were seen to gleam, and a clashing of steel was heard. Aeneas knew the sign. 'Fear ye not,' he said; 'such signal did my goddess mother promise to give, and to bring me Vulcanian arms. Let Turnus and his allies tremble.' After another sacrifice to Hercules, he returns to his galleys, and selecting the bravest to attend his march, he despatches the remainder with a message to Ascanius, announcing his early arrival. Evander supplies Aeneas and his escort with steeds, and the troop prepare to ride to the Tuscan camp. But first Evander bids a sad farewell to Pallas. 'O that the ancient strength could return, which I shewed in battle at Praeneste, when I slew king Erulus, the man of three lives, all which I took. Then would I not have parted from your embrace, my son; then should not Mezentius have ravaged my fields. Hear me, Jove, and ye gods; if I am to see my Pallas again, I ask for life, but if evil impends o'er him, O let me die and see it not!' Fainting he was borne away. Now rode forth the cavalcade, Aeneas, Achates, and their men in front, Pallas in the centre of his troop, bright as the morning-star, while matrons watched them from the walls. Beside a grove near Caere's stream, sacred to Silvanus, lay the host of Tarchon. Them the troop of Aeneas joined, and reposed from their march. Eftsoons from Olympus came Venus wrapt in cloud, and, spying her son alone, she brought her gift to him, embraced and cheered him, laying the

dazzling suit of mail beneath an oak. With admiration Aeneas gazes on each several piece, but most of all on the wondrous shield. For on this Vulcan had wrought all the story of days to come, the fortunes, wars, and victories of Rome. Here was the shewolf caressing the two infants. Next, the city itself and the Sabine women torn from their seats at the Circensian games; and the war following between Cures and Rome. Again appear the two kings (Romulus and Tatius) in a league of peace. Next, the faithless Alban Mettus, torn to pieces at command of Tullus. Then Porsenna pressing the blockade of Rome and chafing at the exploits of Cocles and Cloelia. There stands Manlius on the Tarpeian cliff, defending the Capitol, as yet a thatched edifice: there in silver the goose, and the striped Gauls with snowy necks and golden neckchains stealing through the furze. Dancing Salii, too, are shewn, and Lupercan priests with their woollen caps and the ancilia, while matrons with sacred gear ride in easy cars through the city. Aloof from these are seen the victims of Tartarus, and the pains of the damned; among them the traitor Catilina hung on a beetling rock, and terrified by fiendish faces. Aloof, again, are the spirits of the just, to whom Cato is giving laws. In the middle of the shield appears the sea, of golden hue, with whitening waves; silver dolphins sporting in it: the central portion is a scene of war, the Actian battle, Leucate all aglow; Augustus Caesar high on the stern of a ship, leading to war the Roman senate and people, the Penates and Great Gods: a double flame on his brow, the Julian star o'er his head. His admiral Agrippa is seen bearing down to combat, wearing the beaked naval crown. Their foes are, Antonius leading the barbaric hosts of the East, and with him, O shame! his Egyptian wife. The conflict is displayed: all rush together with huge force, as if the Cyclad isles were clashing, or mountains rushing on mountains; volleying darts are seen, and flights of flaming tow, with streams of blood. The queen with Pharian timbrel calls her host, and sees not the twin asps behind her; the dog Anubis and a demon troop lift their hideous faces against Neptune, Venus, and Minerva; steely Mars is conspicuous; the Furies, Discord, and Bellona with her bloody scourge, are there. Again from the Actian heights Apollo bends his bow, whereat Egyptian, Arab, Indian turn to flight: the queen, calling the winds to aid her, spreads sail, pallid with coming death, and flies with the tide and the western breeze: opposite is seen Nile, opening his vest to receive the fugitives, and beckoning them into his dark-blue stream. Again is shewn Caesar, entering Rome in triple triumph, consecrating to the Gods three hundred shrines in fulfilment of his vow; matron-choirs attend the temples; bulls fall in sacrifice. Again, enthroned before Apollo's porch, he reviews the gifts of nations, while conquered tribes pass before him, diverse in dress and hue, Numidians, Scythians, Thracians, Carians: the Euphrates, the Rhine, the Araxes: yea, the Dahae and extremest Morini.—Such scenes Aeneas viewing on Vulcan's orb, ignorant of their story, bore on his shoulder the glorious destinies of his posterity.

(Notes.) 375. Debita, vastari scil., *devoted.*

382. Sanctum mihi numen, *the godhead I revere*; i.e. her spouse Vulcan. R. reads 'nomen' from one cod.

386. See vii. 629.

397. Though the repeated 'fuisset' seems at first careless, yet, when nearly examined, we find it pointed and appropriate.

402. Electrum (1), *amber*; but here (2) *electrum*, a composition of gold with a fifth part of silver; Plin. N. H. xxxiii. 4. An addition of copper made the 'aes Corinthium.'

407. Inde ubi prima quies &c.,

> *And now when early rest had banished sleep,*
> *And waning night had closed her mid career,*
> *What time the housewife first, whose doom it is*
> *With distaff and Minerva's humble toil*
> *To eke out life, the embers and lull'd fire*
> *Awakens, to her labour adding night,*
> *That so she may preserve in chastity*
> *Her husband's bed, and rear her little sons;*
> *Even thus, and not more slothful, at that hour*
> *The Firelord rises from his couch of down*
> *To ply the labours of the forge.*

409. Minerva = tela, or 'texendi ars,' as Volcanus, *fire* &c.

416. Aeoliam. The Liparaean isles, off the N. coast of Sicily, are also called Aeolian. The Vulcanian isle was called Hiera, C.

421. Strictura, *ore.* || On the Chalybes, see G. i. 58.

423. Hoc: most codd. and Serv. R. C. F. al.; huc (codd. P γ_1), G.

427. Fulmen . . . quae plurima. So Hom. Od. v. 421, κῆτος . . . οἷά τε πολλὰ τρέφει κλυτὸς Ἀμφιτρίτη.

432. Flammis sequacibus iras, *wrath with pursuing flames.*

434. Instabant, *they were busied with.*

441. Nunc viribus usus &c.,

> *Now strength must ye employ, now nimble hands,*
> *Now art that useth all her mastery.*

446. Volnificus chalybs, *wound-inflicting steel.* Geo. i. 58.

459. Tegeaeum, Arcadian, from the city Tegea. Geo. i. 18.

460. Demissa &c., *swinging back the panther's hide that on his left fell down.* || R. reads 'pantherea' from codd. P γ.

475. Opulenta regnis, *rich with the wealth of realms.*

489. Infanda furentem, *the horrible madman.*

497, 498. Fremunt, *are furious.* || Signa ferre iubent, *call for battle.*

506. Mandat insignia . . . succedam castris, i.e. missis insignibus mandat (ut) succedam, &c., *sends the symbols of office* (sceptre &c.), *desiring me to enter the camp.* Petitio obliqua.

508. Sed mihi &c.,

> *But me the sluggish frost of eld outworn*
> *With years, and strength too sere for valorous deeds,*
> *Begrudge the chief command.*

519. Codd. are divided between the readings 'munere and 'nomine. R., with Heinsius, reads 'munere;' C. F. al., 'nomine.'

523. Putabant ni . . . dedisset. Here, as often, the true apodosis

must be mentally supplied. Aeneas and Achates were wrapt in sad meditation (and would have so continued), had not &c.

532. Ne vero, hospes, ne quaere profecto. That 'profecto' should be used with an imperative seems impossible: and 'vero' would not be expected here. Cp. xi. 278. Among the var. lectt. Servianae we find 'ne quaere, hospes, ne quaere profecto,' which suggests a likelihood that some corruption exists. The emendation which occurs to us as not improbable is, 'me vera, hospes, ne quaere profato, quem &c.,' i.e. *when I shall have declared to you the truth, O my host, inquire not what casualty these prodigies import. I am demanded by Olympus.*

534, 535. Missuram . . . si ingrueret. See Gr. § 223.

540. Poscant . . . rumpant. Conjunctive in concessive sense; here expressing defiance.

547. Qui . . . sequantur. Final Relative. Gr. § 208.

552. Exsortem, *a special steed.* Aen. v. 534.

554. Ire equites. Infin. Clause in appos. to 'fama.'

556. Vota metu &c.,

> *The frighted matrons offer double vows;*
> *Dread comes more close to danger, and the form*
> *Of Mars in larger lineaments is seen.*

569. Finitimo. This is usually taken as an attribute to 'huic capiti.' Better with 'ferro.' H. reads 'finitimus' without good authority.

568—571. Divellerer . . . dedisset . . . viduasset. Conjunctives referring to a condition mentally conceived, 'si talis essem.' vii. 808.

570. Dedisset. See M. Lucr. iv. 41.

579. Codd. and edd. are divided between 'nunc nunc o' and 'nunc o nunc.' Most codd. have the former order, and so W. F. al. But R. C. al. take the latter. ‖ Liceat . . . volneret are optative.

582. Complexu has better support than the v. r. 'complexus.'

585. Iamque adeo. M. Lucr. ii. 1150.

589. Qualis ubi &c.,

> *As when the day-star from his ocean bath,*
> *Dearer than other lights to Venus, lifts*
> *In heaven his holy face, and melts the dark.*

596. Quadrupedante &c. A fine verse, suiting sound to sense, and partly taken from Ennius, according to Macrobius 6. 1.

605. Tendebat, *was encamped.*

610. Et gelido (codd. P R M_2 γ), W. C. al. Egelido (codd. M_1 b c, Serv.), R. F. G. W. al.

620. Vomentem is read by most codd. and edd. Minantem (from codd. P γ_1) by R.

622—624. Sanguineam, *blood-red.* ‖ Recoctam, *refined.*

630. Fecerat = finxerat. ‖ The infinitives which follow depend on 'fecerat,' *he had made*, i.e. *he had shewn in sculpture.*

633. Illam &c., *while she, with lithe neck bending back, caressed them one after the other, and moulded their limbs with her tongue.* ‖ Reflexa codd. P R γ b, and so R. C. al. Reflexam codd. M c, and so F. al.

636. Consessu cavese. See v. 290. Cavea, which properly means 'the boxes' of a theatre, is here applied to the Roman Circus Maximus, in which the Ludi Circenses were held.

637. Novum consurgere bellum, *the commencement of a new war.* A somewhat daring construction in connexion with what precedes.

642. Mettum. The story of Mettus (or Mettius) Fufetius is told by Livy, i. 28. He was dragged in pieces by two chariots for an act of treason to Tullus Hostilius king of Rome.

643. Maneres. If this passage is correctly read (and codd. do not vary), then 'maneres' must be that peculiar use of the hortative Conjunctive in past time (*you ought to have remained faithful*) which is found also xi. 163, 164. Whether 'Albane' is addressed to Mettus or to the Albans generally, seems doubtful. If we could believe that 'ut' is the true reading, not 'at,' we might render (taking away parenthetic signs) 'that you, O Alban people, might abide (hereafter) by your word.'

646. Porsenna's war against Rome, B.C. 508.

650. Aspiceres, *you might have beheld* (i.e. had you been present to view): an idiom of second pers. conjunctive: so l. 676, 'videres'; l. 691, 'credas.' ‖ Quia auderet . . . innaret, subjunctives virtually suboblique, after 'indignanti,' 'minanti,' which express mental feeling. See p. 527.

652. M. Manlius saved the Capitol from the Gauls, B.C. 390.

654. Romuleoque &c., *and the palace was fresh and rough with the thatch of Romulus.* ‖ This l. is transposed by R. F. to follow 641, and appears there in Edit. Parm.

660. Virgatis sagulis, *with short coats of plaid.*

663. The picture here is of old religious celebrations: the dancing Salii or priests of Mars: the Luperci, or votaries of Pan (Liv. i. 5; Ov. F. ii. 269), and the honour granted to the matrons (Liv. v. 25) of riding through the city in 'pilenta.' See Virgil. Mythology.

670. It is doubtful whether V. means Cato the Censor or him who slew himself at Utica. Not improbably the latter; for, as he was not personally an enemy of Augustus, but of Julius Caesar only, in resisting whom he died, the mention of him would not be offensive. So Horace speaks of 'Catonis nobile letum.'

678—728. These lines describe the victories and glories of Augustus Caesar, as sculptured on the shield. Four distinct groups of sculpture are given: (1) the battle of Actium, B.C. 31; (2) the flight of Cleopatra; (3) Augustus triumphing at Rome; (4) Augustus reviewing at Rome the gifts of nations and the captives. The groups previously described are eight in number; so that on the whole there are said to be on this shield elaborate descriptions of twelve subjects, each containing numerous figures. All these are contained on the round Greek shield (ἀσπὶς, clipeus), which alone was used in Roman warfare before the introduction of the oblong scutum (Liv. iii. 8). The sculptures on the shield of Achilles in the Iliad (xviii.) are on the orbs and centre of the shield. The arrangement in Virgil is mere matter of conjecture, and perhaps the poet himself meant to leave it unsettled. See Exc. B. v. 'Troiae Ludus.'

688. Bactra, *Balkh*, in the Afghan country.

698. Anubis, the sacred Dog, worshipped by the Egyptians.

704—707. Actius. iii. 275. ‖ Sabaei, in Arabia Felix. ‖ Ipsa videbatur &c.,

The queen herself was seen to spread her sails,
Calling the laggard winds, and momently
To loosen all the shrouds.

724. Mulciber, *Vulcan.* ‖ Discinctus, *ungirt.*

725. Leleges, a race anciently in Caria. ‖ Geloni, a Sarmatian tribe.

727. Morini, in Gallia Belgica, opposite Britain. ‖ Bicornis, having *two embouchures*, the Rhine itself, and the Waal (Vahalis). See 77. ‖ Dahae, on the Caspian, near the river Araxes, which from its violence is said to disdain a bridge.

729. Clipeum . . . dona parentis. Other instances of a Plural Noun in apposition to a sing. are: v. 359, clipeum Didymaonis artis; vi. 645, taurum, dona Iovi. See vi. 26. Hom. Il. xx. 268, χρυσὸς γὰρ ἀρύκακε, δῶρα θεοῖο.

(Parallel Passages.) 370. H. Il. xviii. 428, 436, 457. ‖ 408 H. Il. xii. 432. ‖ Apoll. Rh. iii. 291; iv. 1061. ‖ 416. Callim. H. D. 46. H. Il. xviii. 369. Apoll. R. i. 730. ‖ 435. H. Il. v. 738. ‖ 439. H. Il. xviii. 468 (where Hephaestus works alone). ‖ 534. H. Il. xviii. 1. 89. ‖ 560 H. Il. vii. 132, 150. ‖ 578. H. Il. xxiv. 224. Catull. Ep. P. 215. ‖ 617. H. Il. xviii. 609; xix. 1. In Homer's Shield of Achilles (xviii 478) the centre shews the earth, sea, sky, and constellations. The orbs: (1) a marriage; (2) an assembly; (3) a council; (4) a besieged town; (5) an ambuscade; (6) a battle; (7) field-labour; (8) harvest; (9) vintage; (10) a herd attacked by lions; (11) a flock; (12) a Cretan dance. The shield has Ocean for its border. Hesiod's Shield of Hercules has in the centre a Hydra with twelve heads. The orbs are: (1) lions attacking boars; (2) Centaurs and Lapiths; (3) the gods; (4) port with dolphins; (5) Perseus with Medusa's head; (6) besieged town; (7) flourishing town; (8) country scenes; (9) chariot-races. The whole encircled by Ocean. These descriptions have been imitated by Silius, Statius, and Tasso.

THE NINTH BOOK.

(Introduction.)

(1) Iris, sent by Juno, incites Turnus to attack the Trojan fortress. He marches to the Tiber, and begins to set fire to the ships, which are then changed into sea-nymphs. He beleaguers the fortress at night, 1—167.
(2) Enterprise and death of Nisus and Euryalus, 168—449.
(3) Approach of the besiegers in the morning. Agony of the mother of Euryalus, 450—524.

(4) Assault of the fortress. Prowess and slaughter on both sides. Daring valour and narrow escape of Turnus, 525—818.

1 2. Iris, sent by Juno, incites Turnus to attack the Trojan fortress. He marches to the Tiber, and begins to set fire to the ships, which are then changed into sea-nymphs. He beleaguers the fortress at night. Enterprise and death of Nisus and Euryalus. 1—449.

(Outline.) Turnus, in the grove of his ancestor Pilumnus, is addressed by Iris, with a message from Juno: 'Lo,' she cries, 'your lucky hour is come, Turnus; Aeneas is absent from his host, recruiting the Tuscans; now muster your troops and seize his town.' She spoke and fled in rainbow light. Recognizing the summons of Olympus, Turnus offers his vows, and sets his army in march, Messapus commanding the van, himself the centre, the sons of Tyrrhus the rear. They move with the silent force of a mighty river, Ganges or Nile. Their approach is seen from the Trojan fort as a vast cloud of dust. 'Up, townsmen,' shouts Caicus, 'the foe, the foe!' Remembering the parting commands of Aeneas, they close the gates, and man the battlements. Turnus, dashing on with twenty cavaliers, on Thracian charger, conspicuous by his crimson crest, flings a javelin in sign of combat, and surveys the walls, seeking an entrance, but, finding none, he rages like a baffled wolf. At length, spying the fleet which lay behind redoubts, 'Fire, fire,' cries Turnus, and seizing a kindled pine-branch, he is followed in his movement by crowds of his men. What safety now for the ships? Ye Muses, relate the tale of wonder. When Aeneas built his fleet in Phrygian Ida, the Berecyntian Mother of the gods accosted Jove: 'My son, I ask of thee a reward; my pines have I freely given for the service of Aeneas: grant that these my mountain children may be safe from tempests and decay.' 'O my mother,' he replied, 'such privilege no mortal thing may receive; but this I promise: when the ships have carried the Dardans to a Latin harbour, they shall become nymphs of the sea, like the Nereids.' He spoke, and swore the mighty oath. And now the fateful moment was come. From the east moved a rack of clouds with cymbal music, and a dreadful voice said: 'Ye Teucrians, move not to defend the ships: as soon shall Turnus burn ocean itself as these sacred pines of mine: away, my children, ye are sea-nymphs now.' Straightway the vessels broke their cords, and plunged like dolphins in the wave, there assuming virgin forms. Messapus and his troops recoiled with amaze; Tiber himself was startled; Turnus alone, undaunted, cheered his men: 'These prodigies,' he cried, 'are fatal to the Trojans. Now no escape for them: ocean on the one side, Italy in arms on the other. Let them boast of Venus and their destinies. I too have my fates; the vengeance of Atrides shall be mine; the robbers of brides shall perish here behind their walls as at Troy. Come on, my men, we dread no Vulcanian armour, no Tuscan hold: we need seize no Palladium, hide ourselves in no wooden horse, but surround their city with flames in daylight. No Hector here will delay our conquest for ten years. Refresh yourselves this night, and prepare for to-morrow's battle.' Then the Rutulian van, under Messapus, surrounds the Trojan fortress with sentries and fires. Fourteen captains are

named, with a hundred men for each, who relieve guard through the night, not without merry carousal. The Trojans strengthen their posts, join their towers with bridges, and carry up missiles, under the command of Mnestheus and Serestus. Nisus, an expert huntsman, and his younger friend, the beauteous Euryalus, have the charge of a gate. Thus Nisus bespake his comrade: 'Euryalus, does some god inspire me with sudden ardour? My restless soul is on fire. Behold the careless watch kept by these Rutulians. Their fires burn dimly; sleep and wine are their masters. We need our absent chief Aeneas. Under yon hill methinks I can find a road to Pallanteum; such emprise will I venture, if for you I can obtain the promise I claim.' 'How?' replies the boy; 'am I unworthy to share your perils, Nisus? Not such the lessons of my sire Opheltes, when he sent me to war.' 'No such thought had I,' said Nisus; 'but you are young, and fit to live, and, if I fall, you may give me burial. Nor would I afflict your aged mother, who alone left Acesta to remain with you.' 'Vain all your pleas,' returned Euryalus; 'let us be gone.' Then together they seek the captain's tent, where the Trojan leaders were in council. Admitted, Nisus explains his design, and declares his knowledge of the country, gained in the chase, which had led him near the walls of Evander. 'Ah,' cried the old Aletes, embracing them with tears, 'Trojans are not lost, ye Gods, since ye have given us young hearts like these.' Ascanius, with solemn oath, promises for Nisus rich rewards, and to Euryalus he says: 'Heroic youth, I will make you my bosom friend and comrade.' 'But one boon I ask,' says Euryalus; I have an aged mother, who would not be left behind without me. I dare not take leave of her; but assure me that you will care for her, and I am prepared for every risk.' Then wept Ascanius and the rest, touched by his filial love. And the prince said: 'I promise all: she shall be as my mother; Creusa's name shall not be more dear to me.' Adorned with gifts, the young warriors, escorted to the gate, set forth. They pass the trench, and behold the Rutulians, amidst their chariots and arms, heavy with wine and sleep. Nisus whispering says, 'I shall make a lane of slaughter through the foes.' Drawing his sword, he kills the augur Rhamnes with his grooms, also Remus, Serranus, and many more. Euryalus, in another line, deals equal destruction. Among the victims, Rhaetus awakes, and fain would hide himself, but falls beneath the sword of Euryalus. The very quarters of Messapus are reached, when Nisus checks his friend, and, as dawn is not far off, urges him to speed their departure. Euryalus, seizing some of the spoil (especially the rich helmet of Messapus), with youthful ardour follows Nisus. At this moment a squadron of 300 Laurentian cavalry, commanded by Volcens, bearing answers from the king to Turnus, approached the walls. As the two Trojans were turning to the left, the glittering helmet of Messapus betrayed Euryalus, and Volcens, shouting, bade them stand. They fled to a wood near, pursued by the horsemen. Nisus, outstripping his friend, had traversed the pastures of Latinus, afterwards known as Alban ground, when turning he could not discern Euryalus. Retracing his steps through the forest, he reaches the spot where the youth stands, a captive, surrounded by foes. How to rescue him? After a prayer to the moon-goddess, Nisus hurls a spear through the back of Sulmo, who falls

dead; then a second, which crashes through the brain of Tagus. At this Volcens, enraged, is rushing with drawn sword on Euryalus, when Nisus leaps into the midst, crying: 'Me! me! I am the perpetrator: this youth planned nothing, could do nothing; he did but love too well his unhappy friend.' In vain! the sword of Volcens is already buried in the bosom of Euryalus, who falls dead like an uprooted floweret, or a poppy drooping in the rain. Seeing this, Nisus springs towards Volcens, and, dashing aside all other foes, whirls his blade aloft, and, smiting the murderer in the face, lays him low in bloody death; then, gashed and gored, himself falls on his friend's body, and dies in his embrace. Blessed pair! (says the poet) if aught my song can do, your names shall go down to future fame as long as the Capitol shall endure, and the Roman sire shall hold his empire.

(Notes.) 1. Diversa penitus parte, *in a quite different quarter.*

3, 4, 5. Luco parentis Pilumni. Pilumnus was the mythic ancestor of Turnus; x. 619. ‖ Sacrata valle. C. says: 'sacrata is explained by lucus.' He probably means that the valley is called 'sacred' (or rather 'consecrated') because it contains the 'lucus Pilumni.' But, as the whole valley is 'sacrata,' and of larger extent than the 'lucus,' it might contain other 'holy groves,' as of Diva Venilia for instance; x. 76. It is in Virgil's manner to describe place, as here, by more than one ablative. ‖ Thaumantias, Iris, daughter of Thaumas, son of Neptune. The rainbow-goddess is a child of Wonder sprung from the Water God: Geo. iv. 29.

6, 7. Auderet, 'would have dared (at any time)' = *would dare*: a pure conjunctive contingent on the condition 'si optares,' or 'si quis optaret,' contained in 'optanti.' ‖ Volvenda dies (*χρόνος ἑλισσόμενος*), *the revolution of time.* See i. 269.

9. Sceptra sedemque, *the royal seat.* ‖ Petit Evandri. See Virg. Prosody. That 'petit' is perf. (for 'petivit') is indicated by 'penetravit.' ‖ Palatinus is adj. of Palatium (mons Palatinus), V. thinking of its future dignity as the site of infant Rome.

10, 11. Corythi ad urbes must mean Corythus (Cortona, iii. 170) and the other cities in northern Etruria. ‖ Lydorum. viii. 479. Hor. Sat. i. 6, 1, Lydorum quidquid Etruscos incoluit fines. ‖ Collectosque is found in one poor cod., but all the best codd. are without 'que.'

13. Turbata arripe castra, *surprise and seize his camp.*

17. Codd. vary between 'et' and 'ac.'

19. Tam clara repente tempestas, *this sudden brightness of the sky.*

21. Palantisque. He might have written 'palarique,' but the change of construction is more vivid.

23, 24. Hausit. viii. 69. ‖ Oneravit aethera votis. A somewhat turgid expression = *he addressed many a vow to heaven.* Tibull. iii. 3, 1, caelum votis implere.

26. Pictai. Archaic form of 'pictae,' as 'aulai,' iii. 354.

27—30. The l. 29 'vertitur' &c. is absent from all old codd. and copied from vii. 784. We place 27—28, 'Messapus . . . Turnus,' in parentheses, with a view to clearness.

30. Ceu septem surgens &c.,

As Ganges rising high with seven calm streams
All silent, or when Nile with fertile flood
Ebbs from the plain, and sinks within his bed.

37, 38. Ascendite is now read by almost all edd. with the best codd. Cod. R has 'et scandite.' ‖ Heia, *what ho!*

40—43. Namque ita &c., *for that excellent captain Aeneas had, when departing, given these instructions: that, if any mishap occurred in the interval, they should not venture either to form a line of battle or to trust the open field; but should merely guard the camp and the walls secured by rampart.* The construction is that of Petitio Obliqua (Gr. § 197): first negative, 'ne' (or neu = ne aut) auderent; then positive, 'servarent,' 'ut' being omitted.

47—52. All editions known to us have a semicolon after 'adest' in l. 49, and a full stop at the close of l. 50. This gives a very unsatisfactory construction to 48, 49; for C.'s resource of annexing 'inprovisus' by 'et' to 'comitatus' we cannot approve. The punctuation adopted in our text removes difficulty by making 'ait' the verb predicate of 'Turnus.' *Turnus—having outstripped the army with twenty of his mounted staff and reached the city unforeseen (mounted on a mottled Thracian steed and wearing a golden helmet with red crest)—cries out, 'Which of you young warriors will be the first with me against the foe to —lo!'* En, with the accompanying act, implies 'tela mittat.'

56. The Infinitive Clauses 'viros non dare se, non ferre' &c. are apposite to—and explanatory of—'inertia corda.'

59. Ac veluti &c.,

As when a wolf around the teeming fold
At midnight prowls, enduring wind and rain,
The lambs in safety bleat beneath their dams;
He fierce, with anger reckless, vents his rage
On the unseen; long-gathered lust of food
And jaws with blood unglutted madden him:
So the Rutulian gazes on the walls
And camp, aflame with wrath; while painful thought
Runs feverish through his hardy frame, what plan
Of access offers, what approach may force
The guarded Trojans from their palisade,
And pour them in the plain.

66. R. L. have a full stop at the end of this l., making the two next interrogative, and R. reads 'qua vi' for 'quae via.' Codd. vary between 'qua' and 'quae,' but all have 'via,' which, with 'quae,' we now adopt.

80. Phrygia. See M. Lucr. ii. 611.

83. Fertur adfata (esse), *is said to have addressed.* Gr. § 180 (Note) and Preface, page xi.

85—87. This place is perhaps one which V. would have retouched. But, as it stands, we cannot agree with W. C. in making 85 a distinct proposition. Rather, regarding the sacred character of the word 'lucus,' we render *a wood of pines which I had loved for many years was a holy precinct of mine on the mountain summit* (of Ida, as shewn by the con-

text) *to which they used to carry sacrifices.* The next line mentions an inclosure of pitch-trees and maple palings, which shut in this 'lucus.'

91. Ne cursu, codd. P c and so R. Neu cursu, codd. M R b. ‖ Render: *let the fact that they grew on my mountains avail that they be not shattered and o'ercome by any length of voyage or blast of wind.* ‖ Prosit ne vincantur = faciat ut ne vincantur (Petitio Obliqua).

96 &c. Fas, *privilege.* ‖ Defunctae, *having fulfilled their office.* ‖ Ratum, *ratified.* ‖ Adnuit, *he granted.*

112. Idaei—i.e. the choirs of Cybele.

121—123. Quot prius &c. This l. (wanting in all old codd.) belongs to x. 223. ‖ Schaper conj. 'animi Rutulis.'

140, 141. Sed periisse &c., *but* (it will be said) *to have perished once is enough; to sin once before should have been enough for them, hating utterly* from that moment *almost all the female sex:* warriors forsooth, *to whom this trusty wall that intervenes, these impeding ditches that divide for a short while from death, lend courage.* ‖ 'Modo nunc' is read by R. F. and Markland; but all anc. codd. and other edd. read 'modo non.' See the arguments of W. C. for the latter, of F. for the former.

143. Codd. vary between 'discrimina parva' and 'discrimine parvo.' We, with R. C. F. al., adopt the Nom.

146, 147. R. L. place after 72. ‖ O lecti, *ye flower of my host.*

154. Haut sibi &c., *I will take care* (faxo) *they do not suppose they have to deal with Greeks and Pelasgian troops, whom Hector could put off for ten years.* ‖ Faxo ferant. Oblique petition.

157. Quod superest &c., *for the rest of the time, having done your duty well, my men, take care of your persons and enjoy yourselves.*

203. Sublatum erudiit, *reared and taught me.*

206. Qui credat. Qui consec. Gr. § 206.

213—216. Sit qui . . . mandet . . . ferat . . . decoret. Sit is optative, as 'neu sim' in 216; the other verbs depend on consec. qui.

226. R. F. al. read 'et delecta' without good authority.

231. Admittier orant. Ecl. ii. 43, abducere orat.

232. Rem &c., saying that *the affair is important, and the delay will be well repaid.* The construction is zeugmatic, a verb or particip. of saying being supplied from 'orant.' Gr. § 60, A. note.

238. In bivio portae. This (C. says) means no more than 'at the gate itself' (which, like all gates, leads two ways). As the gate next the sea is farthest from Pallanteum, it may seem strange that this should be the one chosen for 'a stealthy attempt' (insidiis). Perhaps it was less carefully watched by the enemy; as we see that the pair have to pass through the midst of sleeping foes whom they slaughter.

241. Quaesitum. C. R. &c. take this as Supine depending on 'permittitis uti,' *if you allow us to try our chance to seek.* Strange and daring as this construction is, we now acquiesce in it as a better alternative than any correction.

244. Obscuris sub vallibus &c. This seems to mean: we in our frequent hunting excursions have caught a faint glimpse of the city beneath the dark glens (valles) in which we stood (?).

264. Arisba, *a town of the Troad.*

281—283. Me nulla &c., *no time shall prove me unequal to such brave deeds of daring.* ‖ R. G. read 'tantum: fortuna secunda aut adversa

cadat.' C. L. F. 'tantum fortuna secunda, haut adversa, cadat,' to which we accede, in spite of the seeming weakness of expression in the last clause, *provided fortune prove favourable, not adverse.* Of course the sense is 'provided I survive this enterprise.' Superstition led the Greeks and Romans, leads even ourselves, to avoid expressing ill-omened anticipation. Hence the Greek *συμφορά*, hence the 'favete linguis' of the Romans: hence, even in English, 'something will happen.' Such may be the feeling designed here; and 'haut adversa' may be uttered solemnly, with bated breath, by the youth, to whom occurs that worst possibility, which he is still resolved to face.

289. Quod nequeam. The sense is: 'nox et tua dextera testis est (= testor noctem et tuam dextram) me insalutatam eam linquere quod nequeam': &c. The subjunctive depends on the virtual oratio obliqua contained in 'nox &c.' Comm. are wrong who connect with 'linquo.'

294. Patriae pietatis, *of his affection for his own father.* Cp. x. 824.

296. Sponde, *include in your compact* (mentally).

322, 323. Consule, *provide.* ‖ Haec ego vasta dabo, *these parts I will lay waste* (i.e. I will slay the sleeping foes). M. Lucr. iv. 41. ‖ Lato te &c., *I will take you by a wide circuit.*

337—339. Felix si . . . tulisset = felix futurus = qui felix fuisset si tulisset. Geo. ii. 458. ‖ Per ovilia turbans for perturbans ovilia.

356. Poenarum &c., *enough has been achieved of vengeance.*

359, 360. Phalerae, *military ornaments* or *horse-trappings.* ‖ Bulla, *a hollow metal ball.* ‖ Tiburs, *of Tibur* (Tivoli).

361. Cum iungeret absens hospitio, Romulum scil., *when he made him a guest-friend from a distance.*

363. This line is beset with difficulty (see the note of C.). R. brackets it. The explanation given by Servius is that V. left it in the rough, meaning to enlarge.

371. Murosque (codd. Pγ b_1 c_1) R. Muroque (codd. M_1 R b_2 c_2) most edd. See vii. 161.

375. Haut temere est visum, *it seemed no mere casualty.*

377. Nihil illi tendere contra, *they made no reply.* Hist. Infin.

379. Obiciunt &c., *the horsemen interpose at the well-known byways.*

380. Abitum. So W. C. R. F. for aditum.

383. Rara &c. The exact meaning is dubious. LL. render, 'here and there shone a footpath through the hidden tracks;' C. says, 'a narrow path.' But what are 'calles?' L. says 'cattle-roads.' Then what is the sense of 'a footpath shining through them?' Where cattle could go in a wood, men could go. The words are among V.'s vaguest, and perhaps he meant by 'calles' nothing more than 'openings' among the thickets where a path could be forced. ‖ Fallit regione viarum, *makes him lose his way.*

386, 387. Inprudens, *unaware*: i. e. he did not observe that he had left Euryalus so far behind him. ‖ Locos. What are the 'loci Albani' here spoken of is unknown. The reading 'lacus' is a false conjecture.

397, 398. Perhaps it would be better to remove the comma after 'tumultu,' and to connect the Abl. clause with 'oppressum,' *overtaken by a suddenly confusing crowd of foes, and making great resistance in vain.*

402, 403. This passage has been variously tortured. The reading of most codd. in l. 403 is 'suspiciens altam lunam et . . .' Some comm., as

W. C. G., have ventured to keep this reading, which gives no just construction. Others, as F., omit *et*. Codd. R V have 'ad lunam et.' R. with Bergk reads 'suspiciens altum, lunam sic.' W. suggests 'torquet' in 402, and this conjecture, as the most plausible solution, we venture to accept.

408. Tholus, *the inner dome*: fastigia *outer summit*.

414. Lucr. ii. 354, sanguinis expirans calidum de pectore flumen.

432. Transabiit. So C. &c. for transadigit. See l. 380.

449. Pater Romanus. What V. meant by this phrase is doubtful. Heyne understands it of Jupiter Capitolinus, which is unlikely; others of the Roman citizen in the abstract; others of Augustus (pater patriae). But how could V. say that Augustus should reign for ever? In any case the passage means, 'while Rome shall be caput orbis.' C. thinks the Sing. = Romani patres, which we prefer.

(Parallel Passages.) In his 9th Book, V. has drawn largely from Books viii–xii. of the Iliad. ‖ 2. H. Il. xviii. 166. ‖ 18. H. Il. xviii. 181. ‖ 33. H. Il. iii. 10. Tasso, J. D. iii. 9. 10. Milton, P. L. vi. 535. ‖ 59. Milton, P. L. iv. 183. Apoll. Rh. i. 1243. 118. Ov. M. xiv. 527. ‖ 136. H. Il. viii. 178. ‖ 142. H. Il. viii. 177. ‖ 156. H. Il. viii. 529. ‖ 166. Hom. Il. viii. 553; ix. 85. ‖ With the Episode of Nisus and Euryalus should be studiously compared the nightly expedition of Ulixes and Diomede in H. Il. v. The circumstances, characters and events are, it is true, different in many respects, but the details exhibit some points of resemblance. Virgil, having occasion to borrow so much, has taken care to give a pathos and personal interest to his story which is wanting in Homer; for Dolon attracts little sympathy. Ariosto and Tasso have borrowed the same subject from Virgil; Ar. O. F. xviii—xix. Tasso, J. D. xii.

3, 4. Approach of the besiegers in the morning. Agony of the mother of Euryalus. Assault of the fortress. Prowess and slaughter on both sides. Daring valour and narrow escape of Turnus. 450—818.

(Outline.) The horsemen, riding to the camp with the bodies, discover the slaughter there, and make it known. At dawn the Rutulians march to assault the fort, carrying in front the heads of Nisus and Euryalus on spears. The sad report reaches the mother of Euryalus. In her despair she rushes to the walls, and, sobbing and wailing, cries: 'Is this my Euryalus? Ah cruel! to rush on death and leave me without a last farewell! A prey to dogs and birds thou liest somewhere, unfuneralled by me, wrapt not in the robe my love was working for thee. Is this all of my child? Is this what I followed o'er land and sea? O Rutulians, in pity turn your steel on me: or thou, Jove, hurl this wretched head to Tartarus with a thunderbolt.' Thus shrieking she is borne away to her house. And now the Volscians, led by Messapus and Mezentius, form a 'testudo,' and filling up the ditch, attack the wall, but are defeated by a crashing rain of rocks from above. A tall wooden tower, commanding the plain as an outwork, is set on fire by Turnus. It falls, and its garrison is destroyed. The assault of the town is continued with mutual slaughter. Among the assailants Numanus, surnamed Remulus, brother-in-law of Turnus, advances with insulting

taunts and cries: 'What ho, ye twice-vanquished Phrygians, are ye not ashamed to skulk again behind your coward walls? These are they that woo our maidens with war. What madness brought you to Italy? Here are no Atridæ, no prating Ulixes. We train our sons to hardihood; to toil and to fight. Our old men are green, and don the helmet: we live by raid and plunder. You deck yourselves in saffron and purple; lounging and dancing are your delights; sleeves are on your tunics, ribands on your coifs. Away with you, Phrygian misses, not men; range o'er Dindymus; amuse you there with the double-tuned pipe, the timbrel and the flute of Cybele; leave arms to warriors, and resign the steel.' Ascanius, indignant, aims an arrow at the braggart, but first addresses Jove with prayer and vow. Then he shoots, and the arrow pierces the brain of Numanus. 'Go, boasting Rutulian,' cries the youth, 'mock the brave again: such answer to Rutulians send the twice-conquered Phrygians.' The Trojans shout exultingly: Apollo from a cloudy height cries out, 'Well done, princely boy; thus is heaven won, O child and ancestor of gods!' Then, descending through the air, he takes the form of Butes the old chamberlain, and addresses Ascanius: 'So far well, son of Aeneas, Phœbus grudges thee not thy skill in archery. But tempt fortune no farther!' He speaks and flies, not unrecognized of the Trojans, who remove Ascanius from the battlements, and themselves continue the defence. And now the giant brothers, Pandarus and Bitias, confiding in their strength, open a gate, and post themselves beside the entrance. The incautious Rutulians rushing in are smitten down and destroyed. The Trojans, gaining confidence, pour out from the gate and fight in the open with success. At length Turnus, hearing this, rushes to the spot and turns the tide of war. After slaying Antiphates and other Trojans, with a huge phalaric lance he kills the mighty Bitias. The Trojans fly within the gate, pressed by their enemies. Pandarus, seeing the reverse, swings the gate fast, and excludes friends with foes, but notes not that Turnus is within the wall, terrible as a tiger in a fold. Yet the Trojan, undaunted, provokes him to battle. 'Here is no Amata's palace, Turnus, no Ardea to shelter thee; thou art in the hostile camp, and canst not escape.' 'Come on,' says the Rutulian, smiling. 'Turnus shall send thee to Priam, with tidings of a Latian Achilles.' Pandarus hurls his spear, which, turned aside by Juno, stood fixed in the gate. But Turnus with his scimetar clove him to the chin. Had the prince then thrown open the gate to admit his troops, the Trojans were lost; but the lust of blood urged him forward, and many of his foes fell before his blows: last among them the huntsman Amycus and the poet Cretheus. At length Mnestheus, Serestus, and other chiefs, summoned to the spot, rally the fugitives. 'For shame,' cries Mnestheus; 'shall one man make this havoc? Care ye not for Aeneas, for your country and your gods?' They return and, embodied, threaten to overpower Turnus with numbers. He retires, like a lion, facing his foes, often charging and routing them. At length Jupiter enforces his retreat by sending Iris. And so at last, wearied, battered, gasping for breath, he reaches the river, plunges into its flood, and is borne back to his own camp.

(Notes.) 476. Radius, *shuttle*. ‖ Pensum, *task-work* (of wool).

481. 'Ille' is read by most codd. and edd. Br. from cod. R reads 'illa.'

485. All anc. codd. read 'data,' and so R. L. F. Haupt. Ben., whom we follow. But Heins. H. W. C. Br. edit 'date' from later codd., thinking that 'data' stole in from 484.

486. R., whom F. now supports, does not convince us that 'tua funera' can be regarded as a corrective apposition to 'te.' We therefore maintain the conj. of Bembo 'funere,' but admitting that the true remedy for the difficulty may lie in some other direction. We ask for an example sufficient to prove that plur. 'funera' is ever = funus. The word occurs in V. twenty times besides this place; and of these only two refer to the death or funeral of one person. Of these, we set aside iv. 500, because 'funera' is used as a mere generalisation, opposed to 'sacra.' Rather more apposite is vi. 874; but even there, the vague futurity of the event alluded to, with the fact that the mausoleum of Augustus was to be the burial-place of many generations, makes the passage unfit to prove that 'funera' can be used = sing. 'funus.' 'Funere,' in the sense here supposed, appears xi. 3[illegible]d 169.

490. Funus, *dead body*. vi. 500.

504. Increpuit, *pealed*.

505. Testudo. See Aen. ii. 441.

508, 509. Qua rara est &c.,

> *Where thinner was the line, and, not so full*
> *Of men, the ring had intervals of light.*

513. Cum tamen omnis &c.,

> *The while beneath the dense testudo's pent*
> *The foes delight all chances to endure;*
> *Yet soon they fail. For, where a mighty band*
> *Draws close, the Trojans rolling with a crash*
> *Let fall a ponderous mass.*

528. Ingentis oras evolvite. LL. render 'unroll the mighty scroll,' the metaphor being taken from a 'volumen,' whether book or chart, the edges (orae) of which must be unrolled before the rest. The line is plagiarised from Ennius, 'quis potis ingentis oras evolvere belli?'

529. 'Et meministis &c.' This l. is wanting in all anc. codd., and is not recognised by Servius.

530. Suspectus, *height*. See vi. 579. ‖ Pontibus, *bridges* or *staircases* connecting the tower with the walls.

536. Plurima vento, *increased by the wind*.

537. Postibus haesit adesis, *clung to and consumed the doors*.

538. Turbati, &c.,

> *The men within, confused, alarm'd, in vain*
> *From evil sought escape: and while they crowd,*
> *Retreating to the side yet free from harm,*
> *The tower, o'erweighted, suddenly fell down,*
> *And all the welkin thundered with the crash.*

545, 546. Primaevus, *youthful*. ‖ Maeonio regi. Unknown.

547. Vetitis. Because he was too young for service.

548. Levis, i.e. levis armaturae miles. ‖ Nudo, i.e. solo. ‖ Alba. A new recruit, who had gained no distinction to deserve the blazonry of a 'parma picta' (being therefore 'inglorius'), carried a white shield: *armed with sword alone as a light-armed trooper, and carrying a white shield as unrenowned.*

575. Summis pro turribus, *in front of the topmost turrets.*

577. Proiecto tegmine, *dropping his buckler.*

579. Adfixa, so C.: infixa, W. ‖ Abditaque. The construction here is awkward. Sagitta as a subject is carried over the clause 'et laevo &c.': abdita is better taken with 'sagitta' than with 'spiramenta': *and* (the arrow) *burying itself within with deadly wound pierced the lungs.*

585. Palici, mythic sons of Jupiter and Thalia, worshipped in Sicily on the river Symaethus, in ancient times with human victims: afterwards [illegible]cabiles.' See vii. 764.

588. [illegible]quefacto. C. writes: 'It was a common opinion that a leaden bullet [illegible]elted in its passage through the air. Cerda compares Aristot. de Caelo, 2. 7. Lucr. vi. 177, Omnia motu percalefacta vides ardescere: plumbea vero glans etiam longo cursu volvenda liquescit; where see Munro.' The relations of Heat and Motion are now an important branch of natural philosophy.

595. Is primam &c.,

> *He strode before the van, exclaiming loud*
> *Things worthy and unworthy to record,*
> *And with new royalty elate of heart*
> *Exhibited his grandeur by his noise.* ‖

Digna atque indigna relatu = ῥητὰ καὶ ἄρρητα, 'fanda, nefanda,' *random words*, some worthy of mention, some unworthy.

599. Morti praetendere muros, *to hide from death behind walls.*

610. Fatigamūs hasta. See Virg. Prosody.

615. Desidiae. See M. Lucr. v. 48.

622. Obversus, turning towards Numanus. ‖ Nervo equino, Abl. Instr. with intendit. Probably the intestines of the horse form the string.

629. Qui petat et spargat. Consec. Rel. Gr. § 206.

641. Macte. See Gr. § 58; and Conington, Virg. vol. iii. 223: *a blessing on thy young valour.* ‖ Nova. That which is for the first time is called novus. See Ecl. viii. 29.

653. Aenides, son of Aeneas (irreg. but used because Aeneades usually means 'a follower of Aeneas').

655. Ammenta torquent, *whirl the thongs*, i.e. the lances recoverable by thongs attached to them.

668. Haedis. G. i. 205. Abl. of Time.

680. Athesis, *the Adige*, which flows from the Tyrol into Italy.

705. Phalarica or falarica, *phalaric*, a sort of heavy spear, with iron head, and strong shaft, weighted with a round mass of lead. See Rich, fal. The Saguntines used it as a projectile in the second Punic war.

711. Pīla, here *a breakwater.*

715. Prochyta, now Procida, an island opposite Misenum.

716. Inarime (or Pithecusa), now Ischia, an island W. of Procida.

728, 729. Qui non viderit . . . incluserit. Qui causal with Subjunctive.
748. Is = talis.
794. Asper. See M. Lucr. v. 33.
805. Ni Turnus cedat. An apodosis to this condition is implied in the words 'haud mollia iussa ferentem,' *the bearer of menacing orders, if Turnus shall not retire &c.*
809—811. Fatiscunt, *are riven.* ‖ Iuba, *plume.* ‖ Ipse, *the chief.*
813. Piceum flumen agit, *forms a black stream* (on his face); or 'a clammy stream' (like pitch)? LL.
815. Omnibus armis (modal abl.), *with all his armour on.*
817. Mollibus undis. M. Lucr. ii. 375.

(Parallel Passages.) 451. Hom. Il. x. 518. ‖ 459. Hom. Il. xi. 1. ‖ 481. Hom. Il. xxii. 437 &c. Od. xx. 61. ‖ 503. H. Il. xviii. 219; Enn.: At tuba terribili sonitu taratantara dixit. 505 &c. [redacted]l. xii. 251, 278. Tasso, J. D. xi. 33. ‖ 563. H. Il. xxii. 308. Ari[redacted], O. F. xi. 20. ‖ 618. Lucr. ii. 618. ‖ 625. H. Il. iv. 116. ‖ 672. H. Il. xii. 127. ‖ 740. H. Il. xx. 428. ‖ 781. Ariosto, O. F. xvii. 7. ‖ 806. H. Il. xi. 544. Enn. Ann. xv. Many minute resemblances in the details of death, wounds &c., will be found by those who compare the Greek and Latin Epic poets.

THE TENTH BOOK.

(Introduction.)

(1) Council of the Olympian gods. Speeches of Jupiter, Venus, Juno. Jupiter declares his will, 1—117.
(2) The siege goes on: distress of the Trojans. Aeneas, entrusted with the command of the Etrurian army, sets sail for the Latin coast. Catalogue of the Etrurians, 118—214.
(3) The sea-nymphs, lately ships, meet Aeneas on his voyage, and Cymodocea gives him advice and encouragement. Prayer of Aeneas. He comes in view of his fortress. Turnus tries to oppose his landing. The landing is effected, 215—307.
(4) The battle on the shore. Success of Aeneas. Achievements of Pallas. He is encountered and slain by Turnus, 308—509.
(5) Aeneas, rushing to avenge Pallas, makes great slaughter of the enemy. Ascanius and the garrison sally to his support. Juno, fearing for Turnus, obtains Jupiter's permission to provide for his safety. Flying before him in the shape of Aeneas, she allures him on board a ship, which carries him to Ardea, 510—688.
(6) Exploits of Mezentius. He encounters Aeneas, and is wounded in the thigh, but, rescued by the devotion of his son Lausus, quits the battle. Lausus is slain by Aeneas. Mezentius, receiving his son's corpse, returns on his warhorse to the field, and dies beneath the sword of Aeneas, 689—908.

1, 2. Council of the Olympian Gods. Speeches of Jupiter, Venus, Juno.

Jupiter declares his will. The siege goes on: distress of the Trojans. Aeneas, entrusted with the command of the Etrurian army, sets sail for the Latin coast. Catalogue of the Etrurians. 1—214.

(Outline.) Jupiter summons a council, and thus addresses the gods: 'What mean these feuds, ye immortals? Have I not forbidden war? A time indeed will come, when Carthage shall march o'er the Alps and assail Rome. You will have fighting enough then: now let peace prevail.' Then spake Venus at full: 'Behold, Sire, the wrath and pride of Turnus. The Trojans in their town are struggling for their lives. Aeneas away; Tydides sent for: is it to wound me again? If they are in Italy against thy will, let them pay the forfeit; if not, who thwarts thee? Their ships were fired at Eryx; Aeolus and his winds evoked against them; Iris missioned from heaven, and now Allecto called from hell. But I resign the hopes of empire. If thy spouse allows the Teucrians no spot of earth, let me save Ascanius. Make his father the plaything of fortune; for my grandson let me find a safe home in Amathus or Paphos or Cythera: there he cannot hurt Carthage. What avails it the Trojans to have escaped so many perils of fire and sword and sea? Better had they staid amidst the smouldering ashes of Ilium. Give them back, Sire, their Xanthus and Simois; give them back their ancient woes.' Then in wrath spake Juno: 'Must I declare my griefs? Who bade Aeneas war on Latinus? Fate, 'tis said, brought him to Italy. Was it not the mad Cassandra? Did I advise him to seek Etruria, leaving a boy to keep his town? Too bad forsooth that Turnus hold his own Italy, descended though he be from the god Pilumnus, and son of the nymph Venilia. Trojans may light the war-torch on a foreign shore, steal brides, enforce alliances, carry peace in their hands, war on their prows. You could snatch your son from the Argive sword, and put a cloud in his place: you could change his ships to Nereids; but Juno must not help the Rutulians. Aeneas is away in ignorance; keep him there. You have pleasant homes in Paphos and Amathus. What have you to do with the valiant? Was it I overthrew Phrygia, or the man who wronged the Greeks? Did I inflame Europe and Asia? did I send the Dardan wooer to Sparta? Then was the time to fear for your friends; too late your complaints, and vain your wrangling now.' Then was a murmuring in Olympus, thus silenced by the voice of Jove. 'Since this war must proceed, Trojan and Rutulian are the same to me. I stand aloof, and leave the fates to find their way.' He spake, and sware the terrible oath. The council broke up. The Rutulians press the siege with ardour; vigorously the thinned Trojans defend the town: amidst them stands Ascanius in his young beauty; their valiant leaders are Ismarus, Mnestheus, and Capys. Meanwhile Aeneas was on the sea. When he had explained to the Etrurian king the influence of Mezentius at the court of Turnus, Tarchon at once made a league with him, and gave him the command of the Etrurian army, which was then sent on board the fleet. Aeneas led the van in a vessel having Mount Ida for its figure-head, and a beak adorned with Phrygian lions. Pallas sits beside questioning him. (The Muses are invoked to describe the Tuscan force.) First Massicus, in the Tiger, leads 1,000 archers from Clusium (Chiusi) and Cosae (Or-

bitello); Abas, in a vessel with Apollo for its tutelar, brings 600 from Populonia (Piombino) and from the isle of Ilva (Elba) rich in iron. The seer Asilas commands 1,000 spearmen, from Pisae (Pisa). The handsome cavalier Astur follows with 300 from Caere (Cerreteri), the Minio, Pyrgi and unhealthy Graviscae. Brave Cinyrus led his Ligurians; with him was Cupavo, who had swan-feathers for his plume: he was son of that Cycnus, who, lamenting Phaethon, was changed into a swan: a Centaur with an uplifted rock is the figure-head of his ship. Ocnus, with his force, came, born of the prophetess Manto and the river Tiber; founder he of Mantua, in which proud city are three races, and four families in each: its chief strength is Etruscan. It sent 500 men against Mezentius in a vessel, where tutelar Mincius, child of the lake Benacus (Garda), clothes his brow with the gray reed. There too is Auletes with his hundred oars, under which the seas foam. His huge and heavy ship is that Triton, who terrifies ocean with his conch, a human form as far as the waist, a sea-beast below. Beneath his monstrous breast the water gurgles. So many were the chiefs who in thirty vessels came to help the Trojans, and cleft the deep with their brazen keels.

(Notes.) 1. Interea: used by poets and historians as a particle of transition from one scene to a different one. Aen. i. 124; xi. 1. ‖ Domus. M. Lucr. ii. 1110.

3. Unde &c. See Ecl. v. 57.

4. Dardanidûm. Trojans; from their ancient king Dardanus. Geo. iii. 35. So Aeneadae, Thesidae &c.; for Gen. form see Gr. § 22, 3. a.

5—7. Bipatentibus, opening at both extremities: indicating size and splendour. ‖ Quianam. Aen. v. 13. ‖ Iniquis, *jarring*.

8. Abnueram &c. Yet he had foretold this, Aen. i. 283.

10. Ferrum lacessere, lit. 'to provoke steel,' i.e. *to challenge combat*. ‖ 'Lacessere' is annexed by 'que' to 'sequi,' and these infinitives with the accus. 'hos' form Infin. Clauses (oblique statements) which become the objects of the principal verb 'suasit.' See the same construction, xii. 813, and with 'permisit,' Ecl. i. 9, 10. In Ecl. i. 53—56, 'suadebit' is constructed with dative 'tibi,' as remoter obj., and inf. 'inire,' as nearer obj. A good prose writer could use any of the following:—'suasit mihi iter; suasit ut irem; suasit irem; suasit mihi ut irem (or irem);' and poets may also write, 'suasit mihi ire; suasit me ire;' of which last we may say that the obj. of 'suasit' is *attracted* to become the subject of 'ire.' Thus 'licet mihi ire' and 'licet me ire' are equally correct.

11. Adveniet iustum &c.,

> *The war provoke not: its just hour will come,*
> *When Carthage fierce on Roman citadels*
> *In after days shall hurl destruction vast*
> *And opened Alps: contending enmities*
> *And raids will then be lawful: now let be,*
> *And cheerfully conclude the destined league.* ‖

Ne arcessite, lit. 'do not send for it.'

13. Alpes inmittet apertas; one of Virgil's boldest phrases, i.e. 'apertis Alpibus minabitur.'

14. Res rapuisse. The seizure of the enemy's property is the first act of war. Hence the Roman 'fetials,' when they went to declare war, were said to go 'ad res repetendas.' Therefore 'res rapere' here means 'to make war.'

15. Sinite. So. Gr. ἐάσατε. Plaut. Cas. iii. 2, Vin vocem?—Sine; nolo, W. ‖ Placitum. Some codd. exhibit 'placidum,' a weak and manifest corruption.

18. O Pater &c.,

> *O Sire, eternal lord of men and things;*
> *For now what other power can we implore?* ‖

19. Quid sit quod . . . queamus. 'Sit' is interrogative, 'queamus,' consec. Gr. § 206.

20. A comm. writes as follows:—'Ut, *how*: and so insultent is subjunctive of indirect question (or rather, strictly speaking, indirect exclamation).'—This parenthesis is a mistake. 'Cernis ut insultent' is an oblique question, for 'ut' is used in direct interrogation, as by Hor. Epist. i. 3, 12, ut valet? ut meminit nostri? (comp. Epist. viii. 13, 14). And other interrog. pronouns and particles can be used in exclamation as well as 'ut.' Thus the suggested distinction vanishes.

24. Codd. vary between the anc. form 'maerorum' and the modern 'murorum.' ‖ Inundant, *are deluged*, intrans. Codd. and edd. vary between 'fossas' and 'fossae.' The latter, as the less obvious reading, is to be preferred.

25. Numquamne levari &c.,

> *Ne'er wilt thou let them be from siege reliev'd?*
> *Once more the foeman on Troy's newborn walls,*
> *A second host, impends; once more against*
> *The Teucrians riseth from Aetolian Arpi*
> *Tydides; ay, forsooth, my wounds remain;*
> *For me, thy child, they wait, these mortal arms.*

28, 29. Diomedes, driven from Aetolia on his return from Troy, had settled in Italy, and built there the city Arpi. ‖ Mea volnera. Diomede in the Iliad, v. 330, wounds Venus when she rescues Aeneas.

31. Sine pace tua, *without thy leave.*

33, 34. Neque illos iuveris. Cp. Ecl. viii. 102, nec respexeris: and see V. Syntax. ‖ Manes. Hector and Anchises. Aen. ii. vi.

39. Nunc etiam Manis &c.,

> *Now e'en the Shades (this portion of the world*
> *Was left untried) she stirs, and suddenly*
> *Allecto, on the upper realm let loose,*
> *Throughout Italian cities revell'd wild.*

It seems best to take 'inmissa' as participial, 'bacchata' as finite.

40. Venus, ironically respectful, abstains from naming Juno.

48. Sane, *to be sure*: ironical.

50. Valeam, *let me be able*: precative.

51. Amathus, Paphos, Idalia (or -um) are towns of Cyprus: Cythera, an isle off Laconia; all sacred to Venus.

53. Iubeto . . . premat is oblique petition, here without 'ut;' in Ecl. v. 15, with 'ut,' iubeto ut certet Amyntas. See Virg. Syntax.

54. Inde, *from thence* (Amathus &c.); or from him (Ascanius).

61. Revolvere, *to repeat the series of*. Aen. i. 13.

64. Obductum, *concealed*.

71, 72. Fidem, *loyalty*. ‖ Quis deus &c.,

> *What god impell'd him, what harsh power of mine,*
> *To brave this peril? what had Juno here*
> *To do, or Iris from the clouds sent down?*

76. Pilumnus. See l. 619.

79, 80. Pactas, *their betrothed brides*. ‖ Arma. In the voyage to Pallanteum.

82. See Il. v. 315.

87. Gravidam bellis, *big with wars*, i.e. *warlike*. iv. 229.

88. Nosne tibi &c.,

> *Is mine the purpose Phrygia's sickly cause*
> *To plunge in utter ruin! mine! or his*
> *Who made the wretched Trojans foes to Greece?*
> *Whose provocation bade in arms arise*
> *Europe and Asia, bade their treaties end*
> *In theft? was I the Dardan lover's guide,*
> *When Sparta for his lust he took by storm?*
> *Was mine the hand that gave the weapons, mine*
> *The Cupid that fomented all the war?*
> *Then for your friends 'twas fit to tremble: now*
> *Too late you rise to vent unjust complaints,*
> *And fling your wrangling words without effect.*

92. Expugnavit. Rhetorical exaggeration. Paris, by winning Helen's love at Sparta, is said to have taken it by storm.

98. Deprensus, *discovered*.

107. Secat spem: a strange phrase, which puzzles comm. As Jove is made to speak in archaic style (fuat), perhaps we may accept the explanation of those who find in 'secare' an obsolete verb = sequi: *whatever hope each pursues*: in any case such is the general meaning.

108. Fuo (Sk. bhû) is the root from which come fui &c., forem, flo.

111. Nec Rutulos &c.,

> *Nor set I the Rutulians free. For each*
> *Or weal or woe his actions shall achieve.*

132. Ipse &c.,

> *The Dardan boy, by right the darling care*
> *Of Venus, in the midst, his noble head*
> *Uncovered, glitters as a gem enchased*
> *In yellow gold, adorning throat or brow,*

Or like to ivory, when, with skill inlaid
In box-wood or Orician terebinth,
It shines: upon his milky neck the locks,
Clasp'd by a ring of flexile gold, flow down.

136. Oricius, of Oricus or Oricum, in Epirus. ‖ Terebintho, the wood of the terebinth or turpentine tree is black.

141, 142. Maeonia generose domo, *noble scion of a Lydian house.* ‖ The Lydian river Pactolus had sands containing gold.

144. Aggere depends on 'pulsi' as Abl. of Separation; *from.*

145. Campanae urbi; Capua.

147. Contulerant, *had discussed.*

148—153. In the Preface to the P. S. Latin Grammar (p. xi.) we have noticed the obscurity sometimes caused by Virgil's habit of omitting the verbs 'est, sunt' &c. Here is an instance. Is 'ingressus' finite for 'ingressus est,' making 'adit' &c. a string of principal verbs? or is it a participle, making 'adit' &c. temporal clauses depending on 'ut,' and so 'haut fit mora' the principal sentence? Hardly determinable. Each construction seems harsh to one or another commentator. We are rather disposed, with C., to take 'ingressus' as participial, and 'haut fit mora' as the main sentence.

150. Quidve; ve = que. On this confusion see M. Lucr. i. 56, 57.

154. Foedus ferit, *strikes a treaty*: prop. strikes the victim (porcum) sacrificed on the occasion. ‖ Libera fati, *free from the constraint of fate.* See viii. 499.

157. Rostro Phrygios &c.,

O'er Phrygia's lions fastened to the beak
Mount Ida juts on high, most welcome sign
To Trojan exiles. ‖

Subiuncta leones. Gr. § 123. Having the lions of the Phrygian Cybele carved below the beak: above (which) stands Ida (a figure-head symbolically representing the Trojan mountain).

162. Quae passus, *what Aeneas had endured.*

169. Gorytus, *a quiver*, Etruscan word.

179. Alphesae, *Alphean*, from the Pisa of Elis, on the Alpheus.

182. Adiciunt (sese), *join themselves.*

185—187. The great variety of corruption which codd. exhibit in the word of l. 186, which follows 'transierim' (Cinyre, Cinire, Cinere, Cinyra &c.), had induced us to receive Madvig's ingenious conjecture 'sine re,' which would leave only one person, Cupavo, mentioned here, called poor (sine re) and, therefore, coming with few troops. But the analogy of the passage Geo. ii. 101, 102, to which our attention has been called by Mr. Munro, now convinces us that two persons are here named, and that the reading Cinyre, which R. edits, must be kept, though Cinyra is possible. Of this Cinyrus we know no more indeed than what Virgil tells us, that he is 'Ligurum fortissimus ductor:' all that follows being said of Cupavo, son of Cycnus. Mr. Munro agrees with us in taking 'comitatus' as active in sense (see l. 194), *who accompanied* (Cinyrus) *with a few troops*, being, we may suppose, a petty chieftain of Liguria.

188. We follow Madvig in reading 'crimen, Amor, vestrum,' crimen being in apposition to 'pinnae,' and 'vestrum' meaning 'tuum et Veneris matris tuae.' Cp. ix. 525, vos, o Calliope. ‖ Non transierim, *I would not leave unsung.* Idiomatic use of this Tense. Gr. § 94.

192. Cānentem &c., *acquired an old age hoary with soft plumage*, i.e. became a white swan.

198. Ille Ocnus, *that famous Ocnus.* Gr. § 65, c.

202 &c. Mantua, he says, i.e. the Mantuan territory, contained three races (Greek, Umbrian, and Etruscan), each having four tribes, thus forming twelve cities. Such was the constitution of an Etruscan league: and V. says that the Etruscan element was the strong one.

206. Mincius (the native river of V.), which flows out of the Lago di Garda (Benacus) into the Po, was personified as the figure-head of this ship, wearing a crown of reeds.

207. Arbore, i.e. *oars.*

(Parallel Passages.) 1. H. Il. viii. 1 &c. ‖ 97. Catull. Ep. P. 269. Tasso, J. D. iii. 6. Milton, P. L. ii. 284. ‖ 101. Enn. Scip. ‖ 113. H. Il. xiii. 1; Catull. Ep. P. 204; Hor. C. iii. 1; Ov. M. i. 179; Tasso, J. D. xiii. 74; Milton, P. L. ii. 351. ‖ 189. Apoll. Rh. iv. 597. ‖ 209. Apoll. Rh. iv. 1609.

3, 4. The sea-nymphs, lately ships, meet Aeneas on his voyage, and Cymodocea gives him advice and encouragement. Prayer of Aeneas. He comes in view of his fortress. Turnus tries to oppose his landing. The landing is effected. The battle on the shore. Success of Aeneas. Achievements of Pallas. He is encountered and slain by Turnus. 235—509.

(Outline.) While Aeneas himself is at the helm, in the moonlit night, a choir of sea-nymphs, his metamorphosed vessels, meet him, and Cymodocea says: 'Art thou awake, divine hero? yea, 'tis time to wake. We are the pines of Ida, once thy fleet, now deities of the sea. Turnus sought to destroy us by fire, but the Mother Goddess gave to us these shapes. Thy son lies in blockade. Turnus marches to intercept the Arcadian horse. Rise at early morn and don the arms of Vulcan. To-morrow will bring carnage to the Rutulians.' She spake and pushed on the ship. Aeneas prayed to Cybele: 'O queen of Ida, confirm thy gift, lead us to the field, and be with us in the hour of peril.' At dawn his camp is in view. Standing on the stern he is seen by the besieged, to whom he lifts his shield, and is welcomed by them with a loud cheer. The amazed besiegers look seaward, and behold an armament on its approach to the shore, while the helm and shield of Aeneas illumine the sky, like Sirius on his rising. Turnus prepares to oppose the landing. 'Come on, my men,' he cries; 'you desired to meet your foes in the field, and lo, your wish is fulfilled. Fortune favours the bold.' Aeneas with speed lays his gangways and disembarks his men. Tarchon runs his vessels on the smooth shore: all safely, save his own ship, which is upset, and the troops which were in it struggle with the waves. Aeneas, with his force, has fallen at once upon the enemies, and routed them, making great slaughter with his own arm. Halaesus and Messapus bring reinforcements, and

arrest his progress. Meanwhile the Arcadian horsemen, forced to dismount on broken ground, are put to flight by the Rutulians. But Pallas rallies them with strong appeal: 'Whither fly ye, comrades? in Evander's name, forward: the waves are on one side, the new Troy on the other: flight there is none.' He spake, and rushing on the foe, slew many opponents: the Arcadians rally to his support. After addressing a prayer to the river god Tiberinus, Pallas slays Halaesus. Lausus leads the Latins to resist him: but the two young warriors do not meet in person. For now Turnus takes the place of Lausus, and driving his car onward, bids his comrades give way, since he will do battle with Pallas. The Arcadian youth, gazing on his mighty foe, cries: 'Now will I win a rich spoil or a glorious death; my father can bear either issue.' As Turnus, leaping from his car, advanced to him, like a lion preparing to spring on a bull, Pallas invokes the aid of his tutelary god Hercules: 'Help me, Alcides, by the hospitable board of my sire, so often shared by thee.' The god heard, groaned and wept, while Jupiter consoled him: 'Every mortal hath his allotted hour: my son Sarpedon fell at Troy, and the fatal moment is nigh for Turnus also.' Then Pallas hurled his lance, which, passing o'er the shield's rim, grazed the shoulder of Turnus. The spear of Turnus passed right onward through the shield, and found a passage to the bosom of Pallas, who, wrenching out the fatal weapon, falls dead, while Turnus, bestriding his corpse, exclaims: 'Hear, ye Arcadians; carry my message to Evander: I restore him Pallas, such as he has deserved to have him: the rites of burial I concede: his Dardan guest has cost him dear.' Then he tore off the massive belt, wrought with the tale of the murderous Danaid wives:—a prize destined to be fatal to himself. The comrades of Pallas bear off his dead body with groans and tears: 'O sad return,' they say, 'but glorious: thy first battle-field is thy last; yet dost thou leave a field strewn with Latin carnage.'

(Notes.) 221. E navibus. See M. Lucr. iv. 301.

224. Lustrant choreis, *dance around*. See vii. 391. Seneca, Ag. 455, 'ambit et lustrat ratem.' Also Liv. Andr. ap. Non. 335, cited by Ribbeck, Trag. Lat. Reliqu. p. 1, where 'lustratur' is evidently corrupt for 'lustrat.' Munro.

226. Ipsaque dorso &c., *she raises herself to the height of her back above the sea, and with her left hand paddles the silent waves.*

228. Gens. M. Lucr. 1232.

229. Velis inmitte rudentis, *slacken the sail-ropes.*

234. Hanc faciem refecit, *gave us this new form.*

237. Codd. are divided between 'horrentis' and 'ardentis.' W. C. F. take the former, R. L. the latter word.

238. Iam loca &c. From this place it appears that Evander had sent a body of cavalry by land to relieve the fortress. But Pallas was in the ship of Aeneas (see l. 160), and must therefore have joined them after landing, though V. says nothing of this.

240. Iungo, intrans., *unite.*

252. Parens Idaea. See M. Lucr. ii. 600. ‖ Cordi, *may be* loc. (as Mr. Roby suggests) *at heart*, though usually ranked as a predicative dative. In either case it is used as the complement.

254. Propinques, *bring nigh*, i.e. promote.

256. R. reads from cod. P_2 'rubebat.'
258. Sequantur. Gr. § 197. Aen. iii. 284.
261. Cum deinde. See Virg. Syntax (deinde).
267. At Rutulo regi &c.,

Wondrous it seems to the Rutulian king
And to th' Ausonian chiefs, until they turn
And view the vessels pointing to the shore,
And, gliding towards them in a fleet, the sea.
The cone is burning on the chieftain's head;
Flame from its crowning crests is shower'd; his shield
From forth its golden boss streams wasting fires;
E'en as when comets in the clear of night,
All bloodred, send a melancholy glare,
Or as the Sirian blaze to doleful men
Brings in its rising fever and disease,
And saddens with its baleful light the sky.

276. Haut tamen &c., *yet daring Turnus flagged not in his confidence to seize the shore first* &c.
278. Ultro &c. Omitted by several codd. and Servius.
279. Perfringere dextra, *to break through them sword in hand.*
280. W. reads viri with cod. R.
281. Referte, *recall.* So R. F. from codd. P γ_1. Most codd. have 'referto,' and so W. C. al. The choice is doubtful.
283. Egressisque is read in codd. M P and by R. al. The other codd. have 'egressique,' which C. F. adopt, making 'labant' transitive.
287 &c. The landing seems to be described thus: Aeneas uses gangways for his squadron: descending by these to the edge of the wave, some wait for the ebb, and leap into the shoal water: others swing themselves on land by oars. Tarchon runs his ships upon a low sandy coast; all arriving safe but one, which strikes a hard ridge (dorsum), and, after balancing awhile, topples over.
288, 289. Pons, *landing-bridge.* ‖ Recursus, *return.* ‖ Brevia, *shoal water.*
291. 'Sperat' is in most codd. and taken by R.: but most edd. follow cod. M in reading 'spirant,' *steam*, i.e. *foam violently.*
304. Fluctus fatigat, *wearies the waves* with its resistance.
313, 314. Squalentem, *rough.* G. iv. 13. ‖ Haurit, *stabs.* ii. 600.
345. Curibus advenit, *arrives from Cures*: i.e. he was a Sabine of that town.
361. Pede pes. Virgil, fond of archaisms, has here ventured to use an antiquated dative form 'pede' for 'pedi:' such as appears in old legal formularies: 'triumviri aere flando feriundo.'
364—367. These lines are difficult and probably not incorrupt. 'Quando' following on 'quis' seems an impossible construction. Madvig supplies an ingenious emendation, 'aquis' for 'quis.' We had suspected that 'quando' might be a corruption of 'eundo,' *in their advance*, or of 'nando' (dimittere nando, *to let loose for swimming*, i.e. to leave the horses to find their own way across the choked torrent). Another

point is doubtful. Does the clause 'unum quod rebus restat egenis' refer, as usually taken, to the act of Pallas in haranguing his dismounted cavalry, or should it be connected with that which goes before, 'dimittere equos?' Again, is l. 365 in its proper place? Ought not 366, 367 to follow 364 immediately, and has not the transposition been made by scribes who took a wrong view of the relation of the clause 'unum quod . . . ?' Surrounded by so many difficulties, no editor can be sure that he gives the true text. Believing, as we do, that NANDO might easily have been changed by copiers into QVANDO, and that the separation of 'quis' by l. 365 from its antecedent 'Arcadas' cannot be tolerated, we have, with more than wonted boldness, ventured to read accordingly, rendering: *when the Arcadians, unaccustomed to charge on foot,—since the rough ground induced them to let their horses swim loose, as the only resource in their sore strait—were seen by Pallas to retreat from the pursuing Latins, with mingled entreaties and reproaches he inflames their valour.*

384. Quem non super &c., *him Hisbo surprised not in the work, though he hoped to do so.* ‖ On 'ille quidem' see V. Syntax. ‖ Ante, *in his front.* ‖ Excipit, *awaits.*

391. Daucia proles, *sons of Daucus.* ‖ Suis. See Virg. Syntax.

395. Suum, i.e. dominum.

399. Tum Pallas &c.,

> *Then Pallas pierces Rhoetus flying by*
> *In two-horse car; this respite, this delay*
> *Did Ilus gain.*

405. Ac velut &c.,

> *And as, when, winds arising to his wish*
> *In autumn, here and there the farmer spreads*
> *Fires o'er the stubble, straight—the mid space seis'd—*
> *One horrent host Vulcanian spreads itself*
> *Wide o'er the champain: he victorious sits*
> *And views the flames exulting in their might.*

412. Se in sua colligit arma, i.e. clipeo se totum tegit.

415. Elatam in iugulum; surely '*raised to his own throat*,' not against that of Halaesus, as W. says.

428. Pugnae nodumque moramque, *the knot and hindrance of the fight*, i.e. the bulwark whose stubborn valour hindered the Rutulians from pushing their advance. So, at Waterloo, the farm of Hougomont in one part, the British squares in another, might be thus called. So too, the memorable British column at Fontenoy.

439. Soror alma; the nymph Juturna. Succedere is the true reading here, not succurrere.

445. Meditantem in proelia, *trying his powers for battle.*

478. Strinxit de corpore, *grazed the body.*

483. Quem obeat. Consec. relative. Gr. § 206.

485. Moras. M. Lucr. vi. 453.

488. Corruit in volnus, *he falls upon the wound*, i.e. forward—the wound being in front. M. Lucr. iv. 1049.

494. Haut illi &c., *of no small cost to him will be the reception of Aeneas.*

497. Impressum nefas, *the crime sculptured thereon.*

498. Caesa manus. This by right should be Accus. in apposition to 'nefas,' but, obliged by metre, V. makes a new sentence: *in one wedding night a band of youths* (is shewn) *foully slain, and the couches blood-besmeared.*

503. Magno cum &c., lit. *when he shall wish an untouched Pallas purchased at great cost;* i.e. 'when he would give the world never to have meddled with Pallas.'

509. Cum tamen &c., *and yet*: cum tamen linquis = *but not without your leaving.* See ix. 513.

(Parallel Passages.) 260 &c. H. Il. xviii. 202. ‖ 445 &c. H. Il. xvi. 419, 458, 476—502. ‖ 496. H. Il. xvii. 198. Many of the details of slaughter are similar in the Homeric battles.

5, 6. Aeneas, rushing to avenge Pallas, makes great slaughter of the enemy. Ascanius and the garrison sally to his support. Juno fearing for Turnus, obtains Jupiter's permission to provide for his safety. Flying before him in the shape of Aeneas, she allures him on board a ship, which carries him to Ardea. Exploits of Mezentius. He encounters Aeneas and is wounded in the thigh; but, rescued by the devotion of his son Lausus, quits the battle. Lausus is slain by Aeneas. Mezentius, receiving his son's corpse, returns on his war-horse to the field, and dies beneath the sword of Aeneas. 510—908.

(Outline.) The rumour comes to Aeneas with a cry for rescue. He mows down the nearest foes in search of Turnus, while all the memories of Pallanteum crowd on his soul. Four sons of Sulmo, four of Ufens, he seizes to be sacrificed on the tomb of Pallas. Magus supplicates for his life, promising a wealthy ransom. 'No,' replied Aeneas, 'such commerce is at end since Turnus has slain Pallas.' He plunges his sword into the neck of Magus. Then he slew the priest Haemonides. In vain Caeculus and Umbro strive against him. Anxur, Tarquitus, and many more fall before his steel. Like the hundred-armed monster Aegaeon, he rages against the Rutulian host. Niphaeus is flung from his chariot, and the steeds fly frighted to the shore. Lucagus is dashed from his car by the javelin of Aeneas; his brother Liger, vainly supplicating, dies beneath his falchion. And now Ascanius and the Trojan garrison, sallying from the town, support their chief. 'Behold, my queen,' saith Jupiter to Juno, 'the work of Venus, the hardihood of the Trojan heroes.' 'Ah, my lord,' she replies, 'if your love for me remained, you would give me leave to withdraw Turnus from the perils that threaten him, and to restore him to his father Daunus.' 'If it is but a respite you ask,' he answers, 'take it, snatch him from the present danger; but hope not to overrule the fates.' 'Alas,' in tears she cried, 'would that Jupiter might change his cruel decrees.' Hereupon, shooting through the sky, she reached the battle-field, and, taking the form and voice of Aeneas, she stalked in the van, defying Turnus. When he rushes to meet the challenge, the spectre flies before him. He pursuing cries, 'Stop, coward, stop.' Beneath a coign of rock was a ship of Osinius, Clusian king, with gangway from the shore. Hither fled the phantom, and dived beneath the hatches. No sooner had Turnus set his foot on the ship's prow, than Juno tore it

from its anchor, and it drifted out to sea. Turnus, in the shame and anguish of his heart, madly cried on Jupiter for aid, on the winds for pity; yea, he would have taken his own life by the sword or the sea, but Juno thrice overbore his purpose; at length the tide carries the vessel to his father's city. The Rutulian battle is now restored by Mezentius, upon whom, however, the hostile Etrurians direct all their efforts. Against their rebellious vengeance he stands firm as an ocean rock: Latagus, Mimas, and others fall beneath his arm. As a boar driven to the toils stands sullenly at bay while hound and hunter assail, so does Mezentius beat off his malignant foes. Acron he slays and Orodes, who foretells his speedy fate. 'Die thou,' he replies, 'the gods will look to me.' A mingled slaughter ensues, pitied of the Olympian gods, watched by Juno and Venus, inflamed by Tisiphone. And now, while Mezentius strides through the battle, huge as Orion, Aeneas spies and hastes to meet him. Nor does the Etruscan shun the combat. 'My hand,' he says, 'and my weapon I invoke instead of gods; and I vow that you, Lausus, clad in this pirate's armour, shall be my living trophy.' He spake and flung his spear, which, glancing from the buckler of Aeneas, struck dead the Argive exile Antores. But the spear of Aeneas tore through his foeman's shield, and pierced his groin. The blood spouted, and Aeneas was rushing on to slay Mezentius with his sword, when Lausus sprang between and withheld the blow. The troop of Mezentius gather round and, rescuing, bear him from the fight. When their iron storm hath past, the Trojan chief warns the pious Lausus, but warns in vain; he braves his fate by vain resistance, and receives his death from the descending sword of Aeneas. Yet says the pitying chief: 'What honour can I pay to worth like thine, hapless youth? Retain thy arms; and be it some solace to have died by the hand of great Aeneas.' So saying, he lifts the dead, and gives him to his comrades. Meanwhile, Mezentius, gasping and faint, was staunching his wound under a tree beside Tiber's stream; when the weeping train appeared with the corpse of Lausus. Then he threw dust on his hair, and clasped his hands and cried: 'O my son, my murdered Lausus! He bled to save me. This is the bitterness of exile. My son's name was tarnished by my crimes; yet he is gone, and I still live; but will not long.' With that he called for his warhorse, and said: 'Rhoebus, we have lived together long, if anything is long to mortals. Either you shall bring back with me the Dardan's head, or we will die together.' Then he armed himself, sprang on his steed, and galloped to the war, loudly calling on Aeneas. The Trojan chief gladly heard. 'Now,' he said, 'may Jupiter and Phoebus give you heart to pursue this conflict.' 'Cruel foe,' cried Mezentius, 'threaten not; you have slain my Lausus, and so alone you have conquered me; I fear not death, I regard not gods; I come to die; but first take these gifts of mine.' Then riding round and round him, he flung weapon after weapon. Aeneas received all on his shield; at length springing forward, he struck the charger's forehead with his lance. The horse rearing, flung his rider, and falling over, crushed him with his weight. 'Where now,' cried Aeneas, impending, 'where is the fierce Mezentius?' The fainting monarch replied: 'Why taunt me, cruel foe? I claim no mercy; all I ask is a tomb with my Lausus.' He spake, and received the death-wound in his throat.

(Notes.) 510. Nec iam &c., *not now the mere rumour of this great calamity, but surer information flies to Aeneas, that his troops are within a hair's breadth of destruction.*

514. Limitem agit, *he cleaves a space.*

517. Sulmone creatos, *sons of Sulmo.*

519. Inferias. V. borrows from Homer the cruel precedent of sacrificing human victims, as (Il. xxi.) Achilles at the funeral of Patroclus. See xi. 81.

522. Astu subit, *craftily sinks down.*

529. Non hic vertitur, *is not at issue here.*

533. Iam tum, *at the very moment.*

540, 541. Agit campo, *drives over the plain.* ‖ Serestus. V. seems to forget that Serestus is with the garrison. ix. 779.

553. Impedit, *embarrasses.* This seems to mean that Aeneas hurled his spear through shield into corslet, and so pinioned Tarquitus, whom he then slew with the sword.

562—564. Fulvom, *yellow-haired* or *blond.* ‖ Tacitis Amyclis. This Amyclae was between Anxur and Caieta. As to the epithet, V. borrows it from the Laconian Amyclae, called 'the silent,' on account of the legend of its being destroyed because (false reports having been made capital) nobody ventured to announce the enemy's approach.

565. Aegaeon, a synonym of Briareus, the giant having 100 arms. ‖ Cui, und. fuisse, by zeugma from 'arsisse.'

614. Mihi namque, *to me surely.*

623. Meque &c., *and you feel that I lay down this limit.*

625. Vacat, *I am free.*

630. Veri vana, *void of truth.*

631. Quod, *as to this; for this matter.* Gr. § 82. 7. b. ‖ Ut o=o utinam. Utinam and ut (=utinam) are idiomatic abbreviations of the oblique petition 'velim ut,' 'vellem ut,' and 'o utinam' of 'o quam velim (vellem) ut.'

660—665. The order of these lines (which in codd. are placed wrongly, illum—obvia—tum—sed—cum) has been restored by modern edd. generally as in our text. C. alone retains the old order.

666. Ingratus salutis, a bold instance of Gen. dep. on adj. Gr. § 174.

673. Quosne &c. Imitating Catullus, lxiv. 680, quemne ipsa reliqui?

675. Satis ima=satis alta. The boldness of the phrase reminds us of Milton's 'in the lowest deep a lower depth.' ‖ A comm. says, 'ima is predicate.' Not so. Dehiscat is the grammatical predicate, but 'ima' is to be construed with it adverbially. See Gr. p. 354. 3. *How can earth open deep enough for me?*

686. Animi miserata, *pitying at heart.* Probably a locative case.

703. Una nocte—et, *on the same night that* &c. Theano bore Mimas on the same night that Hecuba bore Paris.

706. Ignarus here=ignotus. Gr. § 63, viii.

708. Vesulus, *Monte Viso* in Liguria; the watershed of the Po.

709. Multosque. As the Laurentian marsh in Latium is far away from Liguria, 'que' here must=ve, and two boars must be imagined.

711. Inhorruit armos, *hath bristled up its shoulders.*

714. Partis &c., *hesitates in every direction* (i.e. doubts whom to attack).

714—719. Modern edd. (except C.) have restored the just order. In codd. 'ille autem' . . . 'dentibus' . . . comes after 'missilibus.'

716. Iustae irae, *an object of just wrath.* Predic. Dative.

720. Profugŭs hymenaeos. See Virg. Prosody.

734. Obvius adversoque. This idiom (the explaining or illustrating a phrase by an epexegesis differently constructed) appears also in G. ii. 290, 428. iii. 238. Aen. iii. 328. iv. 102. v. 327, 447, 498. vi. 640. xi. 569, 673. xii. 502.

754. Insidiis is in almost all codd., and so R. al.; but C. F. al. take 'insignis' from cod. M_1.

763. The legends about Orion are variously told: but all agree in making him a gigantic hero, slain, some say by Artemis, others by a scorpion: and made a constellation by Zeus.

773. Dextra mihi deus &c., *may this right hand, my deity, and the dart, which I poise for hurling, now lend me their aid.* Mihi, depending first on 'deus,' must be supplied to 'adsint.'

793. Here speaks the 'contemptor divum.' See vii. 648 and 880.

794. Inque ligatus = inligatusque.

800. Dum, *till such time as,* implying purpose, i. 5.

807. Pluit. See M. Lucr. vi. 630.

811. See ii. 283.

813. Exultat demens, *is madly defiant.*

838. Propexus, *combed forward, long in front,* as promissa, Ecl. viii. 34. On construction see Virg. Syntax, Accus.

846. Tantane me tenuit &c.,

> *And did I find in living, O my son,*
> *So great a pleasure, as to suffer him*
> *Whom I begat, to take my place, and meet*
> *The foeman's hand for me? Am I, thy sire,*
> *By these thy wounds delivered, by thy death*
> *Alive? Ah me! destruction now at length*
> *To wretched me is woeful; now the wound*
> *Is driven deep. 'Twas I myself, O son,*
> *That stain'd thy name with crime, through public hate*
> *From throne and sceptre of my sires thrust out.*
> *To country and to subjects loathing me*
> *My punishment were due: by any death*
> *I should have paid this guilty life myself.*
> *Now I am living still; not yet I leave*
> *Men and the light of day: but leave I will.*

850. Exitium: this r. has better ms. authority than 'exilium.' The meaning may be: I despised death before; I know now how afflicting it is, when Lausus dies.

854. Dedissem = oportuerat me dare. This use of the 1st Pers. Sing. of the Pluperf. or Imperf. Conjunctive, signifying *I ought to have, I should have,* is rare, but occasionally found. So 'dedissem,' xi. 162. In the other persons this sense is less rare, though not frequent. viii. 643; xi. 162, 163.

857. R. receives Peerlkamp's conj. 'quamvis dolor' for 'quamquam vis.' This is certainly good, but too bold a change.

872. This verse, 'et furiis &c.,' is found in no cod. but c, and is not recognised by Servius.

880. Nec . . . parcimus. This obscure expression may mean: 'no invocation of deities will induce me to spare a foe.'

893. Effusumque &c., *and, throwing his rider, himself follows him in the fall, and flinging out his leg lies heavy on him with drooping head.*

894. Cernuus (ἀπὸ τοῦ κάρα νεύειν), *bowing the head.*

900. Legend reports that Aeneas, instead of slaying Mezentius, lost his life in a battle against him. ‖ Hostis amare &c.,

> *Why, bitter foeman, chide, and threaten death?*
> *No sin to slay me: to the fray I came*
> *On no such understanding: nor for me*
> *My Lausus made with thee that covenant.*
> *One boon, if conquered foes have boons, I ask,*
> *That thou wilt let my body be inter'd.*
> *The ruthless hatred of my people (well*
> *I know) beats me: pr'ythee stem that rage,*
> *And bid me share the burial of my son.*

903. Per si qua est—venia, an idiom of attraction for 'per veniam—si qua est.' xii. 56.

907. Haut inscius, *expectant.*

(Parallel Passages.) 510. H. Il. xx. 75. xxiv. 4. ‖ 517. H. Il. xxi. 27. ‖ 530. H. Il. xxi. 67, 97, 114, 122. vi. 46. ‖ 565. Hes. Theog. 821. ‖ 570. H. Il. vi. 37. ‖ 575. H. Il. xi. 122. ‖ 606. H. Il. iv. 1. ‖ 633. H. Il. v. 449. Tasso, J. D. vii. 99. ‖ 649. H. Il. xx. 445. ‖ 670. H. Il. xxi. 272. ‖ 693, H. Il. xvi. 618. Tasso, J. D. ix. 31. ‖ 703. H. Il. xviii. 249. ‖ 707. H. Il. xi. 414. xiii. 470. Hes. Cl. H. 386. ‖ 723. H. Il. iii. 21. Milton, Par. L. iv. 402. ‖ 739. H. Il. xvi. 852. ‖ 743. H. Il. xxii. 365. Tasso, J. D. iii. 45. ix. 80. ‖ 755. H. Il. xi. 67. ‖ 763. H. Il. xi. 571. ‖ 769. H. Il. vii. 206. 248. xiv. 402. xv. 415. ‖ 812. Pind. P. vi. 28. ‖ 861. H. Il. xix. 399. viii. 184. ‖ 872. H. Il. xx. 419. ‖ 899. H. Il. xxii. 330, 337.

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THE ELEVENTH BOOK.

(Introduction.)

(1) Trophy of Aeneas. Truce for burial of slain. The body of Pallas sent to Pallanteum. Its arrival and reception. Evander's lament. Funeral rites of Trojans and Latins. Murmurings in Laurentum; Drances, 1—224.

(2) Return of the envoys from Argyripa. Council at Laurentum. Venulus delivers the message of Diomede. Speeches of Latinus, Drances, and Turnus, 225—444.

(3) Strategic plans of Turnus. Camilla with her Volscians offers to give battle to the Etruscans. Charge of Diana to the nymph Opis about Camilla, 445—596.

(4) Battle of the Volscians and Etruscans. Prowess of Camilla and Tarchon. Camilla is slain by Arruns, who is shot afterwards by Opis. Flight of the Rutulian army. Turnus hastens from the forest to defend Laurentum, Aeneas to press the assault, 597—915.

1, 2. Trophy of Aeneas. Truce for burial of slain. The body of Pallas sent to Pallanteum. Its arrival and reception. Evander's lament. Funeral rites of Trojans and Latins. Murmurings in Laurentum; Drances. 1—244.

(Outline.) When morn came, Aeneas, performing his vow, reared a trophy to Mars with the spoils of Mezentius; and addressing the crowd, he said: 'Behold these first-fruits of the war; here by my arm lies Mezentius. We shall now prepare to march against Latinus. Meanwhile we must consign our friends to the earth. And first let us send the gallant prince Pallas to Evander's city.' He spake weeping, and sought the house where lay the corpse in charge of the armour-bearer Acoetes, while servants and dames around beat their breasts lamenting. Then said the chief: 'Ah! why did Fortune envy me the joy of sharing my glories with thee? Other promise had I given to thy sire. Now instead of a son he will receive a funeral. Yet better so than to receive a coward. Alas, what a champion have Iulus and Ausonia lost in thee!' Then he formed a procession of 1,000 men to escort the bier, with which he sent rich spoils and gifts and the captives destined for sacrifice. Next went Acoetes, agonised with grief, followed by the chariot, the weeping warhorse, and the armour of the dead, a soldier train in the rear with arms reversed. Then said Aeneas, groaning: 'Other duties call me: hail, great Pallas, and farewell for ever!' And now arrived envoys from the Latin cities, wearing olive leaves, and desiring a truce for burial of the dead. To them spake Aeneas: 'Latins, why did ye quarrel with me? Ye ask peace for the dead: I would fain grant it for the living. Better had Turnus wreaked his own quarrel: even now I am willing to decide it by single combat. Go and bury your dead.' Then Drances, a foe to Turnus, replied: 'O Trojan prince, we will report your words, and labour to reconcile you with Latinus. Let Turnus seek alliances elsewhere.' Twelve days were granted: and the woodcutters prepared the pyres under the security of the truce. Already had fame carried the evil tidings to Evander's city. The Arcadians rush forth with torches to meet the funeral train. The shrieks of matrons reach Evander's ears. Rushing forth he flings himself on his son's bier and cries: 'O Pallas, was this thy promise to avoid rash emprise? Alas, I dreaded thy young valour. Happy thy mother that she lived not to see this day! Me should the Rutulian weapons have stricken, me should this pomp have conveyed. Yet I blame not the Trojans; and if Pallas was doomed to early death, well was it that he sent so many foes before him, and smoothed the way for my allies. Go tell Aeneas, I endure a hateful life expecting an avenger. This he owes to sire and son; I live only to carry tidings of vengeance to the

shade of Pallas.' On the Laurentine shore Aeneas and Tarchon raise funeral pyres, and on them lay the bodies of their friends. The mourners, horse and foot, thrice circle the pyres, with tears and lamentations, while trumpets sound. Some scatter Laurentine spoils, some offer to the dead their own arms: beeves too and swine and sheep are slaughtered for the fire, and along all the shore they watch the smouldering flames till starlight comes. Elsewhere the Latins raise their pyres, some where the dead lie, some in the city, some they send to their homes. During two days the fires blaze, and on the third morn the bones and ashes are collected and covered with a mound of earth. But in and around the palace of Latinus is loud lament of women and children cursing the war and the alliance of Turnus. Him they urge to accept the challenge of Aeneas and end the war; Drances inflaming their ire. But Amata and her party still sustain the cause of the Daunian prince.

(Notes.) 2. Dare . . . praecipitant, *are eager to give.*

4. Eous = Lucifer, *morning-star.*

5. Ingentem quercum &c. Here C. writes: 'This is a locus classicus about the construction of a trophy. Stat. Theb. ii. 734 imitates it. The trunk of a tree is apparently intended to represent the body of the conquered foe; see below 16. 173. An oak is chosen, oaks being used for hanging spoils upon. . . . Trophies were on eminences.' Nothing appears in V. about the funeral of Lausus and Mezentius. We must suppose the promise given, x. 827, to be performed, and the dying king's request (906) granted.

8. Bellipotens, *war-lord, Mars.*

18. Arma parate &c.,

> *Prepare the battle in your thoughts, and with*
> *Your hope anticipate the coming war* (vi. 105),
> *That, soon as e'er the gods above assent*
> *To pluck the standards up, and from the camp*
> *To lead out the militia, no delay*
> *Through ignorance may then embarrass you,*
> *No shrinking sentiment of fear retard.*

42. Tene &c.,

> *Did Fortune, hapless boy, when glad she came,*
> *Begrudge thee to me, that thou shouldst not see*
> *My royal state, and to thy father's seat*
> *Victorious ride?*

43. Ne. M. Lucr. 891.

66. Obtentu frondis, *with a curtain of foliage.*

73. Laeta laborum. See l. 280. Gr. § 174. 2.

90. Lacrimans. Hom. Il. xvii. 426.

102. Corpora &c.,

> *The bodies which were lying o'er the plains,*
> *Laid low by steel, they pray'd him to restore*

And let them pass beneath the mounded earth
(No war, they said, with vanquish'd sky-reft men),
To spare whom once he call'd his hosts, whom once
The parents of his bride.

104. Cassus, *void, deprived* (root cav-). Hence 'incassum.'

107. Quos &c., *whose prayer, not to be despised, good Æneas courteously concedes.*

112—117. This passage, with the constructions fuerat—decuit—nec veni nisi . . . dedisset, illustrates the idioms of mood noticed Gr. § 91, p. 336, *Note* 4, and § 214.

118. Vixet for vixisset (Gr. § 12, xxii. 8), *he would have survived, to whom the deity or his own right hand had given life.* 'Deus' is here used, as often by V., of 'vis divina,' without specifying any one god. On 'dedisset,' as subordinate to the Conjunctive 'vixet,' see Gr. § 192.

122. Tum senior &c., *Then Drances, old in years, and ever warring on young Turnus with feelings of hatred and words of reproach, thus spake his mind in reply.*

126. Laborum; a rare Gen. of cause (Graecism), Gr. § 175.

133. Sequester, as Festus says, is one who holds a deposit between two disputants, to be given over to the right owner when determined. Hence it means a mediator that prevents a dispute.

153. Ut velles (=fore ut velles) would be a rare construction after a word of 'promising.' But W. takes 'ut velles' optatively=utinam velles, 'O that you had then been willing (when you were in the battle).' So H. F. We are, however, still inclined, with much hesitation, to connect 'ut velles' with 'promissa,' as C., who does not, however, notice the rarity of such a construction. He compares l. 796, the rationale of which is different. Servius testifies that in some codd. 'petenti' stands instead of 'parenti.' Madvig recommends this. Peerlk. conj. 'precanti.' Mr. A. Sidgwick says: 'It is better to connect the two lines, so that "ut velles" contains (not the promise, as Conington, which would be acc. inf., but) the request of the poor father. "Not this the pledge thou gavest thy father (when he begged thee) to consent to trust thyself with care to Mars."' As this with the reading 'parenti' is impossible, we presume that he, as Madvig, recommends the reading 'petenti.'

160. Contra &c.,

But I have lived beyond my proper fate,
Behind to linger, a surviving sire.
Me, following social arms of Trojans, should
Rutulians have been whelming with their darts,
My life should I have yielded, me this pomp
Have been conducting, not my Pallas, home.

162—164. Obruerent—dedissem—referret. Hortative or, as some call it, jussive past. See viii. 643, Gr. § 94. *D. E.*

168. W. with codd. M R reads 'iuvaret;' but 'iuvabit,' which has more authority, suits better in sense.

171. Tyrrhenique duces, Tyrrhenum exercitus omnis. This construction of 'et' or 'que' in prior clause, without conjunction in latter,

but with another word repeated, is noticed by W. It is found Ecl. iv. 6, iam redit *et* Virgo, redeunt Saturnia regna: Aen. vii. 75, regalis*que* accensa comas, accensa coronam; see 327; viii. 91, mirantur *et* undae, miratur nemus: x. 313, per*que* aerea suta, per tunicam: xii. 548, omnes*que* Latini, omnes Dardanidae: Propert. iv. 10, idem eques *et* frenis, idem fuit aptus aratris. Mr. Munro supplies these two examples: Ovid. F. vi. 224, utilis *et* nuptis, utilis esse viris: Plin. Epist. vi. 4, Tironis*que* dolos, Tironis nosse fugaces blanditias.

179. Meritis &c.,

> *This place alone unoccupied hast thou* (tibi)
> *For thy deserts and fortune. Joy in life*
> *I seek not; heaven forbids: but to my son*
> *To bear glad tidings neath the ghostly deep.* ‖

Perferre. The object, we think, is 'gaudia' understood.

190. Lustravere. See x. 224.

201. Bustum, a lighted or burnt-out *pyre*, from obsolete 'buro' (Sk. prush, *to burn*).

(Parallel Passages.) 5. H. Il. x. 458. ‖ 14. H. Il. xxii. 376. ‖ 39. H. Il. xviii. 232, 323, xix. 328. ‖ 59. H. Il. xxiii. 129. ‖ 68. H. Il. xvii. 53. ‖ 80. H. Il. xxiii. 165. ‖ 97. H. Il. xxiii. 178. Tasso, J. D. iii. 67 &c. ‖ 100. H. Il. vii. 381. ‖ 148. H. Il. xxiv. 695. ‖ 188. H. Il. xxiii. 13. 30. vii. 421. ‖ 213. H. Il. xxiv. 130.

2, 3. Return of the envoys from Argyripa. Council at Laurentum. Venulus delivers the message of Diomede. Speeches of Latinus, Drances, and Turnus. Strategic plans of Turnus. Camilla with her Volscians offers to give battle to the Etruscans. Charge of Diana to the nymph Opis about Camilla. 225—596.

(Outline.) The envoys report their interview with Diomede as fruitless. Latinus in his distress calls a council, to which the nobles flock. The king bids Venulus speak. He says: 'Countrymen, we have seen Diomedes, who was building his new city. In the audience we offered our presents and declared the motive of our embassy. He answered us mildly: "Ye denizens of Saturn, ancient Ausonians, what drives you to warfare? We who sacked Troy have paid sad forfeit of our deed. Even Priam might pity us. Wrecked we were, through Minerva's wrath, on the Euboean coast: Menelaus was driven to the far realm of Proteus, Ulixes to the dens of the Cyclopes. Why tell the woes of Neoptolemus and Idomeneus, of the Locrians flung on Afric's shore? Even imperial Agamemnon was slain by a faithless wife and her paramour. I too have lost my spouse and my native Calydon, and my comrades changed to birds: woes destined for me from the day when I wounded Venus. Since Ilium's fall I war no more with Trojans. Give Aeneas these presents. I have proved his valour in fight. He with Hector deferred our victory for ten years. Make then what peace with him you can: beware of meeting him in arms." So spake Diomede to us, O king; such was his opinion of our war.' He ceased amid a tumult of tongues, which was stilled when Latinus rose. 'Well had

it been, peers of Latium, had I summoned you before our city was besieged by foes. We are waging a disastrous war against a powerful race. Aetolian aid, you see, is hopeless. I upbraid none; what valour could achieve has been achieved. Now hear my counsel: I have a domain beyond the Sicanians beside the Tuscan river—a mountain country: this let us cede to the Trojans for a city. Or if they would rather depart, let us offer them money, ships, and labour. A hundred princes let us send as envoys to them, bearing gifts and shewing the emblems of my regal state. Ye have what I advise. Consult ye freely.' Then rose Drances, wealthy and fluent, but factious and rancorous, of noble mother but lowborn sire: and a deadly foe to Turnus. Thus he spake: 'My liege, all know what the public weal requires, but fear to speak. Let him abate his arrogance through whom (I will say it despite his angry frowns and threats) our mightiest warriors have fallen, our citizens are plunged in woe, while he has sought safety in flight. Let thy gifts and messages to the Dardan prince be crowned with one thing more; let no man's violence deter thee from pledging to him in spousal the royal maid, and so making the league permanent. Nay, let me pray the imperious man himself to refrain from aggravating our ills. The war is hopeless: peace we all desire. Even to you I come a suppliant, Turnus; quell your pride, spare your countrymen, or if you must needs aspire to a dowried kingdom, meet the rival breast to breast. Must we, the ignoble crowd, bleed to win a bride for Turnus? If you have one spark of native worth, go face the man who dares you to the field.' Then broke out in words the wrath of Turnus. 'Drances,' he said, 'your mouth is fluent enough when hands are needed. And me you twit with cowardice. Try your own valour: you have not far to go; the foes are at the gates. I worsted? who else dares say so, scum of the earth? Who that sees Tiber red with Trojan blood, Evander's house desolated, Arcadia routed? Not such did Pandarus and Bitias find me when I laid them and thousands more low within their walls. The war hopeless! Preach that to Dardan ears and your own creatures; magnify the prowess of a twice-conquered race, and disparage the arms of Latinus. Now Myrmidons tremble before Phrygians; now Diomede and Achilles of Larissa are dismayed, Aufidus rolls his waves back in terror from the Adriatic. And then forsooth the rogue feigns alarm. Be at ease, I will not take your life; keep it, such as it is, in that breast of yours. Now, Sire, I turn to thyself and thy plans. If thou hast lost all trust in our arms, let us sue for peace. But oh, were our ancient worth not yet extinct, I envy him who would rather bite the dust than do so. But if new levies and succours are open to us, if Troy's losses equal ours, why should we falter on the threshold, why tremble ere we hear the trumpet? Time and the hour and fortune change much. The Aetolian will not help us: be it so. Yet have we Messapus and Tolumnius; we have our own brave Latins; we have Camilla and her Volscians. But, if I am challenged to single fight, and you all approve this, and deem me the one obstacle to peace, I will forth and meet the champion, though he be greater than Achilles, and wear, like him, the arms of Vulcan. I, Turnus, second to none in renown, to you and to my bride's father devote my life. Aeneas challenges to single combat? So may it be; nor may Drances, in my room, if divine wrath betide us

expiate it by death, or if valour and glory, win the prize.' And now came tidings that Aeneas had marched forth from his camp: rumour spread through the city of the hostile approach: all was clamour and alarm. Turnus, seizing the occasion, cried: ''Tis well. citizens; debate here of peace, while the invader profanes your soil.' Then quitting the hall, he gave command to Volusus. 'Go, arm the Volscians; gather the Rutulians; let the horsemen of Messapus, let Coras and Catillus scour the plain. Guard the approaches, and man the walls.' Latinus dismisses the council. All prepare for war. The trumpet sounds. The queen, with Lavinia and the matrons, proceeds to Minerva's fane, and offers incense and prayers. Turnus arms himself, and hastens to the fight, like a warhorse galloping o'er the plain. Camilla, at the head of her Volscian host meets him, and leaping from her horse says: 'Turnus, I venture to promise that I will hold in check the Tuscan horsemen, if you will guard the walls.' Turnus replies: 'How can I thank you enough, noble maiden? But my design is to lie in ambush for Aeneas in a defile of the forest. On you I rely to encounter the Etruscans. Messapus will be with you.' So they separate. Meanwhile Diana thus addresses Opis, one of her attendant nymphs. 'Camilla, whom I dearly love, goes to war. Her story is this. Metabus, flying into exile from Privernum, carried with him his infant daughter Casmilla. since called Camilla. Pursued by the angry Volscians, he came to the banks of the river Amasenus, then swollen with floods. How to carry his child across? He thus bethought him. He had a strong spear, to which he tied the babe wrapt in a light cradle of bark; then praying to Diana, he vowed to dedicate the babe to her, if it reached the opposite bank in safety. Then he hurled the spear with its burthen over the stream, into which he plunged himself, and swam across to find his child safe on the bank. From that time forth he lived the savage life of a mountaineer, and fed the girl with the milk of mares and wild beasts. As she grew up, her employment was to shoot beast and bird with arrow or sling. Refusing marriage, she lived a votary of Diana. Would she had not been led away to this fatal war: she would otherwise have been one of my companions. Now carry this quiver and arrow: whosoever shall take her life, let his pay the forfeit. I will restore her body and arms to her native land.' So the nymph Opis sped to the battlefield.

(Notes.) 228. Inpensa, *expense.*

235. Accio (= arcesso). *to send for.*

238. Sceptris = potestate sceptrorum.

246. Ille urbem &c., *he was founding in the fields of Iapygian Garganus a city named Argyripa from his country's people.* Diomede, though an Aetolian, married the heiress of Argos (Aegialea) and so is called an Argive. His Italian town is called Argyripa from Ἄργος Ἵππιον. Garganus (Hor. querceta Gargani) is a mountain in that part of Apulia which was called Iapygia.

259. Triste Minervae sidus, i.e. the foul weather (sidus) raised by Pallas, whose temple had been violated by Ajax son of Oileus.

260. Caphereus, a promontory of Euboea, off which the Grecian fleet was wrecked: called an 'avenger' of Minerva's quarrel.

261. Abacti agrees with the two following nouns, Menelaus and Ulixes.

262. Protei columnas. A curious expression. As one extremity of the Mediterranean (Calpe, *Gibraltar*) is called 'Herculis columnae,' V. gives the name 'Protei columnae' to the coast of Egypt at the eastern end, of which Proteus is conceived to be king. See Herod. ii. 112 and (as to Menelaus) Eurip. Hel. V. takes a different legend in G. iv. 387.

264, 265. Neoptolemi. iii. 330. ‖ Idomenei. iii. 121. ‖ Versos probably = 'mutatos' rather than 'eversos.' ‖ Locros. V. takes the story that some of the Locrians in the ships of Ajax son of Oileus, who was drowned, settled on the Libyan coast.

266. Ipse Mycenaeus &c.,

> *The leader of the mighty Greeks himself,*
> *Mycenae's monarch, scarce within his house,*
> *Died by his horrid wife's right hand; behind*
> *A conquered Asia lurk'd a paramour.*

268. Subsedit. Some explain—*lay in wait for*; others, *remained behind after*. The passages cited by C., Lucan, v. 227, Sil. xiii. 221, favour the former. Devictam Asiam in that case = victorem Asiae.

269. Invidisse deos. C. takes this Infin. as exclamatory, and says: 'To suppose that Virg. could have intended to interrupt the construction after l. 265 and return to it again here is quite out of the question.' So too LL. To us the notion of an exclamation here is far more unpleasant than that of carrying on the construction from 'referam' in l. 264. By carrying on we must of course take the lines 266—268 as parenthetic. They do in fact stand to the two before them as if connected by 'cum.' If this is true, then the sequence is: *Why should I tell of the realm of Neoptolemus, of the household of Idomeneus revolutionised, of Locrians dwelling in Libya—when even Agamemnon was murdered by his wife and her paramour*—(why tell) *that the gods* &c. The possibility of a line lost also suggests itself. But an exclamation seems out of keeping with the whole tone of the speech. ‖ Ut. Some codd. have 'ne,' and, as this is the right construction with 'invideo,' that reading is probable. But it is too much to say that V. could not use 'invidere ut.' Thus 'prohibere ut' is found, though 'ne' is normal.

273. Aves. The legend here taken is that some of the companions of Diomede, on their way to Italy, for words of insult to Venus, were changed into sea-birds, called 'aves Diomedeae,' a kind of puffin. Ovid relates the embassy of Venulus, and tells this story, Met. xiv. 497.

277. Veneris. See x. 29.

280. Memini laetorve laborum. The Gen. may depend on the first verb (= laetus memini): but it is also defensible as Causal. See l. 126.

282. Tela aspera contra, *against* (each other's) *sharp weapons*.

284. In clipeum adsurgat. The analogy of such phrases as 'irasci in cornua' seems to prove that the shield is that of Aeneas, not his opponent's; and the expression may mean 'rising up to press his shield forward against his adversary, for the double purpose of defence and assault.' See xii. 729, consurgit Turnus in ensem.

288. Quidquid &c., *whatever delay there was at the walls of stubborn Troy, by the hand of Hector and Aeneas the victory of the Greeks was checked, and thrown back for ten years.*

295. Quae sit magno sententia bello. A strange and questionable phrase. C. seems to explain: *what his feeling is, considering the greatness of the war:* he renders in his version: 'what judgment he passed on this our mighty war.' Similarly LL. Yet (comparing 314) we may perhaps take 'bello' as Dat.: *what opinion our great war finds.*

296. Vix &c.

> *Scarce had the envoys spoken, when there ran*
> *A various clatter through the troubled mouths*
> *Of the Ausonians; as, when rocks delay*
> *The rushing rivers, from the impeded tide*
> *A murmur rises, and the neighbouring banks*
> *Roar with the noisy chiding of the waves.*

301—305. Praefatus divos, *after an invocation of the gods.* Servius says that Cato and other old Romans never spoke publicly without first invoking the gods. ‖ Summa de re. ii. 322. ‖ Fuerat. l. 112. ‖ Adsidet. Some codd. have 'obsidet.' ‖ Inportunus; the opposite of 'opportunus;' *untoward*, or (as Mr. A. Sidgwick) *disastrous.*

309. Ponite. Spes . . . The pause is supposed to excuse the shortened ĕ before sp. But probably the words which follow 'ponite' are insititious. ‖ Spes sibi quisque, *each is his own hope.*

310. *In what ruin all our other interests are sunk, your own senses afford evidence.*

316. Anticus ager. This land must be supposed to lie along the Tiber N. of Laurentum, for nowhere else is the course from E. to W. 'Longus in occasum' must mean that the side of the parallelogram running E—W. is much longer than that running N—S. A portion of the royal domain is implied: no very large tract. Sicanian tenants had occupied it: those now upon it are of Auruncan and Rutulian stock.

334. Sellam trabeamque. Shewing them plenipotentiaries.

335. In medium, *for the public good* = in commune. See G. i. 127.

336, 337. Idem infensus. The use here of 'idem' is not like that in ix. 327, rex idem et regi Turno gratissimus augur. Perhaps it refers to the similar account of Drances 121, 122, *that same foe* &c. ‖ Obliqua, *sidelong.* C.

339—342. Non futilis auctor, *no contemptible adviser.* ‖ Genus huic &c., *his mother's noble rank gave him high descent, obscure was that he derived from his father.* ‖ His onerat &c., *heightens and aggravates angry passions with these words.*

344—347. Consulis, *you lay before us.* ‖ Ferat, *requires.* ‖ Dicere mussant, *they hesitate to say.* ‖ Flatus, *high-blown pride.* ‖ Sinistros, *untoward.*

354. Adicias. Precative, as addressing a superior, *be pleased to add.*

365. Nil moror = non diffiteor, *I do not stop to deny.*

386. Insignio, *to mark, adorn, distinguish.*

395. Exutos armis, *stript of their arms*, after being slain: with special allusion to his own fatal act in despoiling Pallas of his belt &c.

405. Amnis et &c., *and the river Aufidus flies back from the Adriatic* (to its source), i.e. any marvel will happen, when the Greek heroes are supposed to dread the Trojans.

406, 407. Vel cum, *or hear him again when.* ‖ Artificis scelus &c., *a rogue's base trick; and embitters his charge with hints of terror.* Most comm. (referring to the concrete use of 'scelus' for 'scelestus' in comedy) make it descriptive of Drances himself as 'scelestus artifex,' 'an unprincipled rhetorician.' This is quite possible; but we lean to the other view, confirmed by ii. 125.

416. Fortunatusque &c., *fortunate in his misfortunes, and eminently high minded.*

422. Parque per omnis tempestas, *an equal storm smote all.*

425. Multa &c.

> *Time and the shifting toil of varying years*
> *Hath bettered many things: and many men*
> *Alternate fortune moving to and fro*
> *Hath cheated, and in solid strength replaced.*

457. Paduse. One of the mouths of the Padus (Po).

467 Iusso, for iussero.

471, 472. Adceperit: adsciverit. R. inverts the position of these verbs on the conj. of Peerlkamp without authority of codd.

513. Praemisit quaterent campos. Und. 'iubens.' See V. Syntax.

543. Noble children who attended the 'flamines' and 'flaminicae' were called Camilli and Camillae. V. adopts an antiquarian opinion that (as Camena for Casmena), so Camilla is for Casmilla, from Casmilus, an ancient Cabeiric deity.

(Parallel Passages.) 261. H. Od. iv. 83, 499; ix. 106. ‖ 268. H. Od. iii. 188. ‖ 447. H. Il. ii. 786, 796. ‖ 466. Aesch. S. a. Th. 30. ‖ 477. H. Il. vi. 301. ‖ 486. H. Il. iii. 328. ‖ 492. H. Il. vi. 503. Apoll. Rh. iii. 1259. Enn. Ann. ii. ‖ 570. Pind. P. ix. 32.

4. Battle of the Volscians and Etruscans. Prowess of Camilla and Tarchon. Camilla is slain by Arruns, who is shot afterwards by Opis. Flight of the Rutulian army. Turnus hastens from the forest to defend Laurentum, Aeneas to press the assault. 597—915.

(Outline.) As the Trojans and Etrurians approach in squadrons, they are met by Messapus and the Latins, by Coras and Catillus, and the wing of Camilla. A charge ensues: Aconteus the Latin falls before the shock of Tyrrhenus. The Latins fly, chased by Asilas and the Trojans. As they draw near to the gates, they rally, and their foes retire; the battle twice ebbing and flowing like the sea-tide. The third charge is more bloody: valour is shewn on both sides, and alternating success. Then follow the exploits of the maiden warrior, the Amazon Camilla, who combats with arrows and hatchet as well as spear and sword. With her in the field are other warlike maidens of her train, Larina, Tulla, and Tarpeia; even as Thracian virgins on Thermodon fought around Hippolyte or the martial Penthesilea. Eunaeus, Liris, Pagasus, and many other foes fall beneath her arm: Ornytus, the practised huntsman of Etruria, the gigantic Trojans, Butes and Orsilochus. After them the crafty Ligurian, son of Aunus, hoping to escape death, challenged Camilla to descend from her steed and engage him on foot.

The chivalrous maid accepts the proffer; but, when she had quitted her horse, the Ligurian flies, spurring his steed. In vain. The virgin's speed outstrips the horse, and, clutching the bridle, she slays the fugitive, like a hawk pouncing on a dove. Then Jupiter excites the Etruscan chief Tarchon to stem the Volscian battle. He rallies his squadrons with taunting words, and then, charging, seizes Venulus, whom he carries away on his horse, searching the place for a death-wound; while the foe vainly struggles against him, as a snake against the powerful talons of an eagle. The Etruscans, encouraged by their chief's example, renew the fight. And now Arruns, bent on slaying Camilla, dogs her through the field. Enticed by the splendid Phrygian armour of Chloreus, priest of Cybele, the maiden gave chase to him with heedless ardour. Then Arruns addressed a prayer for the success of his ambushed attack to Apollo of Soracte. He prayed to slay Camilla, to return home himself, though without her arms and inglorious. Half his prayer was granted, half denied. So hurling his spear he transfixed the maiden's breast. She fell into the arms of her attendants, while Arruns fled back to his troop. In her dying moments she said to her attendant Acca: 'The sky grows dark around me: seek Turnus; bid him speed to the defence of the city; farewell.' The battle waxes fiercer. Meanwhile Opis, who had watched Camilla in the fight, groaned over her death, and hastened to avenge it. Alighting on the summit of a barrow reared by king Dercennus of old, she marked the coward Arruns exulting in the success of his stratagem. 'Shall such a one as thou,' she cried, 'die by the shaft of Diana?' Then fitting an arrow, and drawing the bow to its utmost bent, she shot. He heard the whizzing bolt and felt it within his bosom at the same instant. His comrades leave his corpse in the dust. Opis soars into the sky. Now the Rutulians turn to flight; brave Atinas flies: all retreat to the city, pursued by the victorious Trojans. Confusion ensues: the matrons shriek on tower and parapet: the enemies rush in with the flyers; when the gates are closed, friend is shut out with foe: the slaughter is indiscriminate: the women from the walls hurl weapons on the crowd beneath. Turnus receives from Acca the sad tidings of Camilla's death, and of the flight which followed. In horror he quits the forest and hastens to the city. Scarce had he arrived in the plain, when Aeneas with his force follows. A battle begins, but is broken off by nightfall.

(Notes.) 599. Conpositi numero in turmas, *arranged in squadrons numerically* (i.e. of equal numbers).

612. Continuo &c.,

> *Forthwith Tyrrhenus and Aconteus bold*
> *In conflict charge with adverse spears, and first*
> *Come down with noisy crash, breast crushing breast*
> *Of shattered steed: Aconteus from his seat*
> *Like lightning or huge projectile is hurl'd*
> *Afar, and scatters on the winds his life.*

619. Reiciunt parmas, *cast their shields behind* (for defence in flight).

622—624. Mollia, *supple.* ‖ Penitusque &c., *and ride back all the distance with loosened reins* &c. ‖ Qualis ubi &c.,

As when with alternating tide the sea
Now hurrying forward rushes to the land,
And with its billowing foam surmounts the rocks
And curls its eddies o'er the utmost sands:
But soon again retreats in rapid flight,
And refluent sucks away revolving stones,
In shallow current gliding from the shore.

625. Cod. M has 'terras.' ‖ Superiacit, intrans., *overflows.* Some codd. read 'undam.'

630. Armis. Mr. A. Sidgwick takes 'armis' with 'reiecti,' 'beat off in fight.' C. F. and comm. generally take it = 'parmis,' with 'tegentes,' covering their backs with their shields: rightly, we think. See l. 619.

649. Unum exserta latus pugnae, *having one breast disengaged for battle.* Comp. Aen. iii. 428.

657. Italides (Italis), *women of Italy.*

659. As the river Thermodon was in Pontus (Asia Minor), the epithet 'Thraeiciae' is incorrect.

660. Bellantur. Munro refers to Hygin. Fab. 274, belligeratus est.

663. Lunatis peltis, *with moon-shaped bucklers.*

666. Clytio patre, *son of Clytius.*

680. Pugnatori. C. with LL. attribute this to cui (Ornytus); but wrongly. The position of the word, the use of 'erepta,' the character of Ornytus as a mighty hunter, all concur to prove that Heyne &c. are right in joining 'pugnatori' with 'iuvenco,' *a fighting* or *wild bull.*

682. Sparus, *a pike?*

684. Exceptum traicit, *awaits and pierces.*

688. Redarguerit, *will have refuted.* Fut. Perf. Subj.

695. Gyro interior, *on an inner circle*: that is, Camilla, by good horsemanship, turns sharply to one side when pursued, and so, getting in the rear of her pursuer, rides alongside, and cleaves his skull.

707. Accinge (teipsam), intrans., *gird thyself.*

708. It is a curious fact that 'fraudem' and 'laudem' in this line have about equal support from codd. We choose the former, as less likely to have been adopted by the fancy of copiers. *You shall soon discover to which of us vainglory brings ruin.*

721. Sacer: the hawk is an augural bird.

732. Numquam dolituri, *never repentant.*

738. Expectare is the r. of later codd. adopted by C., as depending on 'segnes.' Expectate is found in all the older codd., and must be preferred, as an imperative expressing contempt, '*ay, stand and wait for*' &c.

750. Exit, *evades.*

751. Utque volans &c.,

As when a tawny eagle flying high
Carries a captured snake with feet entwined
And clinging claws, the wounded serpent writhes
His sinuous folds, and rears his bristly scales,
And hisses with his mouth, uprising tall;
Nathless with crooked beak her struggling foe

She mangles, flapping with her wings the sky:
His prey from Tibur's host so Turchon bears
Exulting: onward spring the Tuscan troops,
Following their chief's example and success.

768. R. reads 'Cybelo' on the authority of cod. M and several more. Macrobius from his codd. has 'Cybelae,' and we with most edd. so read, not seeing how Chloreus can be called sacred to Mt. Cybelus. Cod. γ has 'Cybele,' which gives some support to 'Cybelae.'

770. Quem pellis &c., *who wore a skin on which, clasped with gold, were brazen scales plume-like.* This describes a ἵππος καταφράκτης, a horse wearing a skin coat with plates of brass here called scales. The phrase 'in plumas' seems technical for this apparatus, 'à la mode de plumes.' The sumptuous Chloreus used golden clasps for the plates.

775. Sinus crepantis carbasos, *his rustling folds of linen.*

785. Soracte, a mountain NW. of the Tiber, visible from Rome.

788. Pruna, *live coal.*

830. Arma relinquens is the reading of codd. M P γ b c and most edd. Donatus from cod. R reads 'reliquit.' R. 'relinquont,' on the authority of Probus reported by Servius.

833. Crudesco, *to become cruel, fierce.*

870. Desolatus, *deprived* (of leaders).

890. Arieto, *to butt*, to *batter* with a ram (aries).

913. Hiberus, *Spanish*, i.e. *western.*

(Parallel Passages.) 648 &c. Compare Ariosto, O. F. ii. and xix. Tasso, J. D. ix. 68; xi. 41. ‖ 732. H. Il. iv. 339. ‖ 751. H. Il. xii. 200. Cic. Div. 1. ‖ 868 &c. H. Il. xvi. 364. Hes. Cl. H. 238.

THE TWELFTH BOOK.

(Introduction.)

(1) Turnus, resisting the entreaties of Latinus and Amata, offers single combat to Aeneas, who accepts the challenge. The lists are prepared, 1—133.

(2) Juno urges the nymph Juturna to save her brother. Latinus and Aeneas take mutual oaths, 134—215.

(3) Juturna, disguised, excites the Rutulians to break the truce. The augur Tolumnius slays an Arcadian. A confused fight ensues. Aeneas, wounded by an arrow, retires; and Turnus makes havoc among the Trojans, 216—332.

(4) Miraculously healed by Venus, Aeneas restores the battle, and seeks Turnus through the field. Juturna becomes her brother's charioteer, and evades the pursuit. Great slaughter ensues on both sides, the Trojans having the advantage, 333—553.

(5) Aeneas attacks Laurentum, threatening to burn it. Amata commits suicide. Turnus, hearing the noise, and conscious of his sister's

artifice, declares to her his purpose of hastening to the city. Confirmed in his resolve by evil tidings, and seeing flames, he rushes on foot to the walls, and claims the combat with Aeneas, 554—693.

(6) The duel begins. Turnus shatters his sword on the mail of Aeneas, and flies disarmed. Aeneas pursues, but his spear sticks fast in an olive-root. Juturna supplying a sword to her brother, and Venus releasing her son's spear, the combat is renewed, 697—790.

(7) Jupiter reconciles Juno to the defeat of Turnus. He sends an evil sprite to deter Juturna from further interference. She, recognizing the demon, quits her brother with bitter lamentation, and returns to her stream, 791—886.

(8) The duel proceeds. Turnus, having hurled a huge stone without effect, is wounded by the spear of Aeneas, and appeals to the mercy of his conqueror. Aeneas, inclined at first to spare him, sees the belt of Pallas on his person, and, fired with wrath, inflicts the death-blow. So ends the poem, 887—952.

1, 2. Turnus, resisting the entreaties of Latinus and Amata, offers single combat to Aeneas, who accepts the challenge. The lists are prepared. Juno urges the nymph Juturna to save her brother. Latinus and Aeneas take mutual oaths. 1—215.

(Outline.) Turnus, seeing that the cowed Latins look to him for the fulfilment of his promise, fired with wrath, and full of courage, says to Latinus: 'There is no stoppage on the side of Turnus; nor can the coward Trojans draw back. I claim the battle. Bring the ritual vessels, Sire; conclude the truce. Either with my own right hand will I send to Tartarus this Dardan runaway from Asia, while Latins look on, and with my single sword will I refute the common slander; or be his the vanquished, be Lavinia his bride.' Latinus answers; 'Brave youth, the greater your valour, the more should be my caution. If you have been wealthy and successful, so have I: many are the marriageable maidens in Latium. My daughter I am forbidden to give to any of her former suitors. Yet have I been persuaded to break a pledge, and wage an impious war. With what ill success is plain to see. And now—if the death of Turnus is to give me new allies, why should I not end the quarrel while he lives? What will the Rutulians, what will Italy say, if I consign you, my daughter's lover, which heaven forbid! to death. Consider how great the risk, and pity him who is away from you in Ardea, your aged father.' His words abated not the violence of Turnus. 'Care not,' he said, 'for me, good sire: let me with death purchase honour. My weapons are not weak; they can draw blood. His goddess mother will not be there to hide him in a cloud, and herself in shade.' The queen too wept, and prayed him, as her only hope, to forbear the battle. His fate, she said, would be hers, nor would she live with Aeneas for a son-in-law. Lavinia too was there weeping, and blushing like ivory stained with purple or lilies blent with roses. Her lover's ardour is increased, and he cries: 'Nay, weep not, mother; send me not to battle with that omen. I am not free to shrink from death. Go, Idmon, bear to the Phrygian tyrant a message he will not like. Bid him not lead forth his troops

to-morrow morn against the Rutulians: let our blood decide the strife; be Lavinia's bridal the prize of that field.' Then he hastened to his mansion, called for his white steeds, the noble gift of Orithyia to Pilumnus, and gazed on them with delight as they neighed under the hands of the grooms who patted and combed them. Then he tried on his breastplate, played with his helm and crest, and with the sword which the firegod made for his sire Daunus. Last of all he seised and shook the spear won from Actor the Auruncan; and, 'O spear,' he cried, 'once wielded by mighty Actor, but now by Turnus, grant me to lay low the unmanly Phrygian, to tear his breastplate from his body, and defile with dust the locks curled with the hot iron, and reeking with myrrh.' Such is his rage; his eyes sparkle, his face is flame; he roars as a bull that prepares for battle by assaulting with his horns the tree, the wind, the sand. Aeneas receives the challenge with stern joy; consoles Iulus, and notifies to Latinus that he prepare the terms of peace. At morn the Rutulians and Trojans jointly lay out the lists, and bring the sacred objects. They stand around in military array, their spears planted in earth, their shields reclined upon them. Matrons and old men look out from tower and housetop: the gates too are crowded with gazers. But Juno, viewing the scene from the mount afterwards called Alban, thus addressed Juturna, nymph of the neighbouring streams, and sister of Turnus: 'O nymph, of all Jove's favourites to me most grateful, Juturna, learn thy brother's peril. With unequal fate he dares the conflict: help him if there is power in thee.' Then wept the nymph, and Juno continued: 'Tears are vain: haste thee, and, if thou canst, interrupt the battle. The advice is mine.' She spoke, and left the nymph to sad reflection. Meanwhile the kings advance to the lists: the priests lead up the animals for sacrifice; the salt meal is sprinkled, the foreheads are marked, the libations made. Then speaks the good Aeneas: 'Bear witness, sun, and thou earth, which I would win, thou Father Jove and Saturnian Juno, and Mars the war-god; ye Fountains and Rivers; ye Sanctities of sky and sea; if Turnus prevail in fight, the vanquished shall repair to Evander's walls; Iulus shall quit Italy, nor Troy disturb it more. But if victory fall to my sword, as I hope and pray, I claim no lordship over Latins; both nations shall form a league: here will I place my ancestral religion; Latinus still shall rule the land: but the Teucrians shall build for me a city, and call it by Lavinia's name.' He ended, and after him spoke Latinus, with heaven-raised eyes and hands: 'By the same powers I swear, Aeneas, by earth, sea, and stars, by Latona's twins, and double-fronted Janus, by the infernal deities, and the altars of Dis, in His hearing, whose thunder seals treaties; I touch the altar, and call to witness the mediative fires and deities: whate'er befall, this peace shall not be broken; no force shall change me, though earth be whelm'd, though heaven sink in hell, as sure as leaves shall ne'er again bloom on this my ancient sceptre.' As he spoke he stretched it forth. With such words did they declare the treaty. Confirming sacrifice begins.

(Notes.) 1. Turnus ut infractos &c.,

When Turnus sees the broken Latins cowed
By adverse Mars, his pledge reclaim'd, himself

The mark of every eye, forthwith he burns
Implacable, and lifts his courage high.
Even as in Punic farmlands—wounded he
With painful stroke of huntemen in the breast—
The lion then at length awakens war,
And tossing from his neck the brawny mane
Rejoices, while the lurker's planted dart
Fearless he breaks, and roars with bloody mouth:
So grows the violence of heated Turnus.

2. Defecisse, *had fallen off; were cowed.*

4. Arvis. The lion came out of the desert or mountain to find prey among the farms. ‖ Ille: anticipative of 'leo.' See x. 707; xi. 809.

6. Toros. 'Torus' means *a muscle*, and here 'comantes tori' mean the massy hairs of the mane moved by the muscular action of the neck.

7. Latro, *a brigand*, i.e. the hunter in ambush for the lion.

10. Atque ita turbidus infit, *and breaks into this passionate speech.*

11. Nulla mora &c.,

No obstacle in Turnus: no pretence
Why dastard Trojans should retract their words,
And, what they covenanted once, refuse.
I meet him. Bring the gear of sacrifice,
And couch the treaty, Sire, in solemn words.
Either with this right hand will I dismiss
The Dardan rival, Asia's runaway,
Neath Tartarus, while Latins sit and gaze,
And single with my steel refute the charge
Of common slander; or let him possess
The vanquish'd, let Lavinia be his bride.

12. Ignavi: a railing imputation, as 15, 76, 99, and elsewhere.

13. Concipe foedus. 'Concipere' is technically used to signify giving words to solemn acts, such as treaties, oaths, prayers &c.

14. We take Dardanium to be in agreement with 'desertorem.' ‖ Commune, not (as some edd.) 'the charge which lies against all my people' (for what was there?): but the charge which all make against me, of shrinking from the duel (2. 3.). So W.

20. Impense, *thoughtfully, carefully.*

23. Animusque, *and the spirit to give*, i.e. *generosity.*

25. Sine me &c., *suffer me to utter these hard sayings without disguise, and yourself at the same time lay to heart this matter.*

31. Promissam, *his promised bride.* ‖ Generō arma. See V. Prosody.

34. Urbe, *by our* (strong) *city.* Instr. Abl.

35. Recalent, *are warm* (instead of cold). So 'replere (vacua), relevare (onustum) &c.' W.

37. Quo referor totiens? lit. *to what point am I brought back so often?* i.e. *why do I vary my course so often?*

42. Prodiderim. Si prodiderim, *if I could wish to betray.* The Verb is Potential, not a Subjunctive protasis to 'dicet.' This important grammatical observation is omitted by most commentators.

46. Medendo, *by the act of healing.* See M. Lucr. i. 312.
47. Sic institit ore, *in these words he pressed his point.*
49. Deponas . . . sinas. Pot. Obl. dep. on precor.
52. Longe illi erit for aberit. ‖ Quae tegat. Consec. Rel.
55. Moritura, *with death in mind.* Monitura is a poor conj.
56. Per si quis Amatae tangit honos animum, *i.e.* per honorem Amatae s. q. t. an., *by any regard you feel for Amata.* See ii. 142
60. Manum committere, *to wage battle.*
64. Accepit vocem &c.,

Lavinia listened to her mother's voice,
A flood of tears upon her burning cheeks,
Where store of blushes spoke the fire beneath
And mantled o'er her glowing countenance:
As when some violating hand has stain'd
With sanguine purple Indian ivory,
Or when white lilies blent with many a rose
Look red; such hues the virgin's face displayed.

78. Non; '*non* in Rutulos pugnet *sed* mecum.'
83. Decus, *an ornament.* ‖ Orithyia, wife of Boreas.
84. Qui anteirent, consecutive rel. = tales ut anteirent. Gr. § 206.
86, 87. Plaudo, *to pat.* ‖ Orichalcus, *orichalc.* What metal or alloy (of brass) is meant by this word has never been explained with certainty; and the epithet 'albus' makes the difficulty greater; perhaps this implies only something paler than gold.
88. Habendo, dat. Ger., *for wearing.* Aptat h. = *he puts on.*
89. Cornu, here, *a cone or cylinder for holding the crest.*
95. Vocatus, *invocations.*
99, 100. Semivir, here, *unmanly.* ‖ Vibratos, *curled.*
104. Irasci in cornua. Geo. iii. 294.
118—120. Focus, *a brazier.* ‖ Fontem, here, *water.* ‖ Limus, *the apron* worn by the popa or sacrificial minister; so called because it had a transverse (limam) border of purple. ‖ Verbena, *vervain*, i.e. grass, weeds &c., plucked by the Fetiales from the Capitol, and carried by them for use in making treaties. Liv. i. 29. Festus calls these verbenae 'sagmina.' Here therefore it is used proleptically.
124. Pilatus, *armed with javelin* (pilum). But C. explains it = 'densus' on account of 'agmen pilatum.' ‖ Haut secus &c., *all steel-clad, just as if the furious fray of Mars invoked them.*
130. Tellure, R. C. Telluri (loc.), W. L.
133. Portis sublimibus adstant. W. writes, 'puta muris portisque.' So L. Of course the gates are a part of the walls. Some stand in the openings of the gates: such gates are called 'sublimes,' because the wall is carried along the top of them, and to this the eye looks up: assuming that to be 'sublimis' which the gazer views from beneath (sub) 'limis oculis.'
134. Albanus, the Alban summit, now called Monte Cavo.
143. Ut, *how.*
147, 148. Qua = quatenus, *so far as.* ‖ Cedere res Latio, *Latium to be successful.*

152. Praesentius, *more effective.*

155. Honestum, *beauteous.* Geo. ii. 392.

158, 159. Excute, *foil.* ‖ Auctor ego audendi, *I authorise the venture.*

161. Reges. This Nom. has no plur. verb, but divides itself at once into the two singulars, Latinus and Turnus, with their several verbs.

164. Solis avi. Marica, the mother of Turnus, is represented as daughter or grandchild of the Sun. ‖ Specimen, *the cognisance.* ‖ Bigis albis, i.e. *a chariot drawn by a pair of white steeds.*

173, 174. Fruges, i.e. molam. ‖ Altaria libant, i.e. libando sacrant.

179—181. Melior, *more propitious.* ‖ Torques, *guidest.* ‖ Quae aetheris alti religio = quod est religiosi in aethere, *all the solemn sky.*

185. Nec post &c., *nor shall the Trojans renewing war* (rebelles) *at any future time recur to arms*: pleonastic language.

187. Martem nostrum, *a Mars propitious to us.* For this use of the Possessive Pronoun see Gr. § 64. 5; G. iv. 22.

199. Sacraria (pl.), *shrine, sacred dwelling.*

201. Medios ignes: C. says, *the fires between us.* Others, *the mediative fires*, i.e. which are now instrumentally mediating a peace.

206—208. Ut, *as sure as.* ‖ Imo. V. thrice uses 'stirps' masc. in this book.

(Parallel Passages.) 5. H. Il. v. 134; xx. 164. Lucan. i. 205. ‖ 13. H. Il. iii. 67; xxii. 36. ‖ 43. H. Il. xxii. 59. ‖ 55 &c. H. Il. xxii. 799. ‖ 67. H. Il. iv. 141. ‖ 72. H. Il. xxiv. 218. ‖ 87. H. Il. xix. 362, 387. Tasso, J. D. vii. 51. ‖ 113 &c. H. Il. iii. 314. Ariosto, O. F. xxxviii. 76. Tasso, J. D. vii. 51. ‖ 151. H. Il. iii. 306; iv. 70. ‖ 161 &c. H. Il. iii. 261. ‖ 175 &c. H. Il. 275. ‖ 206. H. Il. i. 234. Val. Fl. iii. 707. ‖ 212. H. Il. iii. 292.

3, 4. Juturna, disguised, excites the Rutulians to break the truce. The augur Tolumnius kills an Arcadian, and a confused fight ensues. Aeneas wounded retires, and Turnus makes havoc among the Trojans. Miraculously healed by Venus, Aeneas restores the battle, and seeks Turnus through the field. Juturna, becoming her brother's charioteer, evades pursuit. Great slaughter on both sides, the Trojans having the advantage. 216—553.

(Outline.) The Rutulians, fearing for their prince, and shocked by his dejected aspect, repent them of the treaty. Juturna, disguised as Camers, inflames their discontent. 'Are ye not ashamed,' she says, 'to expose one life for so many? Look round; your enemies are all within your view—Trojans, Arcadians, Etrurians: they are hardly half your number. Turnus will purchase with his life immortal fame, but ye will bow beneath a foreign yoke.' While a murmur ran through the ranks, she caused an omen to determine their purpose. An eagle, which had seized a swan, was attacked by the whole flock of water-birds, and compelled to drop his prey. The Latin host shouts, and the augur Tolumnius crying, 'Be blest the sign; my prayer is heard,' hurls a javelin, which kills one of the nine sons of the Arcadian Gylippus. His brethren rush to avenge him, and a confused battle ensues. The altars are overthrown, and Latinus flies to the city. Messapus fires the combat, and kills the Tuscan Lars Aulestes. While the slaughter

proceeds, Aeneas cries aloud to his men, entreating them to withdraw. At that moment he is wounded by an arrow from an unknown hand, and carried from the fight. Turnus, emboldened by this event, enters the battle, and slays many of his foes, among them Eumedes, Dolon's son, with Thymoetes and Phegeus. Meanwhile Achates, Mnestheus and Ascanius convey to his tent the wounded Aeneas, who impatiently desires the extrication of the arrow. The leech Iapis strives in vain to remove it, until Venus mingles with his medicine an infusion of the herb dittany, with ambrosia and panacea. Then at once the barb comes away, and the hero is restored, while the leech recognises divine aid. Aeneas arms himself and reenters the fight, saying to his son: 'Learn courage and patience from me, fortune from others. My arm guards you to-day: hereafter imitate the prowess of your sire Aeneas, and your uncle Hector.' When Aeneas and his chieftains hurry to the battle, like a stormcloud shoreward o'er the sea, a panic seizes the Ausonian troops. They fall beneath the Trojan weapons: among them the seer Tolumnius, who had violated the truce. But Aeneas disdains to assail the general crowd: Turnus he seeks everywhere: he calls by name on Turnus. Alarmed for her brother's life, Juturna unseats his charioteer Metiscus, and, taking his place, evades the pursuit of Aeneas, who at length, tired of chasing a single rival, turns his sword on the crowd. Beneath his strokes many a Latin and Rutulian falls; beneath the weapons of Turnus many a Trojan and Arcadian bites the dust; Mnestheus and Serestus urge on the Trojan squadrons; Asilas and Messapus charge with the Rutulians.

(Notes.) 216. At vero Rutulis &c.,

But long had the Rutulians deem'd the fight
Unequal, various passions in their breasts
Were mingling, more so now when they discern
The twain, on closer view, not match'd in strength.
This feeling Turnus aids, with silent gait
Advancing, and the altar suppliantly
With downcast eyes adoring: wasted cheeks
Appear, and paleness on his youthful frame.

218. Some suppose this line to be left incomplete in sense by V. But the word 'impar' above makes it not so harsh an ellipse to supply 'par,' the pair of combatants.

221. Corpore. The word is strange for the face alone.

224. Formam adsimulata Camerti, *assuming the shape of Camers.*

227. Haut nescia rerum, *well knowing her part.*

231. En omnes &c.,

Lo, these are all, both Trojans and Arcadians,
And that fate-destin'd band Etruria sent
To Turnus hostile; scarce have we one foe
For each to combat, did we fight by turns.

233. Congrediamur. See Virg. Syntax, Condit. Cl.

237. Lenti, *at our ease.* Ecl. i. 4.

244. His aliud maius &c.,

To these another and a greater fact
Juturna links, and in the height of heaven
A sign displays, than which more potent none,
Italian minds disturbing, led astray
With cheating omen. In the ruddy sky
Jove's golden bird was flying in pursuit
Of numerous seafowl, seen upon the wing
In noisy column. Sudden to the wave
Insatiate swooping, in his talons he
Trusses a noble swan. Th' Italians all
Observe intent: when lo, the united flock
Fly shrieking back, a marvel to behold,
And, cloudlike, darkening with their wings the sky,
Chase through the air their foe, till, overcome
By force and by the weight itself, the bird
Flung to the stream the quarry from his claws,
And soar'd, retreating, to the distant clouds.

258. Expediunt manus, *disengage their hands* (i.e. to fight).
263. Penitus profundo, *far away o'er the deep.*
267. Cornus, *a cornel tree*; but here, *a spear* (of cornel-wood).
268. Certa, *with sure aim.* ‖ Simul hoc, simul &c.,

No sooner done than rose a mighty cry:
The crowds were all confusion, every heart
With tumult heated.

Aen. i. 513. v. 675. Soph. Oed. T. 3, 4, πόλις δ' ὁμοῦ μὲν θυμιαμάτων γέμει, ὁμοῦ δὲ παιάνων τε καὶ στεναγμάτων.

269. Cuneus, lit. *a wedge*: also, a division of spectators in a theatre: here, of the troops looking on: omnes cunei, *all the companies.*

273. Horum unum &c., *one of these, a handsome youth in glittering armour, it pierces, to the centre of his body, through the ribs, where the belt chafes the belly, and the pinching buckle confines its meeting edges.* ‖ Teritur qua sutilis alvo balteus et laterum iuncturas fibula mordet. Whatever be the exact explanation of these words, there can be no doubt that V. has in mind, and represents the passage of Homer, Il. iv. 132, ὅθι ζωστῆρος ὀχῆες χρύσειοι σύνεχον καὶ διπλόος ἤρτετο θώρηξ. See there the note of Crusius. The 'balteus sutilis' is probably a belt in which metal plates are sewn within leather. The 'fibula' is the clasp which fastens it to the bottom of the breastplate, and 'laterum iuncturae' are the edges of the belt itself, which are brought together by the 'morsura' or gripe of the 'fibula.'

280. Hinc densi rursus inundant Troes &c., *on the other side again comes a deluge of Trojans* &c.

285, 286. Ferunt, *they sweep off.* ‖ Pulsatos infecto foedere, *driven away by the failure of the uncompleted treaty.*

289. Regem: a 'lars' or petty prince of Etruria. Hor. C. i. 1, Maecenas atavis edite regibus &c.

291. Adverso proterret equo &c., *startles by riding at him: and he retreats hastily backward, and entangles himself, poor mas, in the altars behind, falling head and shoulders on them.* A pregnant form of words= 'in aras lapsus volvitur in caput atque umeros.'

294. Trabalis, *beam-like*, i.e. *ponderous.*

296. Hoc habet, *he has it* (i.e. he is wounded to death).

298. Ambustum torrem, *a brand half-burnt.*

300, 301. Reluxit, *caught fire.* ‖ Nidor, *smell* (of animal matter burning).

306. Ille, i.e. *Alsus.*

313. Qualis apud &c.,

> *As when beside the icy streams uproused*
> *Of Hebrus bloody Mavors smites his shield,*
> *And stirring wars lets loose his maddened steeds:*
> *They o'er the open plain outstrip in flight*
> *The south winds and the west: extremest Thrace*
> *Groans with the clatter of their fest: around*
> *Black Terror's forms, and Wrath and Ambush move,*
> *The god's attendant troop.*

335. Thraeca (Gr. Θρᾴκη), a byform of Thracia, *Thrace.*

348, 349. Referens, *recalling*: i.e. resembling. ‖ Speculator, *as a spy.*

352. Adfecit, *endowed.* ‖ Nec, *and no longer.*

354. Ante levi &c., *having first reached him* (i.e. wounded him) *with a light javelin over a long distance* (inane).

357. Dextrae &c., *he wrests the sword from his right hand and steeps the glittering blade deep in his throat.*

364, 365. Sternacis, *restive.* ‖ Edonus, Thracian. Hom. Il. xi. 305.

371. Animis frementem, *shouting in his courage.*

375, 376. Bilicem, *double-plated.* Aen. iii. 467. ‖ Degustat, *grazes.*

386. Nitentem gressus, *supporting his steps.* If the verb is not used transitively here, then 'gressus' must be a contained Accus. Gr. § 122.

389. Secent &c. Subjunctives in Petitio obliqua, dependent as objects on 'poscit.' Codd. vary between 'latebram' and 'latebras.'

391. We receive Iapis with H. W. C., believing the r. Iapyx to be a corruption admitted by scribes as a familiar word. See Ecl. viii. 107.

394, 395. Dabat, *offered.* Gr. § 91. ‖ Depositus, *bed-ridden.* ‖ Proferret, *defer.*

398. Acerba fremens, *fretting bitterly.*

400. Ille retorto &c., *he the aged leech, tight-girt, with his dress twisted back in medical fashion.* R. leans to the r. of cod. P, Paeonum. But see V. Prosody.

403. Multa trepidat, *busies himself much.*

407. Pulvere stare, *one mass of dust.*

412. Dictamnus, *dittany.* Cicero mentions this herb as used by wounded goats: N. D. ii. 50.

417. Hoc &c., *with this he tinges the water shed in the bright caldron.*

419. Panaceam. M. Lucr. iv. 124.

422. Quippe, *in consequence.*

437 Defensum dabit. Gr. § 240.

451. Qualis ubi &c.,

As when, the weather breaking, landward comes
A stormcloud o'er the sea, the boding hearts,
Alas, of wretched husbandmen afar
Begin to shudder; for full sure 'twill bring
To trees uprooting, scathing to the crops.
Ruin to all around. Before it fly
The winds, and waft their voices to the shore.

457. Densi &c., *they severally form columns and crowd to his support.*
468. Virago, *the manly-spirited nymph.*
470. Temo, *the pole* of the chariot for *the chariot itself.*
481. Haut minus &c., *likewise Aeneas wheels in tortuous circuits to meet him.*
494. Insidiis subactus, *foiled by his craft.*
507. Excipit in latus. A pregnant phrase = 'exceptum vulnerat in latere.' x. 387. W. *He meets and wounds in the side.* See Hor. C. iii. 12, 12, 'excipere aprum.'
515. Nomen &c., bold language, for *son of Echion and Peridia.*
525. Populatus iter; a beautiful expression, *desolating its path*, i.e. *forming a road by desolation.*
527. Intus. M. Lucr. iii. 298.
529. Sonantem. Nettleship, with Servius, takes this to mean that the name Murranus implies a long list of noble ancestors. Munro prefers the usual explanation of the word as = 'iactantem,' citing Mart. v. 17, 1, dum proavos atavosque refers et nomina magna.
534. Nec memorum = immemorum, a rare construction. See W.
553. Tendunt = contendunt: or perhaps *move forward* (tendunt iter).

(Parallel Passages.) 216. Hom. Il. vii. 215. ‖ 224. Hom. Il. iv. 86. ‖ 228. Furius ap. Macrob. vi. 1. 33, rumoresque serunt varios et multa requirunt. ‖ 233. Hom. Il. ii. 123. Ariosto, O. F. xxxix. 1. Tasso, J. D. vii. 99. ‖ 247. Hom. Od. xv. 160. ‖ 270. Hasta volans. Enn. Ann. xvi. ‖ 284. Ferreus imber. Enn. Ann. vii. ‖ 293. Hom. Il. v. 586. ‖ 331. Hom. Il. vii. 208; xiii. 298. ‖ 339. Hom. Il. xi. 534. ‖ 350. Hom. Il. x. 401. ‖ 365. Hom. Il. xv. 605. ‖ 371. Hom. Il. xi. 234. ‖ 391. Hom. Il. iv. 210; xvi. 523. Od. x. 304. ‖ 425. Hom. Il. xv. 253. ‖ 430. Hom. Il. vi. 472. Soph. Aj. 550. ‖ 447. Hom. Il. xix. 357; xx. 44. ‖ 451. Hom. Il. iv. 275. ‖ 466. Hom. Il. v. 835. ‖ 473. Theocr. Id. xiv. 39. 546. Hom. Il. xx. 389.

5, 6, 7, 8. Aeneas attacks Laurentum, threatening to burn it. Amata commits suicide. Turnus, hearing the noise, and conscious of his sister's artifice, discloses to her his purpose of hastening to the city. Confirmed in his resolve by evil tidings, and seeing flames, he rushes on foot to the walls, and claims the combat with Aeneas. The duel begins. Turnus breaks his sword on the mail of Aeneas, and flies disarmed. Aeneas pursues, but his spear sticks fast in an olive root. Juturna supplying a sword to her brother, and Venus releasing her son's spear, the combat is renewed. Jupiter reconciles Juno to the

defeat of Turnus. He sends an evil sprite to deter Juturna from further interference. She, recognising the demon, quits her brother with bitter lamentation and returns to her stream. The duel proceeds. Turnus, having hurled a huge stone without effect, is wounded by the spear of Aeneas, and appeals to the mercy of his conqueror. Aeneas, inclined at first to spare him, sees the belt of Pallas on his person, and, fired with wrath, inflicts the deathblow. So ends the poem. 554—952.

(Outline.) Venus inspires her son with the thought of attacking the Latin capital. He gathers the chiefs around him on a hillock, and opens his design. 'Jove,' he says, 'is with me: let not the suddenness of my plan slacken your obedience. Yon guilty city will I destroy, if it accept not my yoke. Must I wait till it please Turnus to renew the combat? No. Haste, my friends, kindle your torches, and with flames demand the treaty.' At once they rush with fire and ladders to the walls, kill the sentinels, assail the city. All in the town is strife and confusion, as in a nest of bees besieged with smoke. And now the queen Amata, seeing the flames, and supposing Turnus dead, in despair hangs herself from a beam. The loud lament of Lavinia and her women spreads the sad tidings through the city. Latinus, in agony of sorrow, defiles his hair with dust. Meanwhile Turnus, on the verge of the field, hears the distant clamour, and in alarm checks the reins. In vain Juturna would entice him to combat those who are before him. 'Ah, my sister,' he cries, 'I know thee who thou art. Dost thou quit heaven to see thy brother's death? Have I not seen my best friends fall beside me, Murranus and Ufens? Shall I leave the city to be sacked, and expose myself to the scoffs of Drances? To die is not so dread a thing. Not unworthy of my ancestors will I descend to the Shades.' As he spoke, Saces rode up wounded on a foaming steed, and cried: 'Turnus, you are our last hope: Aeneas fires Laurentum: Latinus wavers: the queen has died by her own hand: Messapus and Atinas hardly resist: and here are you aloof from the place of peril.' Turnus, appalled, cries out: 'Sister, I go; stay me not, nor witness my shame longer.' He leaps down, rushes headlong forward, like a loosened cliff, and, signalling to the Rutulians, exclaims: 'Forbear; the stake is mine: I singly must decide the war.' They part and leave a space. When Aeneas hears his rival's name, he hastes thundering in arms, huge as Mount Eryx or Athos or Apennine. All the troops on both sides pause expectant. Latinus looks on. They hurl their spears, and then close with shock of shields, dealing blows with their falchions; even as two bulls in Taburnus or Sila's forest contend for the mastery of the herd, for the possession of the grove. Meanwhile the Olympian sire holds the scales of fate. Turnus aims a noble stroke; but his sword, swung with all his might, falls broken from the celestial armour. An outcry is made. The Rutulian prince flies like the wind. Aeneas pursues, retarded by the stiffness of his wounded knee. The chase is like that of a stag pursued by hounds between the river and the toils. Turnus calls for a sword, but the threats of Aeneas deter the Rutulians. Five circuits of the ring have been made, when Aeneas, hoping to end the combat with his spear, strives to disengage it from an olive-root in which it was fastened. Turnus cries to Faunus to save him, and the spear remains engaged.

At length Juturna, in the form of Metiscus, gives Turnus his sword, and Venus, indignant, releases her son's spear. The combatants renew the duel. Meanwhile Jupiter, viewing the combat, bespoke Juno. 'How long, my queen? Know'st thou not Aeneas is designed for heaven? Shouldst thou molest him further, by rendering the sword to Turnus? Desist at length, for the final hour is come.' Saturnia replied submissive: 'I knew thy will, and left the battle, where gladly would I have dragged the Trojans to death. I did indeed advise Juturna to befriend her brother; but now (by Styx I swear) my endeavours end. One only boon I crave: when the peace is confirmed by marriage, bid not Ausonians to become Trojans, but let Latium, Alba, Rome endure, and Troy's name perish.' With a smile the sire answers: 'Restrain thy wrath: thou hast prevailed; the Ausonians shall retain their tongue, their customs, and their name: Trojans shall intermarry and subside: all shall be Latins with common language, rites and laws: from whom will arise a mighty people, devoted worshippers of thee.' Saturnia, reconciled to fate, bows approval. And now Jove plans to remove Juturna from the combat. Two plagues wait on him called Dirae, daughters of Nox, who inflict his chastisements on guilty mortals. One of these he bids to shew herself to Juturna. She shoots down, and, taking the form of a small sepulchral bird, flits before the face of Turnus and flaps his shield. Juturna, recognising the fiend, tears her hair and cheeks, and beats her breast, saying: 'Ah, Turnus, what can thy wretched sister do? How withstand this monster from hell? I quit the field. Fright me, thou fiend, no more. Is this the love of Jove? Why was I made a goddess? I might have gone with thee to Erebus, my brother. What profit in life now? Would that earth might gape wide, and sink me to the lowest deep.' So saying, with veiled head she plunged into her stream. And now Aeneas, approaching his foe, shakes his spear and tauntingly cries: 'What new shifts has Turnus? What more delay? Not feet but arms must decide our conflict. Change to all forms if you can; mount to heaven or sink beneath the earth.' Mournfully replied the Daunian chief: 'Not thy threats alarm me, cruel one; the gods I fear, and Jupiter's enmity.' Then spying a huge boundary stone, he lifts and tries to hurl it. In vain! The fiend palsies his frame, and the stone falls short. Thereupon he stands irresolute while Aeneas poises his deadly spear. The weapon, whizzing like a whirlwind, tears the corslet's edge, and penetrating the lower rim of the shield, transfixes the thigh of Turnus. He sinks down, and stretching out suppliant hands, says: 'I deserve not mercy, I dare not ask it: yet, if thou canst be touched with a father's grief—and thou hadst one in Anchises—pity the old Daunus, and to my friends give myself or my corpse. Thou art the victor; thine is Lavinia. Stay thy vengeance here.' Aeneas paused for a few moments with suspended arm; but when on the shoulder of Turnus he spied the baldric and the golden balls torn from the body of Pallas, trembling with wrath, he cried: 'Thinkest thou then to escape me, clad in my friend's spoils? Pallas it is that smites thee, Pallas in vengeance spills thy hated blood.' Then he sheathed his sword in his rival's breast. The deathchill relaxes the limbs, and the life indignant flits beneath the shades.

(Notes.) 558. Circumtulit acies, *cast his eyes round.*
559. Impune quietam, *in undisturbed repose.*
565, 566. Iuppiter hac stat, *on this side stands Jove.* ‖ Mihi, *I desire.* This word, and the forms 'esto,' 'ito,' express a commander's behests.
568. Ni fatentur, *in case they consent not.*
572. Caput, *the head and front.* ‖ Summa, *the mainspring.*
575. Dant cuneum, *form a column.*
587. Inclusas ut cum &c.,

> *As when a hind has track'd a swarm of bees*
> *Ensconced in rocky nook, and fill'd the place*
> *With bitter smoke, they, fearing for their state,*
> *Course o'er the waxen camp within, and whet*
> *Their wrath with buzzings loud: from cell to cell*
> *The murky odour rolls; with murmur dark*
> *Resound the rocks; smoke issues to the air.*

595—603. Tectis, *from the palace roof.* ‖ Incessi, *are attacked.* ‖ Causam crimenque, *the guilty cause.* ‖ Nodum informis leti, *the noose of hideous death.*
605. Flavos (codd. M P R γ al.), W. volg.; floros R. C. L. F. al. The latter rests on the support of Servius and Probus, who bear testimony to it here as an archaism, quoting instances of 'flori crines' from Attius and Pacuvius, and 'flammis flora' from Naevius. Yielding to these facts, we now assent to the supposition that 'floros,' *bright* (as flowers), is the true reading, cast out by scribes unfamiliar with the word.
612, 613. Omitted by most codd. See xi. 471.
621. Diversa, *distant.*
634. Fallis dea, *you hide your godhead.* Gr. σῦσα θεὰ λανθάνεις.
640. Oppetere (mortem), *die.*
647. Aversa. Better than 'adversa,' which W. al. receive from codd. M b c.
648. Many conjectures are offered to avoid the acceptance of ani|mā āt|que. None is preferable to Mr. Munro's 'Sancta ad vos anima a, atque istius inscia culpae.' W. proposes a second 'anima' after atque; R., from a few codd., 'nescia' for 'inscia.'
651. Adversa sagitta saucius ora. The word 'adversa' seems to express how he appeared to the view of Turnus: *obviously wounded in his face by an arrow.*
655—657. Minatur deiecturum; omitting 'se.' So 762, 'minatur excissurum.' Gr. § 194, 5, b. ‖ Mussat, *hesitates.*
672. Flammis inter &c., *a spire of flame rolling from story to story was streaming skyward, and gaining possession of a tower.*
684. Ac veluti &c.,

> *As headlong rushes from the mountain top*
> *Rent by the wind a rock, or washed by rains,*
> *Or loosened by the creeping lapse of years:*
> *Precipitous with mighty swing descends*
> *The reckless crag, and, bounding o'er the soil,*
> *Sweeps in its ruin forests, herds, and men.*

694, 695. Verius, *more just it is.* ‖ Luere, *expiate.*

701. Quantus Athos &c.,

> *Huge he as Athos, or as Eryx huge,*
> *Or huge as father Apennine himself*
> *What time he bellows with his nodding oaks,*
> *And lifts his snowy summit to the sky*
> *Rejoicing.*

703. Why 'pater Appenninus?' Anthon says: 'father of rivers.

709. Cernere = certare (its frequentative).

712. Invadunt = ineunt, *commence.*

714, 715. Fors et virtus miscentur in unum, *fortune and valour to one issue blend.* ‖ Sila. Geo. iii. 219. ‖ Taburno. Geo. ii. 38.

725. Iuppiter &c., *Jupiter himself, poising the tongue* (*of the balance,* examen), *upholds the two dishes* (lances), *and lays in them the different destinies of the twain,* (to see) *whom the battle-toil condemns, with which weight death sinks down.*

728. Emicat &c., *now leaps forth Turnus, deeming it safe, and with the whole weight of his body rises on his high-uplifted sword, and strikes.*

732. In medioque &c., *and in mid stroke abandons the fiery warrior* (to his foe), *if flight come not to his succour.*

734. Ignotum. He discovers it is not his own.

736. Conscendebat. This Indic. is remarkable, as the Subjunctive seems due to the oratio obliqua. In 'dum trepidat,' the well-known idiom occurs of 'dum' with Indic., even in dependence.

740. Futilis, *brittle.* R. writes it 'futtilis.'

741. Resplendent fragmina R. C. F. al.; resplendet fragmen W. al We think that authority as well as sense is in favour of the former r.

746. Nec minus Aeneas &c.,

> *Nor less Aeneas, though from time to time*
> *His knees impede him and refuse to run*
> *Retarded by the arrow, still pursues*
> *And hotly presses on the flying foe,*
> *Foot behind foot: as when an Umbrian hound*
> *Has lit upon a stag by river banks*
> *Shut in, or by the scarlet feather's toils*
> *Encircled, he with eager bark gives chase;*
> *Whereon the deer, affrighted by the snares*
> *And the deep ledge, along a thousand paths*
> *Flies to and fro: but still upon his rear*
> *Hangs open-mouthed the vigorous dog, and now—*
> *Now grasps, or snaps his jaws as if he grasp'd,*
> *Eluded ever by the fruitless bite.*

750, 751. Formidine pinnae. G. iii. 372. ‖ Venator canis, *a hound*; xi. 680.

753. Umber, *the Umbrian deerhound.*

762—764. Excīdo, *to destroy.* ‖ Retexunt, *retrace.* ‖ Levia aut ludicra praemia, *slight or sportive prizes,* like those of the 'ludi' at Rome.

769. M. Lucr. v. 1202.

779. Fecere profanos, *desecrated.*

782. Discludere morsus, *unclose the gripe.*

784. Some codd. and edd. read 'conversa' for mutata.

788. Armis animisque refecti, *with arms and courage new supplied.*

789, 790. Arduus hasta, *towering with his spear.* ‖ Contra, *face to face.*

794. Indigetem . . . caelo deberi, *is due to heaven* (i.e. will be translated to heaven) *as Indiges.* See Liv. i. 2: 'situs est, quemcumque eum dici ius fasque est, super Numicium flumen. Iovem indigetem appellant.' Indiges is the word used to express a deified man. Besides Aeneas, Romulus has the title. See Geo. i. 498, and Nettleship's note in Conington's Virgil.

801, 802. Edit, R. C.; edat, W. Each is Conjunctive. ‖ Recurrent, i.e. ne recurrent, a negative being understood from that above, 'nec' or 'ne,' between which codd. and edd. are divided.

811. Digna indigna, *every kind of treatment* (worthy or unworthy)= *every indignity.* ‖ Sub ipsa acie, *in the very van of battle.*

815. Non ut &c., *but not so that she should aim darts, not so that she should bend the bow.* The twofold use of 'contendo' is a zeugma.

817. Reddita. Perhaps the force of this verb here may be, that, whereas men had many 'superstitiones' sent to them by the gods, this alone is rendered back to themselves.

821. Tuorum. Servius refers this to Saturn, father of Jove. But Juno may include herself in the word.

832, 833. Inceptum frustra summitte furorem, *slacken your ineffectual wrath.* ‖ Remitto me, *I give way.*

836. Subsident &c., *the Trojans shall sink into the mass: I will supply the rule and rites of sacrifice, and make them all Latins with one common speech.*

841, 842. Mentem retorsit, *changed her feeling.* ‖ Interea, *thereupon.*

846. Intempestus, C. and LL. &c. render *dismal* (?).

847. Uno eodemque. Ecl. viii. 81; Aen. x. 487; M. Lucr. i. 306.

858, 859. Cydon, *a Cydonian*, of Cydonia in Crete. ‖ Stridens, *whizzing.*

864—866. Inportuna, *unconny, ill-omened.* ‖ Everberat, *flaps.*

873. Durae, *hard-hearted*; for the old reading 'miserae.' Juturna, by a masterstroke of natural feeling, reproaches herself with the immortality, which obliges her to forsake and survive her brother.

888. Arboreus, *tree-like.*

889. Quae nunc deinde mora est? *what delay is to follow next?*

904. Manus. So R. Manu W.

906. Tum lapis &c., *moreover the hero's stone itself, whirled through the void air, passed not the whole space, and carried not the blow home.*

920, 921. Sortitus fortunam oculis, lit. *with his eyes allotting himself success*, i.e. *taking sure aim.* x. 422. ‖ Murale tormentum, *a battering engine* (for projecting stones against walls in a siege).

922. Nec fulmine tanti dissultant crepitus, *nor does thunder burst with roar so loud.*

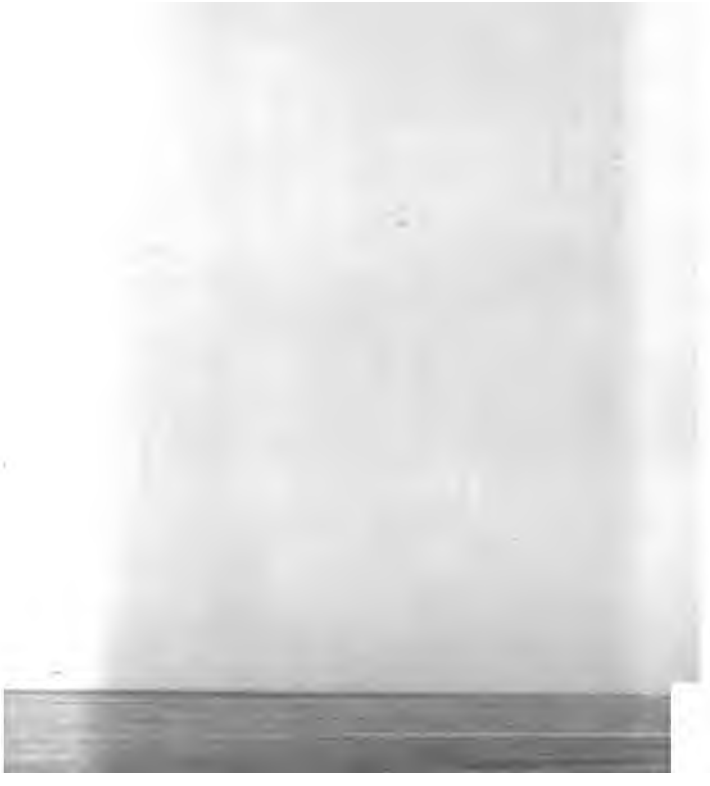
924. There is here an instance of ὕστερον πρότερον, for the spear must pierce the edge of the shield in order to reach that of the corslet.

942. Cingula (plur.), *girdle* or baldric, with its golden ornaments

(Parallel Passages.) 565. Enn. Ann. vii. ‖ 587. Apoll. Rh. ii. 130. 684. H. Il. xiii. 136. Lucan. iii. 470; iv. 522. ‖ 725. H. Il. xxii. 209. ‖ 742. H. Il. xxii. 136. ‖ 749. H. Il. xxii. 189. Apoll. Rh. ii. 280. Ov. M. vii. 780. ‖ 763. H. Il. xxii. 128. ‖ 786. H. Il. xxii. 276. ‖ 791 &c. H. Il. xv. 12, 34 &c. ‖ 882. Bion, i. 51. ‖ 889. H. Il. xxii. 268. ‖ 895. H. Il. xvii. 176. ‖ 896. H. Il. v. 302. xii. 445. ‖ 908. H. Il. xxii. 199. ‖ 920 &c. H. Il. xxii. 312, 321, 337, 361.

Supplementary Note.

Aen. vi. 853, debellare superbos. On this place Prof. John Mayor kindly supplies the following note: 'A bullet, assigned by Bergk (Inschriften römischer Schlendergeschosse, Leipzig, 1876, p. 144 n. 170; cf. plate III. n. 5) to the Marsian War, bears the inscription *debell(-o* or *a*?) *superb(-os* or *-iam*?). Augustus himself says, Monum. Ancyr. III. 14, externas gentes, quibus tuto parcere potui, conservare quam excidere malui.'



APPENDIX.

A. Virgilian Geography.

I. Political and Territorial Geography.

[We purpose to specify the situation of the places named or indicated in the Bucolics, Georgics, and Aeneid of Virgil.

T. signifies Towns, cities.
R. — Rivers and fountains.
L. — Lakes.
M. — Mountains and Hill-forests.
P. — Promontories.]

(I.) Europe.

(*A*) Countries W. of the Alps, and countries N. of the Alps, Danube, and Euxine.

(1) Hiberia (*Spain*): Hiberi.

(2) Gallia (*Gaul; France and Belgium*): Galli; Belgae (in the N. and NE.); Morini (*Pas de Calais*). ‖ R. Araris (*Saone*).

(3) Britannia (*Britain*): Britanni.

(4) Thule (*the northern extremity of the then known world*, in the mind of Virgil an imaginary place; to the geographer Ptolemy perhaps 'the Shetland Isles').

(5) Germania (*Germany*). ‖ R. Rhenus (*Rhine*); Hister, Ister (*Danube*).

(6) Raetia (*Tyrol and Engadine*); Noricum (*Styria and Salzburg*); Dacia (*Wallachia, Moldavia, and part of Hungary*): Daci, anciently Getae. ‖ R. Hister.

(7) Scythia; Hyperborei. By these names Virgil, who does not use the term Sarmatia, expresses all the regions lying between Germania (itself undefined) and the Caspian Sea (*Poland and Russia in Europe*), as well as those N. of the Caspian (*Russia in Asia*), which geographers usually call Scythia. In Europe he names Geloni; Agathyrsi. ‖ R. Hypanis (*Bog*); Tanais (*Don*). ‖ M. Caucasus; Rhipaei Montes (*a branch of the Ural range*). ‖ He calls the country near the Palus Maeotis (*Sea of Asof*) 'Maeotia tellus, Aen. vi. 800. Geo. iii. 351 and iv. 517 shew how vague

his geographical notion of these regions must have been when he wrote of Scythia and the Palus Maeotis as in close contact with Thrace.

(*B*) Italy, Illyricum, and the Mediterranean Islands W. of Italy.

[On the population of Italy see Dr. T. Mommsen's *History of Rome*, vol. i. B. i. ch. ii. 9, 10. The earliest population of the Italian peninsula seems to have been Iapygian in the southern and midland districts, Ligurian in the N. If the Ligurians were not themselves Kelts, at all events a Keltic population from Gaul settled itself beside them. When and how the mysterious Etruscans, calling themselves Ras or Rasennae, occupied the territory to which they gave name, is a problem yet unsolved. The Italic Indo-Europeans appear to have immigrated in two succeeding streams: the first comprising the various tribes called Itali (*herdsmen*), Siculi (*reapers*), Latini (lying S. of Etruria on the W. coast), Ausones or Aurunci &c.; the second, the Umbro-Sabellians, who took possession of the central, eastern, and southern districts under various tribal names. Into their territories, and into Sicily, which the Siculi had occupied, came streamlets of Hellenic colonisation, studding the coasts with towns, and so by commerce and navigation diffusing through Cispadane Italy a gradual familiarity with the language and lore of Greece.]

Italia; Hesperia; Oenotria (Aen. iii. 163–6, vii. 85), which was probably the Greek name (*οἰνωτρία*) for the wine-lands of the W. Coast; Ausonia (Aen. x. 54).

(a) Liguria and other lands N. of the Po. Ligures; Iapydes; Liburni. ‖ **T.** Cremona; Mantua; Monaecus (*Monaco*); Patavium (*Padua*). ‖ **R.** Athesis (*Adige*); Mincius (*Mincio*); Padus or Eridanus (*Po*); Timavus (*Timavo*). ‖ **L.** Benacus (*Garda*); Larius (*Como*). ‖ **M.** Alpes; Vesulus (*Viso*).

(b) Etruria; Etrusci; Tusci; Tyrrheni. ‖ **T.** Aequi-Falisci (*Civita Castellana*); Caere or Agylla (*Cer-veteri*); Capena, Clusium (*Chiusi*); Corythus or Corton (*Cortona*): Cosae (*Orbitello*); Flavinium; Fescennium; Graviscae; Populonia (*Piombino*); Pisae (*Pisa*); Pyrgi (*Severo*). ‖ **R.** Minio (*Mignone*); Tiberis or Thybris (*Tiber*). ‖ **L.** Ciminius (*Ranciglione*). ‖ **M.** Ciminius (*Cimino*); Soracte (*St. Oreste*).

(c) Umbria; Sabini; Sabelli; Aequiculi; Marsi. ‖ **T.** Ameria (*Amelia*); Amiternum (*S. Vittorino*); Casperia (*Aspra*); Cures (*Correse*); Eretum (*Cretone*); Foruli (*Civita Tommasa*); Horta; Marruvium (*S. Benedetto*); Mutusca (Trebula Mutusca, *Monte Leone*); Nomentum (*Mentana*), really a Latin town; Nursia (*Norcia*); Nersae. ‖ **R.** Alia or Allia; Clitumnus (*Clitumno*); Fabaris; Himella; Nar (*Nera*); Tiberis; Velinus (*Velino*). ‖ **L.** Fucinus (*Celano*); Velinus (*Lago delle Marmore*). ‖ **M.** Apennini; Severus;

Tetricae Rupes; Angitiae Lucus; the Rosea Rura about the r. Velinus.

(d) Daunia; Iapygia, Calabria, and the southern districts (the names Apulia, Lucania, Bruttii, Samnites, Hirpini, Paeligni, do not occur in Virgil).

T. Arpi or Argyripa; Caulon (*Castel Vetere*); Minervae Castrum with Portus Veneris (*Porto Badisco*); Paestum (*Pesto*); Petelia or Petilia (*Strongoli*); Scylaceum (*Squillace*); Tarentum or Oebalia (*Taranto*); Velia (*Brucca*). ‖ **R.** Aufidus (*Ofanto*); Silarus (*Silaro*); Tanager (*Negro*). ‖ **M.** Alburnus (*Alburno*); Apennini; Garganus (*Gargano*). ‖ **P.** Lacinium (*Capo delle Colonne*); Palinurum (*Capo Palinuro*); Sallentinum (*Capo di Leuca*); Scyllaeum or Scylla (*Sciglio*).

(e) Campania and its borders. Osci; Sidicini; Sarrastae. ‖ **T.** Abella (*Avella*); Acerrae (*Acerra*); Batulum; Cales (*Calvi*); Capua; Celemna; Cumae; Parthenope (*Napoli, Naples*); Rufrae; Venafrum (*Venafro*). ‖ **R.** Clanius (*Chiano*); Sarnus (*Sarno*); Volturnus (*Volturno*). ‖ **L.** Ampsanctus (*Ansante*); Avernus (*Averno*); Lucrinus (*Bay of Pozzuoli*). ‖ **M.** Taburnus (*Taburno*); Vesaevus (*Vesuvius*). ‖ **P.** Misenum (*Miseno*).

(f) Latium and its borders; Aequi; Hernici; Latini; Rutuli; Volsci; Ausones or Aurunci (the Auruncan territory, reaching along the coast from Anxur to Mons Massicus, and including the river Liris and the wine country of the Falernus Ager, forms a link between Latium and Campania, and is sometimes included in the latter district). Virgil also speaks of Sicani in Latium. ‖ **T.** Towns ranked by Virgil as Latin are: Alba; Antemnae; Aricia (*la Riccia*); Collatia; Cora (*Cori*); Crustumerium; Fidenae (*Castel Giubileo*); Gabii (*Castiglione*); Labicum (*Colonna*); Praeneste (*Palestrina*); Laurentum; Lavinium (*Pratica*); Pometii: among the Aequi, Tibur (*Tivoli*); Bola: among the Hernici, Anagnia (*Anagni*); Sora: among the Rutuli, Ardea; Castrum-Inui: among the Volsci, Atina; Privernum (*Piperno*); Circeii (*Monte Circello*); Anxur (*Terracina*): among the Aurunci, Amyclae; Caieta (*Gaeta*). ‖ **R.** Anio (*Teverone*); Tiberis; Liris (*Garigliano*); Amasenus (*Amaseno*); Ufens (*Uffente*); Numicius (*Numico*). ‖ **L.** Albanus; Nemorensis or Triviae Lacus (*Nemi*); Saturae Palus (*Lago di Paolo*); Fons Albuneae. ‖ **M.** Albanus (*Monte Cavo*); Massicus, among the Aurunci (*Monte Dragone*); Lucus Feroniae, near Anxur; Mons Sacer, near Rome; the Seven Mounts of Rome, of which Virgil names three, Aventinus, Capitolinus, and Palatinus. He mentions also the Janiculus on the W. or Etruscan side of the Tiber. ‖ **P.** Circaeum (*Monte Circello*).

Obs. In the City of Evander (Pallanteum, or Rome) are noticed, besides the hills, the Asylum, Argiletum, Ara

Maxima Herculis, Lupercal, Porta Carmentalis, Tarpeian rock, Arx Saturnia, and the sites of what afterwards became the Forum and the street Carinae.

(g) Note on the Geography of the last Six Books of the Aeneid. All the events here, except the journey of Aeneas to Pallanteum (Rome), Caere, and back to his new town, lie within the small tract of the Latian coast between Ostia and Ardea, and for the most part between Ostia and Laurentum. The places which sent auxiliaries to the two belligerent armies are enumerated B. vii. and x., and appear in the lists above. The towns of Latin origin are described in Dr. Bormann's learned work ('Altlatinische Chorographie und Städtegeschichte'). From Mr. Burn's charming book ('Rome and the Campagna'), the following notice of the site of Laurentum is extracted, by the author's kind permission: 'All traces of the town of Laurentum have now so completely disappeared that its site is a matter of dispute among topographers. Cluverius placed it at Torre St. Lorenzo on the coast below Ardea, but his opinion seems to have been formed on the very deceptive evidence of the similarity of the name. A positive proof that Laurentum must be looked for on the north of the Numicius is given by the order in which Pliny enumerates the Latin towns on the coast. He begins from the Tiber's mouth and proceeding southwards, enumerates Ostia, Laurentum, the Grove of Jupiter Indiges, and then the Numicius in order. The same order is observed by Strabo and Mela. The other sites which have been fixed upon are Torre Paterno, close to the sea-shore, and Capo Cotta further inland. and it is between these that we must make a choice. . . . The evidence seems to be on the whole in favour of Torre Paterno, though Nibby's conviction as an eye-witness, after traversing the whole neighbourhood, that Capo Cotta was a more likely site, is certainly not to be rejected hastily. Cav. Rosa agrees with Nibby in selecting Capo Cotta.

'Laurentum is better known from the immortal poetry of Virgil than from the pages of Latin historians. After the fall of Alba Longa it remained nominally independent, but really, like the other Latin towns, under the somewhat tyrannical hegemony of Rome. The Laurentines harboured the Tarquins, and are especially mentioned as ranged in opposition to Rome at the battle of Regillus: but after that time they seem to have been less bitter foes of the Romans than the other Latin cities. They gradually dwindled away in consequence of the neighbourhood of the colony of Ostia and the more powerful Lavinium, till in the year B.C. 189 they were so insignificant as to be forgotten in the festival rites of the Latins. The civil wars, and the Samnite ravages under Telesinus, completed the desolation of

Laurentum. Augustus established a colony there, but in Pliny's time we find Laurentum called a mere vicus, and one of the early emperors united it with Lavinium under the title of Lauro-Lavinium. What were the effects of this union is not clear. Laurentum apparently still existed in the time of Servius, the commentator on Virgil, at the end of the fourth century, but as a very insignificant place, and hence the puzzling confusion in the Virgilian commentary of Servius, who is naturally at a loss how to account for Virgil's mention of two considerable towns—Laurentum and Lavinium—whereas he only knew of one town named Lauro-Lavinium. Hence the strange comment on the words "Lavinaque venit litora," where Servius remarks, "Haec civitas tria habuit nomina."

'With Laurentum must be mentioned the spot at the mouth of the Tiber where the legend relates that Aeneas landed and established his camp. Aen. vii. 159.

'The name of Troja Nova seems to have been generally given to this encampment. Virgil evidently imagined it as close to the Tiber, for he speaks of the point where the river waters surrounded it. Aen. ix. 790–815.

'Difficulties have been raised by Klausen, Abeken, and others as to the site of Aeneas' landing.

'Considering that the whole story must be understood with due allowance for poetical license in matters of topography, and that Virgil could not possibly have determined historically, had he wished to do so, the exact spot of Aeneas' landing, it seems hardly worth while to discuss this question. It may be remarked, however, that many places in the neighbourhood, as was natural, bore the name of Troja. Cicero had a "praedium Troianum" near Lanuvium, and Ardea, or the port of Ardea, was called at one time Troja.'

Mr. Burn, agreeing with Nibby, Gell, and Bormann, finds the r. Numicius or Numicus in the Rio Torto, which flows into the sea half-way between Lavinium and Ardea; Bonstetten ('Le Latium ancien et moderne') insists on its nearer proximity, though now lost, to the Tiber and the marshes, because the Trojans found it immediately after their debarcation. This argument exacts from Virgil more accuracy than we need ascribe to him.

(2) Illyricum or Illyris.

V. names two tribes, the Iapydes, adjoining Italy, from whom the R. Timavus is called Iapys (G. iii. 475), and the Liburni (Aen. i. 244), famous for their light gallies. ‖ T. Oricum (*Ericho*) or Oricus.

(3) Italian Islands.

(a) Aeoliae: Lipara (*Lipari*). ‖ (b) Baleares (*Balearic Isles, Majorca, &c.*). ‖ (c) Capreae (*Capri*). ‖ (d) Cyrnus (*Cor-*

sica). ‖ (e) Ilva (*Elba*). ‖ (*f*) Inarime (*Ischia*). ‖ (g) Prochyta (*Procida*). ‖ (h) Sardinia or Sardo. ‖ (k) Sicilia, Sicania, Trinacria (*Sicily*). ‖ Sicani; Siculi. ‖ T. Acesta (Egesta, Segesta); Acragas (Agrigentum, *Girgenti*); Camarina (*Torre di Camerina*); Drepanum (*Trapani*); Gela (*Terra Nuova*); Helorum or Helorus (*Muri Vecci*); Hybla (*Paterno*); Lilybaeum (*Marsala*); Megara-Hyblaea; Selinus (*Castel-Vetrano*); Thapsus (*Isola degli Magnisi*). ‖ R. Crinisus (*Freddo*); Gelas; Pantagias; Symaethus (*Giaretta*): note the whirlpool Charybdis. ‖ M. Aetna; Cyclopum Scopuli; Eryx (*S. Giuliano*). ‖ Drepanum (*S. Alessio*); Lilybaeum (*Marsala*); Pachynum (*Passaro*); Pelorum (*Faro di Messina*); Plemyrium (*Punta di Gigante*).

In the bay of Syracuse (*Syracusae; Syracosius*) is the isle Ortygia, with the fount Arethusa.

(*C*) Greece (including Epirus &c.), Thrace, with the Islands of the Ionian, Aegean, and Eastern Mediterranean.

(1) Graecia.

(Virgil calls the Greeks generally Grai, Graiugenae, Danai, Pelasgi, and, taking a part for the whole, Achivi, Argivi. Also Dolopes, Myrmidones, of the troops of Achilles. He uses the adjectives Graius, Achaicus, Argivus, Argolicus, Pelasgus, Doricus, Agamemnonius.)

(a) Peloponnesus (Pelopea moenia, Aen. ii. 193) contains

Argolis. ‖ T. Argi; Epidaurus (*Pidhavro*); Mycenae; Nemea; Tiryns (*S. Dimitri*). ‖ R. Inachus (*Banitsa*). ‖ L. Lerna (*Molini*).

Corinthia and Sicyonia. ‖ T. Corinthus or Ephyra (*Corintho* or *Gortho*); Sicyon (*Vasilika*).

Laconia. ‖ T. Amyclae; Lacedaemon or Sparta (*Mistra*). R. Eurotas (*Vasilipotamo*). ‖ M. Taygetus -a. ‖ P. Malea (*Malia*); Taenarum (*Matapan*).

Elis. ‖ T. Olympia; Pisa. ‖ R. Alpheus (*Alfeo*).

Arcadia; Arcades; Parrhasia. ‖ T. Pheneus (*Fonia*); Tegea; Pallanteum, whence it is fabled that Evander brought to Italy the name given to his city (afterwards Rome) and to Mons Palatinus or Palatium. ‖ R. Styx (*Mavronero*): Alpheus, Inachus and Eurotas rise here. ‖ M. Cyllene (*Zyria*); Erymanthus (*Olenos*); Lycaeus (*Dhioforti*); Maenalus -a (*Aidin*); Parthenius (*Partheni*). ‖ Arcadia was the haunt of the shepherd-god Pan, Ecl. iv. 58.

(b) Northern Greece.

(Virgil alludes to Attica by the adjective Actias, G. iv. 463. He does not name Athens; but calls the Athenians Cecropidae. Thesidae; and uses the adj. Cecropius.)

Attica. ‖ T. Eleusis (*Lessina*). ‖ M. Hymettus (*Telovusi*).

Boeotia, Phocis and Locris. ‖ T. Ascra (*Pyrgaki*), birthplace of Hesiod; Aulis (*Vathys*), whence the Grecian fleet sailed for Troy; Thebae (*Thebes, Thiva*), with the

fount Dirce; Narycia, from which Locrians passed to Italy. ‖ R. Permessus (*Kefalari*). ‖ M. Cithaeron; Helicon with fount Aganippe; Libethrus; Parnassus with fount Castalia. These last three gave names to the Muses, whose fabled abodes they were. ‖ The Acidalian fount at Orchomenus was haunted by the Graces and Venus.

Aetolia and Acarnania. ‖ T. Calydon (*Kurtaga*). ‖ R. Achelous (*Aspro*). ‖ M. Aracinthus (*Zygos*). P. Actium (*Punta*); Leucate, S. point of the isle Leucadia.

Epirus, Thessalia, and lands extending to Thrace: Chaonia, Molossia, Phthia, Dolopia, Dryopes, Myrmidones, Emathia, Edoni, Pallene, Sithonia. ‖ T. Buthrotum (*Butrinto*); Dodona, with oracle and oak-grove of Jupiter:—Larissa; Meliboea (*Aghia*); Pella (*Palatina*); Philippi (*Filibah*). ‖ R. Acheron (*Gurla*); Cocytus; Amphrysus (*Kefalosi*): Enipeus (*Fergaliti*); Penēus (*Salambria*), with the beautiful gorge of Tempe; Spercheus (*Elladhi*); Strymon (*Karasu*). ‖ M. Ceraunii -a (*Khimara*); Tomarus or Tmarus (*Tomaro*); Oeta (*Katavothra*); Homole; Othrys (*Goura*); Pindus; Pelion (*Plessidhi*); Ossa (*Kissavo*); Olympus (*Elymbo*); Pangaeus -a (*Pirnari*); Athos.

(2) Thracia, Thraeca; Bisaltae; Cicones.

R. Hebrus (*Maritza*). ‖ M. Haemus (*Balkas*); Ismarus -a (*Paxi?*); Rhodope (*Despoto*).

(c) Islands of Greece.

Ionian Islands. ‖ Strophades (*Strofadia*); Same (*Kefalonia*); Zacynthus (*Zante*); Ithaca (*Thiaki*) with Neritus (a prom. called by V. an island); Dulichium (*Kurzolari*); Leucas (*Lefkhada*); Phaeacum Insula (Corcyra, *Corfu*).

Aegean Islands. ‖ Euboea (*Negropont*). T. Chalcis; Oechalia. P. Caphereus. ‖ Near Euboea, Scyros (*Skyro*). ‖ In the N. are Lemnos; Samothrace (*Samothraki*); Thasos (*Tasso*). ‖ On the coast of Asia: Tenedos (*Tenedo*); Lesbos (*Metelin*), with T. Methymna (*Molivo*); Samos; Rhodos; Carpathos. ‖ The Cyclades include Delos, on which is Mt. Cynthus; Gyaros (*Chiura*): Myconos; Naxos; Paros; Olearos; Donusa: Ceos or Cea (*Zia*).

Other Islands.

Salamis (*Koluri*) opposite Athens. ‖ Cythera (*Cerigo*) off Laconia, birthplace of Venus. ‖ Creta (*Candia*). In Crete are T. Cnosus or Gnosus (*Makro Tikho*); Gortyna or Gortyn (*Hagios Dheka*); Cydonia (*Khania*); Lyctus (*Lytto*). ‖ M. Dicte (*Lassita*); Ida (*Monte Giove*). ‖ Cyprus. T. Amathus (*Limisso*); Paphos; hill-forest of Idalium: all sacred to Venus.

(II.) Asia.

(*A*) Asia Minor; Armenia; Phoenicia.

(Virgil calls the Trojans by the names, Troes, Teucri, Troiani,

Troiugenae, Dardanidae, Laomedontiadae, Aeneadae. They are spoken of in contempt as Phryges. He calls their land Teucria, Dardania, Phrygia. He uses the adjectives Troianus, Troius, Dardanus, Dardanius, Pergameus, Phrygius, Ilius, Iliacus, Laomedontius, Priameius, Hectoreus. Their women he calls Dardanides, Iliades, Troades.

(1) Asia Minor.
The districts and tribes named are:

(a) Mysia, including Teucria, Dardania. ‖ T. Abydus; Antandrus (*Antandro*); Arisbe (*Musa*); Ilium, Troia or Pergama (Troy, *Bunar-Baschi*); Lyrnesus; Gryneum; Thymbra? ‖ R. Caicus (*Ak-su*); Xanthus (*Scamander*); Simois (*Dumbrek*). ‖ M. Ida, the summit Gargara. Mysia stretched along the Hellespont (*Dardanelles*), from which Priapus (worshipped at Lampsacus, now *Lepseki*) is called Hellespontiacus: R. is the Mysian m. Olympus, probably the mythic residence of the deities. P. Rhaeteum (*Intessea*); Sigeum (*Jenischeer*).

(b) Lydia, Maeonia. ‖ T. Clarus. ‖ R. Hermus; Pactolus (*Sarabat*); Caystrus (*Kitschik Minder*). ‖ M. Tmolus (*Musataph*).

(c) Cares; Leleges. ‖ T. Miletus.

(d) Lycia. ‖ R. Xanthus (*Etchen*).

(e) Phrygia. ‖ M. Berecyntus, Dindymus -a, both sacred to Cybele, the mother of the Gods.

(f) Cilicia. ‖ T. Corycus.

(g) Pontus. Chalybes. ‖ R. Phasis; Lycus; Thermodon (*Termeh*).

(h) Paphlagonia. M. Cytorus.

(i) Bithynia. Bebryces. ‖ R. Ascanius.

(2) Armenia &c. ‖ R. Araxes. ‖ M. Niphates; Caucasus.

(3) Phoenicia. ‖ T. Sidon, Tyrus.

(*B*) Eastern Asia.
Virgil speaks of the Arabes, Sabaei, Panchaia (the spice-land). Idumaea (*Edom*), Assyria, Media, Persia, Parthi, Bactra (*Balkh*), India, Indi (with their fabled capital Nysa); the Gangarides; the rivers Euphrates, Tigris, Ganges: Hyrcania (*Wolf-land*, from old Persian vehrkâna, *a wolf* = Sanskrit varka-s, Gr. λύκος for ϝλύκος), now *Khorassan*, and the Dahae (*Dahistan*) near the Oxus (see Excurs. on Ecl. i.). These latter districts, being near the Caspian, may be included in the general term 'Caspia regna' (Aen. viii. 799).

Finally Virgil mentions the Seres (Chinese) as a people who 'combed fleeces from trees,' thus shewing that the Romans in his time were ignorant of the nature of silk, and that the Chinese then, as ever since, knew how to carry on a profitable commerce with distant lands. The poet little thought that his own native district (Gallia Transpadana) would become in the course of time the chief European seat of the culture of the silk-worm.

III.) Libya, Africa.
On this Continent Virgil names few places:

(*A*) Western Africa:
Maurusii; Massyli; Numidae; Gaetuli; Barcaei (of Barca). ‖ T. Carthago. ‖ R. Cinyps. ‖ L. Tritonis. ‖ M. Atlas or Atlans. Garden of the Hesperides.

(*B*) Interior Africa.
Aethiopes; Garamantes.

(*C*) Eastern Africa.
Aegyptus (*Egypt*). ‖ T. Canopus. ‖ R. Nilus (*Nile*, with seven mouths). ‖ The wine of the lake Mareotis is mentioned; also the Shrine of Jupiter Hammon.
Along the African coast is the Libycum Mare, and the quick-sands called Syrtes.

A review of Virgilian geography will shew that Virgil had studied this subject, and that he employed his knowledge of it for the following purposes:

(1) To embellish his poetry, and exhibit the width of his learning, as Milton does, by localising all his mythic allusions. This is more especially manifest, as it was more needed, in the Eclogues and Georgics.

(2) To trace accurately the course taken by the hero of his epic poem, Aeneas, in his wanderings between Troy and Italy, and to depict the various scenes which came under his view during the voyage.

(3) To enrich Italy with a large list of famous localities, and to place it in this respect on a footing of nearer equality with its storied rival Greece.

(4) To exalt the glories of Rome itself, and to celebrate the triumphs (especially those lately gained in Africa and the East) of his great patron Augustus.

Rome and Augustus are always present to the poet of the Aeneid, who retraces their origin to Troy and Aeneas. Greece, the cruel foe that extirpated Troy, suffers for that deed in the misfortunes of all its princes in the same generation, and heavier punishment is predicted for it in times to come, when it will be made a province of Rome. Anchises, in the shades, pays a grudging tribute to the artistic superiority of the Greeks: but of their noble poetry, of their victorious struggles for freedom, of Marathon, Salamis, Plataea, not a word is said; his climax is the future grandeur of Imperial Rome:

Tu regere imperio populos, Romane, memento.

Herein lies one chief cause of Virgil's immense popularity. He was the poet of Rome 'par excellence,' and Rome embraced him with the ardour of a selfish love.

II. Cosmical Geography and Astronomy.

On these subjects Virgil, like Homer and Hesiod, possessed the ordinary knowledge, and shared the errors of his age. He had this advantage over them, that he was probably familiar with the works of Eratosthenes, of the Alexandrine writers, and of his own countryman, M. Terentius Varro. He was acquainted with the apparent motions of the heavenly bodies, with the sun's annual path in the Ecliptic, and its technical divisions in the Zodiac; with the diurnal circumpolar motion of the Northern constellations, and with the times of the rising and setting of various stars. Thus he was enabled to supply a Farmers' Calendar of seasons, to direct agricultural occupations in his Georgics, and to guide the mariner's course in the Aeneid. See G. i. 204–275; Aen. iii. 515.

The winds mentioned by Virgil are:

Notus } S. Auster }	Aquilo, NE.
Africus, SW.	Caurus or Corus, NW.?
Zephyrus, W.	Iapyx, NNW.?
Boreas, N.	Eurus, E.

B. Virgilian Mythology.

The materials for this chapter have been chiefly drawn from Mommsen's 'History of Rome,' and Preller's 'Römische Mythologie;' Cox's 'Mythology of the Aryan Nations,' Max Müller's 'Essay on Comparative Mythology,' Hartung's 'Religion der Römer.' Klausen's 'Aeneas und die Penaten' has also been consulted, with Lertsch's 'Antiquitates Vergilianae,' and Dietsch's 'Theologumena Vergiliana.'

The two Indo-European races, Hellenic and Italic, which must have parted somewhere near the Euxine, retained, in the development of a once common religion, as in that of a once common language, a general resemblance, discernible amidst all the divergence wrought by change of circumstances and lapse of time. The Italic race comprises two stocks, the Latino-Ausonian (in which we include the Itali and Siculi) and the Umbro-Sabellian. These gradually displaced the Iapygian and other old inhabitants of the Italian peninsula, excepting the mysterious Etruscan people. See p. 594.

Comparing the religion of these tribes with that of the Greeks, we find an original unity traceable amidst great diversity. At the foundation of each popular faith (Mommsen, *Rom. Hist.* i. 2) lie the same symbolical and allegorical views of nature; and, while there exists a general analogy between the Greek and Roman spirit-world, many of their special conceptions are in fact identical, owing to an original kinship and common language. Such are those of Zeus-Diovis, Hestia-Vesta, Demeter-Tellusmater, temĕnos-templum.

But of the two races, each nationalised its religion in its own peculiar way; and their ways diverged very widely. The causes of difference between nationalities are numerous and various, and can seldom be reckoned up with certainty. But in this instance one

great cause is sufficiently patent. The situation of the Greeks was such as to foster in them a stirring, imaginative, imitative, plastic and poetic temperament. They became a maritime, commercial and colonising race, receiving from other nations what these had to give, not of material wealth only, but of thought and tradition also. And all that they received they had the taste and the skill not to adopt crudely, but to assimilate, improve and embellish. The genesis of Greek polytheism is beautifully imagined by Wordsworth in the following lines of his EXCURSION:

'The lively Grecian, in a land of hills,
Rivers, and fertile plains, and sounding shores,
Under a cope of variegated sky,
Could find commodious place for every god,
Promptly received, as prodigally brought,
From the surrounding countries, at the choice
Of all adventurers. With unrivalled skill,
As nicest observation furnished hints
For studious fancy, did his hand bestow
On fluent operations a fixed shape,
Metal or stone, idolatrously served.
And yet—triumphant o'er this pompous show
Of Art, this palpable array of sense,
On every side encountered, in despite
Of the gross fictions chanted in the streets
By wandering rhapsodists, and in contempt
Of doubt and bold denials hourly urged
Amid the wrangling schools, a Spirit hung,
Beautiful region, o'er thy towns and farms,
Statues, and temples, and memorial tombs:
And emanations were perceived, and acts
Of immortality, in Nature's course,
Exemplified by mysteries, that were felt
As bonds, on grave Philosopher imposed
And armed Warrior; and in every grove
A gay or pensive tenderness prevailed,
When piety more awful had relaxed.'

* * * * * *

'In that fair clime, the lonely Herdsman, stretched
On the soft grass through half a summer's day,
With music lulled his indolent repose:
And, in some fit of weariness, if he,
When his own breath was silent, chanced to hear
A distant strain, far sweeter than the sounds
Which his poor skill could make, his Fancy fetched,
Even from the blazing chariot of the Sun,
A beardless youth, who touched a golden lute
And filled the illumined groves with ravishment.
The mighty Hunter, lifting up his eyes
Towards the crescent Moon, with grateful heart
Called on the lovely wanderer who bestowed

That timely light, to share his joyous sport:
And hence a beaming Goddess with her Nymphs
Across the lawn and through the darksome grove
(Not unaccompanied with tuneful notes
By echo multiplied from rock or cave)
Swept in the storm of chase, as Moon and Stars
Glance rapidly along the clouded heaven
When winds are blowing strong. The traveller slaked
His thirst from rill and gushing fount, and thanked
The Naiad. Sunbeams, upon distant hills
Gliding apace, with shadows in their train,
Might, with small help from fancy, be transformed
Into fleet Oreads sporting visibly.
The Zephyrs, fanning as they passed their wings,
Lacked not, for love, fair objects, whom they wooed
With gentle whisper. Withered boughs grotesque,
Stripped of their leaves and twigs by hoary age,
From depth of shaggy covert peeping forth
In the low vale, or on steep mountain side,
And, sometimes, intermixed with stirring horns
Of the live deer, or goat's depending beard,—
These were the lurking Satyrs, a wild brood
Of gamesome Deities, or Pan himself,
The simple shepherd's awe-inspiring God.'

The Italians were more devotedly religious than the Greeks, but with less of imagination. Agricultural and pastoral in their habits, homekeeping, living in greater isolation, their own hearths and dwellings, all that was in and around these, all that could be seen from them, were their cherished sanctities. In the adoration of these it was that the deep-rooted piety of the Italian race displayed itself; but it clung to the idea, without allowing the form to obscure it. The Greek, in sacrificing, raised his eyes to heaven; the Roman veiled his head: for the prayer of the former was contemplation, that of the latter reflection. The Roman adored the spiritual and the universal in all nature. To every existence, to man and to the tree, to the state and to the store-room, a spirit was assigned, which came into being with it, and perished with it, the physical ever having its counterpart in the sphere of the spiritual. To the man was assigned the male Genius, to the woman the female Juno, to the boundary Terminus, to the forest Silvanus, to the circling year Vertumnus, and so to everything after its kind. In operations of all sorts the steps were spiritualised; for instance, in the petition of the husbandman, prayer was offered to the Spirit of fallowing, of ploughing, of furrowing, sowing, covering-in, harrowing, and the like; and, at other seasons, to the Spirit of in-bringing, up-storing, and opening the granaries. In like manner, marriage, birth, and all other natural events, were endowed with a holy existence. The larger the circle embraced by the abstract idea, the higher became the dignity of the god and the veneration paid by man. Thus Jupiter and Juno are (in some points of view) expressions of the abstract ideas of manhood

and womanhood; Dea Dia or Ceres (from kar, cre-, *to make*) is the creative power, Minerva (from man, *to think*) the power of memory, Dea Bona, or, with the Samnites, Dea Cupra, the good divinity. As everything among the Greeks assumed a concrete and bodily shape, so the Romans could only make use of abstract formulae; and while the Greek, for the most part, rejected the allegorical myths of the primitive age, because they contained the idea in a form too obvious, the Roman could still less abide by them, because holy thoughts seemed, in his view, to be dimmed by the lightest veil of allegory. Not a trace is to be found among the Romans of the oldest and commonest myths; for instance, of that current among the Indians, the Greeks, and even the Semitic nations, of a great flood, and a common father of the present human family, who had escaped destruction. Their gods could not marry and beget children, like those of the Hellenes. They did not wander unseen among mortals; they required no nectar. But that they, nevertheless, in their pure spirituality, moved the minds of their worshippers powerfully—perhaps more powerfully than the gods of Hellas, created in the image of man—we may gather, even if history were silent, from the Roman designation of faith, 'Religio,' a term not Hellenic either in its derivation or in the idea of 'binding,' which it implies. As India and Iran developed from the same inherited store—the one, the richness of its sacred epics, the other, the abstractions of the Zendavesta—so, in the Greek mythology, the person prevails; in the Roman, the idea: in the former, freedom; in the latter, necessity.

Lastly, what holds good of the reality of life, is true also of its counterfeit in jest and play, which everywhere, and especially in the earliest phase, do not exclude but rather veil the serious. The simplest elements of Art are essentially the same in Latium and in Hellas; the pipe or flute, with its measured strains, accompanied and regulated the solemn as well as the merry dance in both. The close relationship of the Hellenes and Italians appears, perhaps, nowhere so prominently as here; and yet in no other direction did the development of the two nations so far diverge. The education of youth remained in Latium strictly confined to what could be received within the narrow limit of the family circle. In Greece, the desire for a manifold yet harmonious development of the human mind and body created the sciences of gymnastic and paideutic, which were fostered by the nation and by individuals as their best possession. Latium, in the poverty of its artistic life, stands almost on a level with uncivilised nations; while in Greece there grew, with incredible speed, out of their religious conceptions, the myth and the object of worship, and out of these again that wondrous world of poësy and sculpture, the like of which history has not again to show. In fine, the Hellenic religion was one of legend; the Italian was a religion of cult. The former expanded itself freely in theogonies and hero-worship: the latter went so far as to call its spirits male and female (Liber, Libera); but it gave them no genealogies, and enshrined them in no national song.

Mommsen says (ch. xii.) that 'to the Roman, just as to the Greek, every divinity appeared a person. This is evident from their classing

the individual gods as male and female; from their manner of appealing to an unknown deity, "Be thou god or goddess, male or female," and from the cherished belief that the name of the tutelar spirit ought to remain unuttered, lest an enemy should entice it away.' 'The Roman religion (he says) sought to form distinct conceptions of important facts and qualities, and to classify these, so as to invoke the deities either individually or by classes, and to point out (indigitare) the modes of fitting invocation. Such notions, always simple, often venerable, sometimes ridiculous, are Sowing (Saturnus), Labour (Ops), Blossoming and Fruiting (Flora and Pomona), War (Bellona), Boundary (Terminus), Youth (Iuventus), Health (Salus), Faithfulness (Fides), Harmony (Concordia), all among the oldest Italian divinities.' He then mentions the most peculiar of all deified forms, the two-faced Janus, the Spirit of 'Opening' or 'Beginning,' whose double front indicates the gate which opens both ways. Janus is called the Morning Sire (Matutinus Pater), because Morning opens Day: and, as Italian field labour began in the month which anciently was eleventh, afterwards first in the year, that month was called January. Mommsen does not, with Preller, rank Janus among the sun-gods; but there is a strong temptation to do this, when we find his female double (Dea-Jana or Diana) regarded in one of her characters as a Moon Goddess. The spirits that guarded the household and the store-room had the most familiar sanctity. These in public worship were Vesta (guardian of the hearth-fire), the Penates (guardians of the 'penus' and 'penetralia'), and the Lar familiaris (one of the Lases or Lares), an ancestral spirit who protected the whole abode. The Genius was guardian of the individual, and of the marriage-bed, 'lectus genialis.' Also the Silvani (gods of forest and field), Pales (guardian goddess of cattle), Ceres or Dea Dia (directress of agricultural labour), and Vertumnus (tutelar of the changing seasons). Faunus (fav-nus, 'the favourer') and his mate Fauna (or Bona Dea) were protective deities generally, having no original relation to the Arcadian Pan, with whom Faunus was confounded by poets at a later date, when Roman mythology was hellenised. Next to the gods of the house and forest (says Mommsen), was revered, both by Latins and Sabellians, Herculus or Hercules, deity of the inclosed homestead (hercere, herciscere), hence the god of property and gain. Vows were made to present a tenth to this god at his 'chief altar' (ara maxima), in the cattle-market (forum boarium), if by him evils were averted or gain secured. At the same altar contracts were concluded and confirmed by oath; and thus Hercules was identified with the god of faith (Deus Fidius). This explains the ejaculations hercule, hercle, mehercule, mediusfidius. Thus altars and statues were erected to him along the roadsides (compita). On similar grounds was Fortune (Fors Fortuna) worshipped, and Mercurius (the god of traffic, 'mercis').

Of the departed spirit-world, the ancient Italians made little account. The good dead (or a good dead person) were spoken of as 'Manes.' They were supposed to haunt the burial-place, and received offerings of meat and drink (inferiae) from the survivors. The Lares were ancestral protecting spirits; but Horace confounds Italian with Hellenic cult, when (C. iv. 5) addressing Augustus, he says, 'Quisque

. . Laribus tuum miscet numen uti Graecia Castoris et magni memor Herculis.' The deification of heroes by name (as that of Romulus by the name Quirinus) belongs to a later and hellenising age of the Roman cult.

The central object of Italian worship was the god Maurs or Mars (Mavors, also, by reduplication, Mamers), champion of the Commons, hurler of the spear, who protected the flock, and overthrew the foe. Each community had its own Mars. Each new community (emigrating as a 'ver sacrum') took its own Mars along with it. To Mars was dedicated the first month of the old calendar. From Mars came many personal names, as Marcus, Mamercus, Mamurius, the Sicilian Mamertini. With Mars and his sacred bird, the woodpecker (picus Martius), was associated the earliest prophecy. The wolf, his sacred beast, became the emblem of the Roman Commons. And such legends as their imagination could achieve were directed to Mars, and his Sabine representative Quirinus. The most ancient priesthoods were for his worship, as the 'Flamen Martialis,' or 'kindler of burnt offerings' for Mars, and the twelve 'dancers' or 'leapers' (Salii), a band of youths who in March kept a feast and danced a war-dance in the streets with songs in his honour. The amalgamation of the Sabine Hill-men of the Quirinal with the Mount-men of the Palatine is shewn by Mommsen to have produced a second Martian priesthood, that of the 'Flamen Quirinalis,' and a second guild of dancers, the 'Salii Collini.' Aen. viii. 663. The Mars of the Salii was also called Gradivus (the marching god). With the Salii were classed, in equal dignity, the Arval Brothers (Fratres Arvales), a college of twelve, who invoked the Dea Dia (Ceres) in May to bless the crops. Their festival, the Ambarvalia, was a 'Lustratio Agrorum' (Ecl. v. 75). The Titii Sodales were appointed to guard the Sabine cult of the Tities, who with the Latin Ramnes and Luceres formed the original league of three tribes at Rome. Some festivals were conducted by clans (gentes), as the Lupercalia in the Lupercal (Aen. viii. 343, 663), which in February the Quinctii and Fabii held in honour of Faunus, when the Luperci (lupos arcentes) or 'wolf-repellers' danced naked, and scourged the populace. So the cult of Hercules was in charge of the Potitii and Pinarii (Aen. viii. 269–70).

To the ancient forms of worship new rites were from time to time added. Some of the most important are ascribed by popular tradition to Numa, especially that which became the highest cult of Rome, the worship of Jupiter or Jovis on the Capitoline Mount—the seat (along with the Quirinal) of the Sabine element, as the Palatine (with the Esquiline and Coelian) was of the Latin. The Flamen Dialis or 'kindler of Jove' was added to the Martial and Quirinal kindlers; and the three constituted the highest order of Priests. About the same time began the cult of the public Penates (Di Penates Populi Romani) with that of the urban Vesta, goddess of the city hearth, the fire of which was under the perpetual charge of the six Vestal Virgins. This was the most solemn worship, and that which held out longest against the ban of Christianity. In the temple of Vesta were kept the 'ancilia,' or twelve shields sacred to Mars (one or all of which

are fabled to have fallen from heaven, see Aen. viii. 664), carried by the Salii in their procession on the Kalends of March.

The nominal head of the priesthood was the Rex sacrorum or Sacrificulus, who represented the old priestly office of the king, and performed the sacrifices to the eldest god Janus.

The wife of a Flamen was called Flaminica, the wife of the Rex sacrorum, Regina.

The College of Six Augurs (bird-seers) were in charge of the science and practice of omen-taking from the flight and feeding of birds.

The five Pontifices (originally bridge-builders or engineers) directed the order of religious observances, and regulated the calendar. Their chief (the Pontifex Maximus) became in later times the chief religious magistrate, and the emperors took the office to establish their influence and power.

The Haruspices, who divined from the inspection of victims, were a class taken from Etruscan religion.

The Fetiales were a diplomatic corporation, whose duty it was to determine the law of treaties, and to demand satisfaction from foreign nations when this law was violated.

[The perplexing confusion which the Roman student of mythic antiquity found in the jostling multitude of Greek and Italian divinities is amusingly described by Cicero, De Nat. D. iii. 38–64.]

The change which took place in Latin mythology and cult between the earliest historic times (the Decemviral era?) and the Augustan age, is due to one chief cause, and may be described in one word—Hellenism. The Italic Indo-Europeans, who brought to Italy many fragments of a primitive common worship (such as the cult of Jupiter, father of heaven, of Vesta the house-deity, of Sun, Moon, and Earth), after framing, through an indefinite series of years, a mythology of their own, were at length, by Hellenic colonisation in S. Italy (Magna Graecia) and Sicily, brought into contact with their ancient kinsfolk, the lively, imaginative, artistic, and loquacious Greeks. The Italians thus became subject to an influence which, slow at first, increased in strength each century, until, after the Punic wars, it gained irresistible force. In the result (though the steps by which this was reached can but faintly be traced), the vivid and poetic mythology of Hellas incorporated itself with that of Rome in so peculiar a way, that almost all the chief Roman deities, while they kept their Italian names, became invested with the attributes and functions, and credited with the personal associations belonging to those gods and goddesses of Greece, to whom they stood in real or fanciful analogy.

The subject will be best pursued by supplying in this place a classified list of Roman and Greek deities, with special, but not exclusive, reference to the Virgilian poems. The names used by V. are noted by an asterisk.

Class I. Deities common to the earliest mythology of both races, with names etymologically identical.

1. Iupiter or *Iuppiter (Diespiter for Diovis pater, Sk. Dyaus pitar, father of heaven, father of light) is the same as Ζεὺς πατήρ in

Greek. Jupiter is contracted from Diovi' pater. In the old physical view, he represents the sky, from which proceed light, air, rain, thunder, lightning. Hence the Latin phrase, 'sub Iove,' in the open air. In this capacity V. names him in his earlier poems: Ecl. vii. 60, G. i. 418, ii. 419; as Pater, G. i. 328; as Rex aetheris, Aen. xii. 140. Compare Aen. ix. 669, x. 102. But in the Aeneid his general character is that of the Homeric Zeus, *Pater omnipotens, *Rex Superum, *Superi regnator Olympi, *Hominum rerumque aeterna Potestas. He is *Saturnius, son of Saturn. The myth of his concealment as an infant in the Cretan cave of Mount Dicte, where he was fed by bees, and his cries drowned by the music of the Curetes and Corybantes, is noticed G. iv. 151. Whether he is Lord of Fate, or bound by the decrees of the Fates, V. seems to leave in mysterious doubt. See Aen. x. 100–117, 621–32, xii. 725, 808, 819. Cicero (N. D.) speaks of several phases of Jupiter. Among these is the Volscian god of Anxur, called by V. *Iuppiter Anxurus, Aen. vii. 799, probably the same as Veiovis, whom some explain to be a juvenile or dwarfish Juppiter (vegrandis, see Ov. F. iii. 437); others (with Mommsen) as an evil spirit. See Cox, 'Mythol. of the Aryan N.' § 349. On Juno (Jovi-no) the feminine, or mythic spouse, of Jupiter, see Class IV.

Upon inscriptions (of which very few exist earlier than the Augustan age) Jupiter appears with numerous titles, by far the most frequent being Optimus Maximus; others are Conservator, Custos, Depulsor, Fulminator, Fulgurator, Stator, &c.: many are local, as Dolichenus (from a town in Asia Minor), Apenninus, Poeninus. Sometimes the name of Jupiter is prefixed to that of another deity, as an enhancement of dignity; as Juppiter Dianus (Janus), Iuppiter Liber. A Feast of Jupiter was held on the Ides of most months, besides other sacred days.

2. *Vesta is the Greek Ἑστίη, Ἑστία, the hearth-goddess. Her name is usually referred to Sk. vas, *to dwell*; Mr. Cox would refer it to another root, vas, *to shine*. V. gives her the epithets cana (hoary, i.e. antique), potens, and testifies her dignity and sanctity in Roman worship, G. i. 498, Aen. v. 744, ix. 258, connecting her with the Lar and Penates. See Aen. ii. 296. She was also worshipped as Vesta Mater. Her great festival at Rome was 5 Id. Jun. Vesta is a metonym for the hearth-fire, G. iv. 384.

Class II. Greek deities, received at an early date into Roman worship under their Greek names.

1. *Apollo (*Phoebus, Φοῖβος Ἀπόλλων), god of prophecy, music, archery, though not one of the old Latin deities, was probably known at an early time through the celebrity of the Delphic oracle. The Ludi Apollinares in July were not instituted before the second Punic War. But, at whatever date his cult first appeared in Rome, it came under his Greek name, which the populace are said to have corrupted into Apellon and Aperta. V. alludes to his worship as Apollo Soranus on Mount Soracte, Aen. xi. 785. Though Apollo takes no part in the action of the

Aeneid, except by extolling and warning Ascanius, ix. 638, &c., yet he is often cited by V., and always with the highest reverence. See Ecl. iii. iv., G. iv. He is the subject of a beautiful simile, Aen. iv. 143. In Aen. iii. vi. he utters or inspires prophecies, especially those of the Sibyl. His temple at Actium is mentioned in Aen. iii., and the Actian Apollo is exhibited in viii. as putting to flight the ships of Antonius and Cleopatra. All this is done by the poet to please and flatter Augustus, who had chosen Apollo for his tutelar god, had built him a temple on the Palatine, and even affected (or others for him) the imitation of his figure and insignia on his own statues. Hence, 'tuus iam regnat Apollo,' in Ecl. iv. See Aen. vi. 69. On inscriptions Apollo is often associated with the Nymphs.

2. Aesculapius (Ἀσκλήπιος). The worship of this god of medicine was fetched to Rome from Epidaurus in 291 B.C., a year of pestilence. See Liv. x. and Epit. xi. V. mentions him by the name *Phoebigena, son of Phoebus, as struck down to Orcus by the thunder of Zeus for restoring the dead to life, Aen. vii. 773.
3. The worship of the Magna *Mater Idaea (*Cybele, Κυβέλη) was introduced from Pessinus in Phrygia, B.C. 236. V. speaks of her worship as originating in Crete, Aen. iii. 111. He gives her the epithets Berecyntia, Phrygia. At her entreaty the ships of Aeneas become sea-nymphs, Aen. ix. 77–122. On her priests (*Curetes, *Corybantes), her music (tambourine, cymbals, flute), on Mt. Dindymus and Berecyntus in Phrygia, sacred to her, see Aen. iii. 131, ix. 614–20. The Megalesia in her honour were held in the first half of April.
4. The Twin-gods Castor and *Pollux (Κάστωρ, Πολυδεύκης), sometimes called Castores, became known at Rome by the legend of their appearing on horses to assist the Romans in the battle of the lake Regillus, B.C. 498. Hence their worship (chiefly that of Castor) was received at Rome from early times. See G. iii. 89. The Greek legend of the Tyndaridae, sons of Leda, one mortal (Castor), one immortal (Pollux), and of the latter sharing immortality with his brother, is noticed, Aen. vi. 121. They had a Festival at Rome on the Ides of Sextilis (August).

Class III. Greek deities, occurring in Latin literature under their Greek names, with no Latin correspondence.

*Iris, the rainbow goddess, messenger of heaven; *Maia, daughter of Atlas, mother of Mercury; *Pan, the Arcadian shepherd-god; *Silenus and the *Satyrs, roystering companions of Bacchus; *Priapus, the rude deity of gardens; *Aeolus, god of the winds:—the sea-deities, Amphitrite, *Tethys, *Glaucus, *Phorcus, *Proteus, *Panopea, *Galatea, *Thetis, *Triton, *Nereus and the *Nereids (see Geo. iv. 321–44):—the nymphs of woods, *Dryades, *Hamadryades; of mountains, *Oreades; of fountains, *Naides. These three latter classes must be understood when Nymphs are mentioned generally, as on inscriptions 'Apollini et Nymphis.'

Class IV. Deities which do not appear in Latin literature by their Greek names, original or translated.

1. Κρόνος, the mythic father of Ζεύς, is represented by *Saturnus, the Italian god of 'sowing.' Latin writers assume that, after his deposition from the throne of Olympus, he fled to Hesperia, the land of the West, and there founded a happy kingdom, and a golden age (Saturnia tempora). See Aen. viii. 319, G. ii. 538. His spouse Ῥέα is represented by the Latin Ops and identified in a later age with Cybele. The famous festival Saturnalia (with Opalia) began on the 17th Dec. (16 Kal. Ian.). It was originally a harvest thanksgiving of one day, but in the Augustan age it was lengthened to several days, and kept as a festive holiday for all classes. See Hor. S. ii. 3, 5–7, 4.
2. Ἥρα, *Juno (Jovi-no), spouse of Ζεύς, Jupiter. She was accounted the 'Genius' of womanhood, and had many titles and offices: among them the presidency of marriage (*Pronuba), and of childbirth (*Lucina), which title and office is often ascribed to 3. As all the trials of Aeneas are 'Junonis ob iram,' she takes part in the action throughout, especially in Books i. iv. v. vii. x. xii. She was especially adored at Argos (Aen. iii. 547), Samos, Carthage (Aen. i. 16); Gabii (Aen. vii. 682). She has numerous titles on inscriptions, especially Regina, Mater. Her feast as Juno Moneta at Rome was on the Kal. of June.
3. Ἄρτεμις, represented by *Diana (Dea Jana), the feminine of Janus (Dianus). Legend makes Servius Tullius establish her worship on the Aventine Mount as tutelar of the Roman plebs. But when the worship of Apollo was revived it was probably followed by that of Diana, then regarded as his twin sister—their mother in Greek being Λητώ, latinised as Latona. See Virgil's simile of Dido to Diana, Aen. i. 498. Diana was worshipped in her triple character as moon-goddess in heaven, goddess of archery on earth, and (in the shades) *Hecate (Ἑκάτη), and adored as *Trivia, on altars at the meeting of three ways: Aen. iv. 511, 'tergeminamque Hecaten, tria virginis ora Dianae.' See Juno. The Lacus Nemorensis (Nemi) near Aricia is called by V. 'Triviae lacus,' vii. 516, and a grove near Cumae belongs to her, vi. Her action in the Aeneid is confined to taking vengeance for the death of Camilla, xi.
4. Ποσειδῶν, brother of Ζεύς, represented by the Italian *Neptunus (Nau-tunus), god of waters. His attributes and associations, with his spouse Amphitrite, are borrowed by poets from the Greek. For his action in the Aeneid, see i. 125, ii. 610, v. 779. For a splendid description of him and his suite, see v. 816–26. The Roman Neptunalia were at the close of July.
5. Δημήτηρ (lit. mother-earth), goddess of harvests, is represented by the deity with corresponding attributes, *Ceres (creatrix), who is identified with Dea Dia, and has the titles mater, optima, maxima, frugifera. V. calls her 'alma,' G. i. 7. She is often worshipped in common with *Liber and Libera, who is identified with Cora (Κόρη) or *Proserpina, the daughter of Ceres. Earth

was also worshipped as *Tellus Mater, with a male Tellumo. The Ludi Cereales were in April, and she was worshipped with Ops on 4 Id. Sext. (August). Ceres is often a metonym for corn or bread, as Bacchus for wine.

6. Ἄρης (the war-god) is identified with the ancient and potent Italian deity Maurs or *Mars (*Mavors, Mamers). See above. Mars has little personal part in the Aeneid: he is shewn as inspiring valour, ix. 717, or as a metonym for battle itself. And he is the subject of a splendid simile, Aen. xii. 331. See viii. 700. He has the titles *Gradivus, Victor, Ultor, &c., and Campester, as presiding over the Campus Martius. His great festivals were on the 1st and 16th days of his own month March.

7. Ἀφροδίτη, goddess of beauty and love. The poverty of Italian imagination, as compared with Greek, is nowhere shewn so conspicuously as in the substitution of the Latin Venus for the Greek Ἀφροδίτη. The Queen of Love and Beauty is among the richest conceptions of Hellenic legend. *Venus (a deity of vegetation) was insignificant in olden times, and her worship seems not to have held any eminent rank till she came to be recognised (through Hellenic influence) as the beloved of Mars, and ancestress of Romulus. In the Aeneid, as the hero's mother, she takes continual part in counteracting the malignant action of Juno. See i. 314 &c., 657 &c.; iv. 105 &c.; v. 834 &c.; viii. 370 &c. 520; x. 62 &c.; xii. 429, 786. She has the titles *Cytherea, *Acidalia, and on inscriptions Erycina, Genetrix, Victrix, Libitina &c. Her son Ἔρως, latinised as *Amor, *Cupido, came in as an ideal taken from Greece. Flora, the flower-goddess, whose feast (Floralia) was in April, a month sacred to Venus, would seem to have been a fitter synonym for the great Ἀφροδίτη. See Ov. F. iv. 1 &c. Venus had a festival at Rome on the Kalends of April, and others in August, September, and October.

8. Ἥφαιστος, fire-god and patron of metallurgy, has the names and correspondence of the Latin *Volcanus and *Mulciber (hammerer). His conjugal relation to Venus is a fable borrowed from Greek mythology. The agreement of his attributes with those of the Hebrew Tubal-Cain makes the coincidence of sound between this name and Vulcan at least a curious accident. The action of this god in V. is confined to the fabrication of armour for Aeneas (Aen. viii.), especially of the shield elaborately described at the close of the book. The Volcanalia were kept at Rome near the close of August. Volcanus is a metonym for fire, Aen. ii. 311.

9. Ἑρμῆς, god of traffic and lucre, and messenger of heaven, finds a Latin representative in *Mercurius, who bears messages from Jupiter in Aen. i. and iv. He is called *Cyllenius from his fabled birthplace, Mount Cyllene, in Arcadia. He was worshipped at Rome with Maia on the Ides of May. His titles are numerous.

10. Ἥλιος (Ἀϝέλιος), *Sol, the Sun-god, might have been in Class I., for there is no doubt that the Greek and Latin words belong to one root, us (ur-), *to burn*. V. makes the Sun-god father of the

witch Circe, Aen. viii. 10, 202. He is called Phaethon, Aen. v. 105. His worship, derived from the Sabines, was very ancient: 'in pulvinari Solis, qui colitur iuxta aedem Quirini,' Quint. i. 7. Here L. Papirius Cursor placed the first dial, B.C. 293. See Aurora.

11. Σελήνη, *Luna, the Moon-goddess, was worshipped with the Sun, being related to Diana as Sol to Janus (Dianus). She had a feast on the last day of March, Ov. F. iii. 888. See G. iii. 227. V. probably addresses (G. i. 5) Sol and Luna as 'clarissima mundi lumina.' The superstitious worship of the heavenly bodies, practised in the East, was introduced in the corrupt imperial times very widely, especially that of Mithras, Elagabal, Atergatis &c. Inscriptions testify this.
12. Ἔρις, *Discordia, Aen. viii. 742, vi. 280.
13. Τύχη, *Fortuna or *Fors, Fortune, had, as we might expect, a very extensive worship, public and private. The temple of Fortuna Virilis at Rome is well known. One of her public titles was Fortuna Populi Romani.
14. Μοῖραι (the Greek Fates or Destinies) were three in number: Atropos, Clotho, Lachesis, represented as spinners of the web of Destiny. Ecl. iv. 44. The Italian *Parcae correspond closely to them both in attributes and in name: for μέρες = pars, as πολύς = multus. They were supposed to attend at births, and to write in a book the destinies of the newly born. These decrees were called Scribunda Fata, and the latter name was transferred to the deities themselves. In later times the Parcae were sometimes called, not *Fata, but Fatae; and Fatabus occurs on an inscription. Hence, in Italian, the name Fata Morgana, the French fée, and the English fay, fairy.

Class V. Deities which appear in Latin literature with Latin and also with Greek names.

1. When the Romans first became acquainted with the Greek winegod Διόνυσος, Βάκχος, they identified him with the ancient Italian *Liber Pater, who (with his female Libera) was revered in common with the creative harvest-goddess Ceres. Cic. N. D. ii. 62. The Liberalia were held in the month of March in honour of Liber. At a later date the licentious rites of *Bacchus (Bacchanalia) were introduced in the Greek fashion; and were attended with acts of scandalous criminality which, in the year B.C. 184, resulted in grave judicial proceedings, and a decree of the Senate 'de Bacchanalibus,' prohibiting the rites. This decree is still extant. V. addresses Liber in conjunction with Ceres, Geo. i. 6; in G. ii. 2, 7, he addresses Bacchus as Pater Lenaeus (sire of the winepress). See also 388, 445. In Aen. vii. 385–403, imitating the Bacchae of Euripides, he describes Amata and the Latin women maddened by the orgies of Bacchus. See iv. 300. The name Διόνυσος was not introduced at Rome. Iacchus, properly the title of another personage, mythic minister of the Eleusinian Ceres, is by poets transferred to Bacchus. See Ecl. vi. 15, vii. 61.

2. The songstress nymphs of Latium, *Camenae (for Casmenae = Carmenae) become representative of the Greek **Μοῦσαι**, but the poets speak of these as *Musae, and their individual names are Greek (*Calliope, Clio, *Erato, Euterpe, Melpomene, Polyhymnia, Terpsichore, *Thalia, Urania); though Hartung ranks the nymph Egeria (Numa's fabled instructress) as one of the Camenae. Inscriptions are to the Musae.
3. The three Graces (Aglaia, Euphrosyne, Thalia) are a Greek conception, **Χάριτες**. Roman poets latinise them as Gratiae (so Horace), or by their Greek term as Charites. V. does not introduce them. His Thalia or Thalea is the muse of that name, Ecl. vi. 2; and one of the Nereids, Aen. v. 826.
4. The Greek *Erinyes or *Eumenides (*Allecto, *Megaera, *Tisiphone), avengers of guilt, keep their Greek names in Latin poetry (as in Virgil), but are also latinised as *Furiae (raging goddesses), *Diraeultrices (avenging Terrors), names not known to the old Italian faith. Its 'Larvae' and 'Lemures' were not avengers of other people's crimes.
5. *Dis (for dives) is a translation of the Greek **Πλούτων**, king of the shade-world, **Ἅιδης**, Lat. Orcus. He is called by V. (and on inscriptions) *Iuppiter Stygius, Aen. iv. 638. His spouse **Περσεφόνη**, Lat. *Proserpina (Aen. iv. 698), was also entitled Iuno Stygia. As to her title **Κόρη**, Libera, and the myths concerning her, see above (**Δημήτηρ**) and Cox, 'A. M.' ii. 296 &c.
6. The Latin Herculus or Hercules can hardly be quite distinct from the corresponding Greek, **Ἡρακλῆς**, with whom poets confound him, as Aen. viii., giving him the Greek titles *Amphitryoniades, *Alcides, *Tirynthius &c., and ascribing to him all the acts of the son of Alcmena and Jove. V. makes the most of the one Italian legend of Cacus. Antiquarians identify him with the Sabine Semo Sancus (see Festus, p. 229); and with Deus Fidius: a relation favoured by the analogous asseverative forms hercule, mediusfidius; but some distinction is more probable. As representing strength and success, he naturally continued to be a deity much addressed by inscriptions; and his titles are numerous. Warm springs were under his protection: as those which still bear his name in Wallachia.
7. *Minerva, or Menerva (goddess of memory) represents the Greek **Παλλὰς Ἀθήνη**, and is familiarly called *Pallas by poets, but not Athene. Her Roman name is a compound, from the roots man, *to think*, and ar, *to move* or *stir* (v being a Latin suffix, as in nervus, cervus &c.); so that the name implies 'the mind-stirrer.' She was worshipped at Rome on the Aventine and the Capitol, in a 'cella near the temple of Jupiter, and in two feasts called Quinquatrus (as lasting five days), the greater in March, the lesser in June. Artisans were under her protection, also physicians, whence one of her titles, Medica. She had many other titles. The emperor Domitian chose Minerva for his tutelar, and promoted her worship, building two temples for her, one that of Minerva Chalcidica (in the Forum ?), the other near the Forum and the temple of Mars Ultor, of which a well-known

and beautiful fragment survives. Minerva takes no part in the action of the Aeneid, except what Aeneas ascribes to her in the destruction of Troy, ii. 15, 162–179, 226, 615. See also i. 39.

8. *Aurora (goddess of morning) is a latinised form of ἀϜώς (for αὐσώς) = ἠώς, morning, Sk. usha-s. The Aurelian Gens, anciently Auseli, took its name from this. *Eos, *ēōus are used in poetry. The god of light was in Etruria called Usil, and in the old Salian hymns was the invocation 'Ozeul adosiose,' i.e. 'O Sol adorande.' To this origin the word 'Sol' is referred.
9. Mater Matuta was an ancient and venerable Italian goddess. Matuta means 'of morning' (so Janus is called by Horace Matutinus:—'Matutine pater, seu Iane libentius audis,' S. ii. 6. 20). She had a feast called Matralia, 3 Id. Jun. See Ov. F. vi. 469. She was also deemed a deity of seas and harbours, and became identified with the Greek Leucothea (once Ino, daughter of Cadmus), while *Portunus, the haven-god, often worshipped with her, passed for *Melicertes or *Palaemon, son of Ino Leucothea. Aen. v. 241, 823, G. i. 437. The worship of Matuta was widely spread: at Satricum, Cora, Cales, Pisaurum &c. See Liv. vi. 33; vii. 27.
10. *Bellona (goddess of war) represents the Greek Ἐνυώ. and the name Enyo is found in Latin poetry. She is united by V. with Mars, the Furies, and Discord, Aen. viii. 705.

Class VI. Italian Deities representing no Greek correspondence.

1. *Janus (Dianus), the Opening God, has been described. See Aen. vii. 180, 610; viii. 357; xii. 198. As Opener, he was called Patulcius, as Shutter Clusius. See Ov. F. i. 129.
2. *Faunus (see above), though by Ovid and others identified with Pan, as a shepherd god, is in Virgil sometimes a mythic prince, son of *Picus, tutelar of an oracle (Aen. vii. 48, 81, 254); sometimes a woodland god (x. 551); in the latter character giving name to a whole class of wood-deities (*Fauni, Ecl. vi. 27; G. i. 11; Aen. i. 314). Preller, however, and other writers observe that V. does link Faunus with Arcadian worship through Evander, whose name Εὔανδρος (bonus vir) shows him to be a kind of mortalised Faunus (Fav-nus, Bonus Deus). Fauna or Fatua, the feminine correlative, is the Bona Dea, whose mysterious rites continued among the Roman women to a late period, Clodius having been tried for profaning them in female disguise at Caesar's house, B.C. 61. *Inuus is an ancient synonym of Faunus. The Faunalia at Rome were on the Nones of December.
3. *Silvanus, tutelar wood-deity, Ecl. x.; G. i. 20, ii. 494. Ovid writes of plural Silvani. In the Imperial times Inscriptions to Silvanus are numerous, to Faunus none: so that S. seems to have superseded F.
4. *Pales, goddess of flocks and herds: Ecl. v. 35; G. iii. 1, 294. Her feast (Palilia or Parilia) was held in April. Ov. F. iv. 721 &c.

5. *Picus (see Faunus) and Picumnus or *Pilumnus, ancestor of Turnus.

(a) Vertumnus (vortomenos), God of the Seasons, and Pomona, goddess of fruitage (poma), do not occur in V. Hartung regards them as synonyms of Saturn and Ceres severally. Other ancient deities not mentioned by V. are: Consus, a mysterious god in whose honour the Consualia were held in August:—Deus Fidius, already named, called by the Sabines Semo Sancus, whom some antiquarians identify with Hercules:—Terminus, god of boundaries, whose feast, Terminalia, was in February: Ov. F. ii. 642 &c.:—Vacuna, goddess of leisure: Hor. Epist. i. 10, 49.

(b) Deified abstractions were very numerous: *Tellus, Juventus, Concordia, *Fides, Pax, Pietas, Spes, Quies, Victoria, and many more. This form of superstition afforded large scope to a Latin poet, of which V. avails himself often. See Aen. vi. 274 &c., where he personifies *Luctus (Sorrow), *Morbi (Diseases), *Senectus (Old Age), *Metus (Fear), *Fames (Hunger), *Egestas (Want), *Letum (Death, also as *Mors, *Nex), *Labos (Toil), *Sopor (Sleep), *Bellum (War), *Discordia (Discord), *Somnia (Dreams); and similar usages occur elsewhere.

(c) Various local deities of groves and streams are introduced by V. Such are *Thybris or *Tiberinus Pater, the Tiber-god, Aen. viii. 31, x. 421; G. iv. 369:—the fountain-nymph *Juturna, sister of Turnus, who plays so large a part in Aen. xii.; the nymph *Marica, mother of Latinus; *Venilia, mother of Turnus;—the grove-nymphs *Albunea, *Angitia, *Aricia, *Egeria, *Feronia (worshipped by the Volscians near Anxur and by the Falisci near M. Soracte), identified with Juno on Inscriptions: Aen. vii. 800, viii. 561; Hor. S. i. 5, 24. The prophet-nymphs, *Carmens or Carmentis, mother of Evander; *Manto, of Mantua, a name probably invented by V. from *μάντις*.

(d) *Italus, *Sabinus, *Latinus are the usual mythic fabrications, impersonating tribes in an imaginary 'archegetes' or primitive head. Even Picus may represent, not only the bird of Mars, but also the source of the Picentes, whose device was perhaps the woodpecker, as 'hirpus,' the Sabine *wolf*, gave name to the Hirpini.

(e) Mention has been made of the Penates, Lares, and Genii. The Di Penates, and their introduction into Latium by Aeneas, form, in some degree, the subject of the Aeneid (see below). They were apparently two in number, but all attempts to identify them by names seem futile.

V. never uses the plural Lares: but only *Lar (Aen. v. 744, viii. 543, ix. 259; G. iii. 344): which makes it probable that he regarded the family and dwelling as having in the olden time only one Lar familiaris, with two Penates. But at a later time Lares and Penates seem to be both multiplied and confounded: and the extension of the guardianship of these cherished deities from households to public construc-

tions of every kind led to the dedication of Lares as viales, compitales, rurales, publici &c. (on Penates publici, see above). The Laralia were held at Rome on the Kalends of May: the Compitalia in December.

So the *Genius, which anciently was appropriate to the individual, and guardian of the 'lectus genialis,' was carried beyond the limits of the family. The Roman people had their sacred genius; and localities were similarly endowed, a snake sometimes representing the deity, as in Aen. v. 95. See vii. 136, and Tac. Ann. xi. 11.

The distinction drawn by Appuleius (who probably follows Labeo) is curious. He says (de Deo Socrat.): A spirit that wanders is a Lemur: if he abides in the house and watches for the good of its inmates, he is a Lar: if he is tormented by the remembrance of misdeeds and restless in the abode, he is a Larva: if indifferent, he is reckoned with the Manes. *'Famulus,' 'famula,' are terms applied to any inferior spirit attending a superior: Aen. v. 95; Hor. ad Pis. 239. All such are called on an inscription Famuli Divi.

(f) Pater, Mater, were titles of high veneration, attributed to many of the Italian deities: Juppiter, Mars pater, or Maspiter, Janus Pater, Liber Pater &c. Juno Mater, Mater Idaea, Mater Matuta &c. Venus has the title Genetrix.

The superstitions of Egypt, which had begun to infect Rome even in Virgil's time, are noticed viii. 698–711.

Such is the catalogue of divinities which the earliest heroic poets of Rome, as Naevius and Ennius, had for use, and probably helped to form. The twelve Di maiores or consentes are enumerated by Ennius in two well-known verses:

Iuno, Vesta, Ceres, Deiana, Minerva, Venus, Mars,
Mercurius, Iovis, Neptunus, Volcanus, Apollo.

Virgil not only had before him the works of his Latin predecessors, but, as a good Greek scholar, he was familiar with the Homeric and Hesiodic poems, with the lyric and dramatic poetry of Greece, with Apollonius Rhodius, Theocritus, and other Alexandrine poets. The whole treasury of Greek literature, the whole wealth of Greek legend, theogonic and heroic, was at his command to draw on. We may feel sure, also, that he had studied the antiquities of his own native land in the writings of Cato and Varro, and in the ritual of the Roman Calendar.

An examination of this catalogue will confirm the opinion which a careful student of Virgil must derive from reading him, that his mythology is mainly Greek in character and feeling, though its names are generally Roman. Nothing can prove this more strikingly than the choice which he makes from the class of purely Italian deities. He evidently selects those which adapt themselves most naturally to the spirit of Greek song and fable: ancestral heroes like Janus and Faunus, river-gods, nymphs of streams,

hills, and groves; with personified abstractions like the Πάλαμος, Κυδοιμός, Θάνατος, Φόβος, Ἔβη, so familiar to the poets and readers of Hellas. The effect he sought was the Roman naturalisation of Greek mythology. And this effect he did produce with only too full success: for from that day to the present the Greek mythology has been habitually read by the nations of Europe in its dress of Roman names, as it appears, for instance, in Lord Derby's English version of the Iliad.

Whatever he found in the Roman ritual of a poetic and picturesque character, and resembling the Greek, Virgil has skilfully introduced; as the Salian and Lupercan revels and the matronal processions, Aen. viii. 285, 663 &c. The Bacchic orgies in vii. 385 &c., are a Greek picture: for we cannot suppose that the poet had any design to revive the memory of the terrible scandal which occurred B.C. 186. His description of the Infernal Regions in Aen. vi. is a fabric of his own architecture, built out of the materials which Greek mythology and poetry furnished to him. See Exc. II. on that Book.

With the heroic legends of Greece Virgil's writings shew him to have been intimately familiar. He does not indeed follow in minute detail the cumbrous theogonies of Hesiod, but that he knew them well is evident from such passages as Geo. i. 278 &c. His acquaintance with a myth is often indirectly shewn. Thus, Bellerophon and Pegasus are not named, but we have the Chimaera (vi.). Perseus does not appear, but we find Acrisius, Danae, Phineus. The story of Oedipus and the Theban wars are only noticed by the introduction of Adrastus and Eriphyle. We hear of the ship Argo and her pilot Tiphys, with the fable of Hylas; but Virgil does not introduce Jason and Medea, except by the large use which he has made in Aen. iv. of their love-tale, as told by Apollonius Rhodius. Besides the race of Trojan heroes, and the Greeks who fought against Troy (the Pelopidae, Aeacidae, Ulixes, Diomede, the Ajaces, Idomeneus, and others), we find in Virgil's poetry mention, direct or indirect, of Prometheus and Deucalion, the Centaurs and Lapithae, the myths of Orpheus, Amphion, Theseus, Minos, Daedalus &c., Hercules and his exploits, Inachus, Admetus, Danaus, Busiris, Ixion, Sisyphus and others. In short, we may believe that Virgil was more fully acquainted with the religious creeds and legendary lore of Greece than with those of Italy: for the reason that in the former he had a wealthy and attractive literature to instruct him, while the latter could not be mastered without a minute and laborious antiquarian research, for which time and opportunity would be wanting to a mind engaged in the constant work of poetic composition.

While the mythology of Greece was being incorporated with that of Rome, there were also formed those legendary traditions concerning the first foundation and early fortunes of the city, which, received by the popular mind as authentic, and passing, when literature commenced, into the hands of poetic annalists, acquired the name of Roman history. The Pontifices, who had in charge

the direction of the Calendar and the construction of Annals, thought it necessary to account for every change in custom or cult by reference to some fact or person in early story: and their general endeavour was to enhance the dignity of Rome, and establish its leadership of the Latin cantons upon grounds of ancient right and religion. Its founder was thus pronounced to be Romulus, a prince of Alba (the cantonal chief town of the Latin league) and son of Mars, the most potent of Latin deities. So the names and narratives of Tatius, Numa, Servius and the Tarquins all represent some era of change in the constitution or worship of the Roman state.

On these Pontifical Annals, which probably began when the city was first restored from the Gallic conflagration about 380 B.C., see Mommsen, 'R. H.' B. ii. ch. 9. He justly considers that the hand of Hellenism was at work in the formation of early Roman legend. Among the things for which the Pontifices sought to account was the shrine and worship of the Di Penates at Lavinium on the Latin coast: and here Hellenic poetry came to their aid. The Sicilian poet Stesichorus (see Mommsen, a. a.), who wrote B.C. 600, in his 'Destruction of Ilium,' had brought Aeneas to the land of the west, and drawn the picture of the hero, with wife, son, father, and household gods, escaping from the Trojan flames. He identified the Trojans with the original Italians and Siculans, and derived the name of Misenum from the trumpeter of Troy. Through this channel it may be surmised, though it cannot be absolutely proved, that the Aeneian legend first gained access to the Annals and to the popular credence of the Roman people. But the story was completed and diffused more generally by that credulous and gossiping writer Timaeus of Tauromenium in Sicily, whose work ended with the year B.C. 262. He it was who represented Aeneas as first founding Lavinium, with its shrine of the Trojan Penates, and afterwards founding Rome itself. He must also have interwoven with the tale of Aeneas that of the Tyrian princess Elissa or Dido, for Dido is with him foundress of Carthage, and that city and Rome are founded in the same year. These bold inventions were evidently suggested by some accounts which reached Timaeus concerning Latin manners and customs, just as the great struggle (the first Punic war) was breaking out between the Romans and Carthaginians. From that time forth it became, we must suppose, a belief at Rome, that the Trojans were ancestors of the people, and Aeneas ancestor of the founder Romulus. This legend was exactly fitted to serve Virgil's purpose, when he undertook, at the instance of Augustus, to write an heroic poem on the origin of Rome. For it enabled him to combine with the glorification of the city that of the emperor himself, who, on the authority of his great uncle, claimed for the Gens Julia, into which he had been adopted, descent from Iulus or Ascanius, the son of Aeneas. See 'The Life and Writings of Virgil.'

The Aeneid teems from first to last with the details of religion: the oracular shrine (ii. 114. iii. 92. vi. 98. vii. 269); the temple (i. 448, 505. iv. 457. vi. 69. vii. 170); the sacred grove (lucus, nemus, i. 441. v. 760. vi. 256. vii. 568, 800. viii. 85, 342, 351, 597. ix. 3, 673, and elsewhere); sacred trees (oak, G. ii. 16. Aen. iii. 681. cypress, ii. 714. iii. 681. laurel, ii. 542. vii. 59. wild olive, xii. 766. elm, vi. 282; compare Ecl. vii. 61); altars, 'arae,' 'altaria' (Ecl. v. 66. their decorations, Aen. i. 417. Ecl. viii. 64); 'foci,' *braziers* (v. 661. xii. 118, 283); victims: suovetaurilia or sollitaurilia, *swine—sheep—bull* (i. 633. v. 96. xi. 197); *bull* (iii. 20, 118. ix. 626. vi. 252); *goat* to Bacchus (G. ii. 380, 395); *cow* to Juno and to Proserpine (iv. 61. vi. 251); *lamb* to the Storms (v. 772. See Hor. Epod. x. 23); *black lamb* to Night (vi. 249); *sow* and *litter* to Juno (viii. 82); *sheep* to any deities (bidentes, iv. 57. vi. 38. viii. 444); a *swine* and *sheep* to sanctify a treaty (xii. 173); *white* victims for a triumph (G. ii. 146); *black* for storm and for infernal gods (iii. 120. v. 734. vi. 152, 249. G. iv. 545); Aeneas sends human victims for the funeral of Pallas, as Achilles in the Iliad for that of Patroclus (x. 518. xi. 81): 'mactare' is the usual word for sacrificing; 'litare,' *to make a propitious sacrifice*, occurs ii. 118: sacrificers must be pure (ii. 718. vi. 229. 635. xii. 169); with veiled head (iii. 545); wearing *fillet* and *riband* (x. 537); turned to the *east* (viii. 68. xii. 172. Vitruv. iv. 5, qui adierint ad aram immolantes aut sacrificia facientes spectent ad partem caeli orientem); the victims garlanded (ii. 133, 156. v. 366. G. iii. 486); *wine* poured on their foreheads (vi. 244) with *salted meal* (xii. 172); blood received in *bowls*, 'paterae,' entrails in *dishes*, 'lances' (vi. 248. xii. 214. G. ii. 194); and stretched out to the deity (v. 237); feasted on (viii. 183); unbloody offerings, salted meal, 'mola salsa,' 'far pium;' *frankincense*, 'tus;' *wine* (iv. 453. v. 744. viii. 105. xi. 48); *cakes*, 'liba,' in rural offering; *milk*, *honey*, *oil* (Ecl. v. 66. vii. 33. G. i. 344. ii. 394. Aen. vi. 244); libations made (i. 736. viii. 279. iii. 354, 525. vii. 133. xii. 174); garlands of leaves worn by sacrificers (*oak*, G. i. 349. *laurel*, iii. 80. *poplar*, viii. 285. *olive*, vii. 146). ‖ Sacred numbers are: Two, in relation to the dead (Ecl. ii. 65. Aen. iii. 305. v. 77, 96. xi. 72. viii. 697); in presents (Ecl. ii. 40. iii. 44. Aen. v. 61, 266, 306. ix. 263): Three, used in magic and solemnities (Ecl. viii. 73 &c. Aen. iv. 510. vi. 229, 506. xi. 188); and of fruitless efforts (ii. 792. viii. 230. x. 685): Four (vi. 243. x. 518. ii. 242. G. iv. 538 &c.: Seven (Ecl. ii. 36. Aen. vi. 38, 646. v. 85): Twelve (Ecl. i. 43. Aen. i. 393. xi. 133. xii. 163. ‖ Magic rites (Ecl. viii. Aen. iv. 487 &c. vii. 750 &c. ‖ Divination: (α) Happy omens; casual (v. 530. viii. 117. ix. 21. x. 249. xii. 260); thunder and lightning—on the left (ii. 692. iii. 90. viii. 524. ix. 630); stars, light &c. (ii. 693, 681. vii. 71. ix. 19, 110. x. 270); birds and other animals (i. 393. vi. 190. viii. 81. xii. 247). (β) Evil omens: darkness (G. i. 464); comets (G. i. 487. Aen. x. 272. v. 525); earthquakes, volcanos (G. i. 471–4); inundations (G. i. 481); voices (G. i. 476. Aen. iv. 457); spectres (G. i. 477); howls and shrieks (G. i. 470, 486); owls (iv. 462. xii. 862); snakes (v. 87); blood (iii. 27, 33. iv. 453.

G. i. 483); prodigies (G. i. 480. Aen. vii. 64); dreams (i. 353. ii 270. iii. 148. iv. 351, 465); oracles (ii. 114. iii. 90. vii. 81). See Lersch, Antiquitates Vergilianae.

C. Virgilian Prosody.

[Upon Latin Prosody generally, upon Elision and Hiatus, the laws and licenses of the Heroic Hexameter, see Mr. Munro's Prosody in the Public School Latin Grammar, §§ 251–261.]

I. Hiatus or non-elision of a vowel before a vowel. (The examples are given by Wagner, Quaestiones Vergilianae, xi.)

(*A*) Virgil keeps a long Vowel or Diphthong unelided and long in arsis before a vowel in the following instances: the numeral, bracketed, shewing the foot in which this occurs.

1. The vowel ī.
   - α. Gen. S. Decl. 2.
     Aen. ix. 291, tuī: audentior (4). xi. 480, tantī, oculos (3).
   - β. Nom. Pl. Decl. 2.
     Ecl. iii. 63, laurī et (3). viii. 53, iuniperī et (3). x. 13, laurī etiam (3). G. i. 281, conatī imponere (3). 341, agnī et (3). ii. 86, radiī et (3).
   - γ. Dat. S. Decl. 3.
     Ecl. iii. 6, pecorī et (3). G. i. 4, sit pecorī, apibus (2). iii. 155, pecorī armentaque (4). Aen. iii. 74, matrī et (3). x. 156, ducī. Aeneia (4).
   - δ. Perf. Act. 1st Pers.
     Ecl. viii. 41, periī ut (3).
   - ε. Inf. Pass.
     G. iii. 60, patī hymenaeos (5).
2. The vowel ō.
   - α. Dat. and Abl. Decl. 2.
     Ecl. ii. 24, Actaeō Aracyntho (5). Aen. i. 16, Samō: hic (4). 617, and ix. 647, Dardaniō Anchisae (5). iii. 74, Neptunō Aegaeo (5). iv. 667 and ix. 447, femineō ululatu (5). vii. 178, cedrō, Italusque (3). vii. 226, Oceanō, et (3). x. 136, buxō aut (3). 141 domō, ubi (4). xi. 31, Parrhasiō Evandro. xii. 31, generō; arma (3). 535, Hyllō animisque (3).
   - β. Pres. 1st Pers.
     Aen. iii. 606, si pereō, hominum (2). v. 735, colō, huc (4).
3. The Vowel ē.
   - α. Greek Nom. Decl. 1.
     Ecl. viii. 44, Rhodopē aut (3). x. 12, Aoniē Aganippe (5). G. iv. 343, Ephyrē atque (2).
   - β. Abl. S. Decl. 5.
     Aen. iv. 235, qua spē inimica (3).
4. The Vowel ā.
   Greek Vocative.
   Ecl. vi. 44, Hylā Hyla (4).

On the reading animā atque in Aen. xii. 648, see Munro's Pros. and Note in this Ed.

5. The Diphthong ae.

Ecl. viii. 53, castaneæ hirsutae (5). G. i. 221, Eoæ Atlantides (3). ii. 144, oleæ armentaque (4). iv. 463, atque Getæ atque (2). Aen. vii. 631, turrigeræ Antemnae (5).

A review of the foregoing examples, 41 in number, will shew that 27 are marked (3) or (4); that is, the hiatus is coincident with one or the other of the two caesuras, penthemimeral and heptemimeral, of which one or the other is essential to the rhythm of the Dactylic Hexameter. Four only of the instances give the hiatus (2) coinciding with a trihemimeral caesura. The remaining 10 shew it (5) in the place of an ennehemimeral caesura. In these last Virgil manifestly imitates the frequent Homeric rhythm, which appears in the first line of the Iliad, Πηληϊάδεω Ἀχιλῆος. But the spondaic verses (Dardanio Anchisae—Neptuno Aegaeo) with this hiatus are due to the necessities of the Latin language; as, though spondaic lines abound in the Homeric poems, they are usually formed (like Virgil's 'incrementum') by a word of four syllables, Ἀγχίσαο, Ἀτρεΐδαο, Πηλείωνα, Ἀτρυλοῖσιν and the like; or of five, as Ἡρακληείῃ, and if we find a trisyllable at the end, it is seldom with hiatus, Ὀλιζῶνα τρηχείαν, εὐηγενέος Ἀδμήτοιο. The rhythm last named must, therefore, be regarded as purely Virgilian, and due to the structure of the Latin language, as compared with the Greek.

(*B*) A long vowel or diphthong is shortened in the former (1) or latter (2) thesis before a vowel in the following places:

Ecl. ii. 85, te Corydon, ō Alexi (1). iii. 79, vale valĕ inquit (2). vi. 44, Hyla Hylă omne (2). viii. 108, an quĭ amant (1). G. i. 281, Peliŏ Ossam (2). 332, aut Athŏ aut (2). 437, Panopeæ, et (1). iv. 461, Rhodopeiĕ arces (2). Aen. iii. 211, insulæ Ionio (2). v. 261, Iliŏ alto (2). vi. 507, tĕ amice (1).

(*C*) A short vowel remains unelided in two places:

Ecl. ii. 53, cerea prună: honos (1). Aen. i. 405, patuit deă. Ille (2).

This license is assisted by the strong pause in each place

In G. i. 43, 'Glaucō et' shews hiatus after a long vowel in thesis; where Wagner doubts the genuineness of the reading.

II. Virgil often lengthens by ictus final syllables naturally short. (See Mr. Nettleship's Excursus to B. xii. in Conington's Ed. iii. p. 465.)

1. Syllables ending in a consonant.

(*a*) With penult short.

a. Third Persons Sing. Act.

Ecl. i. 38, aberāt; ipsae (3). iii. 97, erīt, omnes (3). vii. 23, facīt: aut (3). G. ii. 211, enituīt impulso (3). Aen. i. 308, vidēt hominesne (3). 651, peterēt inconcessosque. vii. 174, erāt; hoc (3). 398, canīt hymenaeos (5). viii. 363, subiīt; haec (3). x. 67, petiīt auctoribus (4). 383, dabāt hastamque (4). 433, sinīt; hinc (3). xii. 883, erīt o (3).

β. Deponent or Passive forms in ur.

G. iii. 76, ingreditūr, et (3). Aen. ii. obruimūr, oriturque (3). iv. 222, alloquitūr, ac (3). v. 284, datūr, operum (3).

γ. Substantives and Adjectives in r.

Ecl. ix. 66, puēr ; et (3). x. 69, amōr; et (3). G. iii. 118, labōr; aeque (3). iv. 92, meliōr, insignis (4). Aen. ii. 369, pavōr, et (3). v. 521, patēr arcumque (4). vi. 768, Numitōr, et (3). xi. 323, amōr, et (4). 469, patēr, et (3). xii. 13, patēr, et (4). 68, ebūr, aut (2). 422, dolōr; omnis (2). 550, domitōr et (4). 668, amōr, et (4).

δ. Substantives and Adjectives in s.

G. i. 138, Pleiadās Hyadas (2). ii. 5, gravidūs autumno (5). iii. 189, invalidūs, etiamque (2). 332, Iovīs antiquo (3). Aen. ii. 563, domūs, et (3). iii. 112, nemūs; hinc (3). iv. 64, pectoribūs inhians (2). v. 337, Euryalūs, et (3). x. 720, profugūs hymenaeos (5).

ε. Various.

Aen. vi. 254, supēr oleum (2). viii. 98, procūl, ac (4). 304, capūt Euandrius (3).

(*b*) With penult long.

Ecl. vi. 53, fūltūs hyacintho (5). G. iv. 137, tondēbāt hyacinthi (5). 453, nullīūs exercent (3). Aen. i. 478, pūlvīs inscribitur (4). 668, iactētūr odiis (3). v. 853, amittēbāt, oculosque (3). ix. 610, fatigāmūs hasta (3). xi. 69, languēntīs hyacinthi (5). 111, orātīs equidem (2). xii. 772, stābāt huc (4).

The observations made on I. (*A*) in last page are applicable also to this class of abnormal quantities. Many occur at the principal caesuras, and where there is a pause; and those in (5) are of a Greek character.

2. Syllables ending in a vowel.

α. In Aen. iii. 464 the final syllable of graviā appears long.
In 702 that of Gelā, but with fl following (fluvii).
On anima in xii. 648 see above.

β. Que appears long in the arsis of the 2nd foot twelve times, once in the arsis of the 5th foot.

Ecl. iv. 51, terrasquē tractusque. G. i. 153, lappaequē tribolique. 164, tribulaquē traheaeque. 352, aestusquē pluviasque. iv. 222, terrasquē tractusque. Aen. iii. 91, liminaquē laurusque. iv. 146, Cretesquē Dryopesque. vii. 189, spiculaquē clypeique. ix. Noemonaquē Prytanimque (5). xii. 89, ensemquē clipeumque. 181, fontesquē fluviosque. 363, Chloreaquē Sybarimque. 443, Antheusquē Mnestheusque.

The position is an imitation of Homer; but in all the examples except the 6th and 12th it is eased by the two consonants begin-

ning the word which follows quĕ. In the following quĕ is normally lengthened by the consonant or consonants following it.
G. i. 371, Euriquĕ Zephyrique. iv. 336, Drymoquĕ Xanthoque. Aen. viii. 425, Brontesquĕ Steropesque.

Obs. On the position ponitĕ: spes in Aen. xi. 309 see Munro's Prosody in 'Public School Latin Grammar,' page 513. In ix. 37, ascendite is now generally read instead of scandite.

III. Virgil's Verse has the following exceptional rhythms in its closing feet.

(1) – ⏑ ⏑ – ⏓ in one word; or one word with que.
Alphesiboeus (Ecl. v. 78). Alphesiboei (viii. 1, 5). Alphesiboeus (62). Phyllodoceque (G. iv. 336). Deiopea (343). Deiopea (Aen. i. 72). Hippocoontis (v. 492). Ancipitemque (589). Pirithoumque (vi. 393). Laodamia (447). Thersilochumque (483). Quadrupedantum (xii. 614). Thersilochumque (659).

(2) ⏑ ⏑ – ⏓ in one word, preceded by words of various rhythm.
The cases 'hymenaei, hymenaeos, hymenaeis' appear about ten times; cases of 'hyacinthus' about five times; 'cyparissis, elephanto (twice), ululatu (twice), animumque, terebintho, lacrimisque,' and many proper names, Erymanthus, Aganippe, Melicertae, Adamasto, Promolumque &c.

(3) ⏑ ⏑ – ⏓ in two words (not sustained by a monosyllable preceding), forming a rhythm generally inelegant, but perhaps used for the sake of variety.
Pudeat sŏlă neve (G. i. 80). Per humum nĕquĕ tanto (ii. 153). Apibus quŏquĕ nostros (iv. 251). Sanctum mihĭ numen (Aen. viii. 362). Puppis tŭă Tarcho (x. 302). Morae fŭit Ilo (400). Medium sĕcăt agmen (440). Soli mihĭ Pallas (442). Quantum sătis hastae (772). Misero mihĭ demum (849). Lucet vĭă longo (xi. 143). Magni Phrўgĕs et quam (170). Rapidum sŭpĕr amnem (562). Hoc ănĭmo hauri (xii. 26). Lora et iŭgă subter (532).

(4) Final monosyllable not preceded by another monosyllable (est not considered).
Apud me (Ecl. iii. 62). Bonum sit (viii. 106). Exiguus mus (G. i. 181). Silet nox (247). Imbriferum ver (313). Rapidus sol (ii. 321). Exacuit sus (iii. 255). Hominum rex (Aen. i. 65, x. 743). Aquae mons (105). Virum quem (151). Deae mens (ii. 170). Magnis dis (iii. 12, viii. 679). Ilicibus sus (iii. 390). Canum vis (iv. 132). Humi bos (v. 481). Eunt res (vii. 522). Conspicitur sus (viii. 83). Secat spem (x. 137). Viro vir (361). Mole sua stat (771). Praesaga mali mens (843). Nulla viam vis (864). Siqua tibi vis (xi. 393). Legitque virum vir (632). Nituntur opum vi (652). Deum rex (851).

(5) – – – ⏓ in one word.
Incrementum (iv. 49). Abscondantur (G. i. 226). Orithyia (iv. 462). Antennarum (Aen. iii. 549). Anchiseo (v. 761).

Pallanteum (viii. 341). Argileti (345). Pallantea (ix. 196, 241). Thermodontis (xi. 659). Orithyia (xii. 83).

(6) – – ⏑ in one word, preceded by words of various rhythm.

Purpureo narcisso (Ecl. v. 38). Castaneae hirsutae (vii. 53). Gravidus autumno (G. ii. 5). Depressas convalles (iii. 296). Dardanio Anchisae (Aen. i. 617, ix. 647). Neptuno Aegaeo (iii. 74). Turrigerae Antemnae (vii. 631). Petīt Euandri (ix. 9). Parrhasio Euandro (xi. 31). Culminibus desertis (xii. 363).

Obs. – – – in two words: magnis dis, cited above (4).

(7) Hypermetrical close, the last syllable being elided before a vowel at the beginning of the next line.

The syllable elided by Virgil in most instances is que: namely, G. ii. 344, 443. iii. 242, 377. Aen. i. 332, 448. ii. 745. iv. 359, 629. v. 422, 753. vi. 602. vii. 470. viii. 228. ix. 650. x. 781, 895. xi. 609.

We also find

Decoquit umor|em (G. i. 295). Tecta Latino|rum (vii. 160).

The endings arbutus horrid|a (G. ii. 69), and vivaque sulpur|a (G. iii. 449), which appear in older editions of Virgil, have been removed by all later editions.

(8) Que. V. is fond of ending lines with the particle 'que.' He joins it to the two closing words about 54 times: franguntque feruntque (G. ii. 441); Rhoecumque Pholumque (446) &c. &c. He repeats it thrice in one line 28 times: Panaque pastoresque tenet Dryadasque puellas (Ecl. v. 59); Coeumque Iapetumque creat saevumque Typhoea (G. i. 279); una Eurusque Notusque ruunt creberque procellis (Aen. i. 85) &c. &c. Que occurs four times in a single line in 5 places: fataque fortunasque virum moresque manusque (Aen. vi. 683) &c.

Obs. The accommodation of sound to sense is largely used: Ecl. vi. 21. G. i. 108 &c., 201 &c., 281 &c., 316 &c., 356 &c. ii. 81, 441. iii. 103, 201, 276, 284. Aen. i. 85 &c. ii. 53. iv. 385, 460 &c. v. 144 &c., 215 &c., 481. vii. 693, 808 &c. viii. 452, 549, 596. ix. 221, 433 &c. x. 100 &c. xi. 68 &c.

IV. Synaeresis and Synizesis in Virgil.

The cases in -ei (D. 5) may be contracted into ē, that in -ui (D. 4) into -u. Thus we find die, fide, spe &c., for diei &c.; curru, metu, portu &c., for currui &c.

The diphthongs ei, eu, are retained in Greek names, Orphēi, Theseūs. The Accus. ĕă is usually kept, Thesĕă, but the strengthened form (ῆα) is found, Ilionēa (Aen. i. 611), and the synizeses Orphēa (Ecl. vi. 30), Typhoēa (G. i. 279). If the reading Diomede (Aen. xi. 243) is right, the final e is a synaeresis of ĕă. We find also the syniseses Eurysthēo (Aen. viii. 292), Menesthēo (x. 129), Typhoēo (ix. 716).

Latin cases of Cretic form (– ⏑ –) ending in eă, eī, eō, eis, also iis, are contracted by synizesis in Virgil, being otherwise unavailable. Such are baltēi (Aen. x. 496), alvēo (G. 453; Aen.

vi. 412, vii. 33, 303, 436), aurĕa (Aen. i. 698, vii. 190), aurĕo (Aen. viii. 372, x. 116), aurĕis (Aen. i. 726, v. 312, viii. 553), aerĕi (Aen. vii. 609, xii. 541), ferrĕi (Aen. vi. 280), taenĭis (Aen. v. 289).

We find uno ŏdemque (Ecl. viii. 81, Aen. xii. 847), una ŏdemque (Aen. x. 487).

Whether conubiis, Paeoniis, exhibit this synizesis, or shortened second syllable, is disputed. The coexistence of prouĭba with conŭbia, and of Sidŏnĭă with Sidŏnĭă supports the latter view. Varying quantity occurs also in the first syllable of Diana, Eous, Italus, Lavinius, Orion, Sychaeus; note also Sĭcanus and Sĭcinius; lĭquens, al.

The double e in the forms of 'desum' always makes one long syllable, either by synizesis, dēest, dēerat, dēesse &c., or by synaeresis, as modern editors often write, dest, dērat, desse &c. Dēinde, prōinde are disyllabic always; dēin a monosyllable, e being elided. Dehinc is sometimes disyllabic (dĕhinc), sometimes a monosyllable, e being elided internally (dhinc). Anteirent (Aen. xii. 184) is an instance of internal elision of e. Graveolentis should be written as two words; e is elided. Reice is disyllabic in Ecl. iii. 96.

V. The semi-consonants i, v, in Virgil.

In the oblique cases of abies, aries, paries, and in the verb arieto, i is consonantal (Aen. ii. 442, 492. v. 589, 663. vii. 175. viii. 599. xi. 667, 890. xii. 706).

In flŭviorum, trisyll. (Geo. i. 181), i is consonantal.

Also in omnia, disyll. (Aen. vi. 33), and in precantia, trisyll. (Aen. vii. 237).

Perhaps also in semianimus, semiustus, semihominis, unless the vowel i of semi is elided internally.

On the double power of i as cons. + vowel in the compounds of iacio, ābicio, ēicio, cōnicio &c. see 'Public School Latin Grammar,' p. 10, and Munro on Lucr. i. 34.

In tĕnuis, disyll. (Geo. ii. 180), tĕnuia, trisyll. (Geo. ii. 121), gĕnua, disyll. (Aen. xii. 905), u becomes a consonant.

VI. The exigencies of metre give rise to many varieties of form. The coinage of 'alituum' for 'alitum' is a striking instance: others are the genitives in -ûm for -orum -arum, Danaûm, divom, famulûm, sociûm, magnanimûm, Aeneadûm, Argivom &c. So 'traxe' for 'traxisse,' 'iusso' for 'iussero,' 'mersit' for 'merserit' &c. Paeniteat occurs twice where V. would naturally have written 'paenitebit,' had metre allowed; displiceat for displicebit (G. iii. 56).

D. Virgilian Text.

The edition of Virgil by Herr Otto Ribbeck (Leipsig, Teubner, 8vo) deserves higher praise for its collation of manuscripts and notices of Virgilian poetry and criticism, than for its success in exhibiting a perfect text. Much indeed is done to improve both orthography and lection; but much also has been attempted, much ventured, which had better been let alone. (See Conington's 3rd vol. ad fin.)

The membranaceous codices, in capital letters, referred to by Ribbeck, are seven in number; arranged by him thus in their supposed order of age, excepting A, the oldest of all:

1. F Schedae Vaticanae (in the Vatican at Rome).
2. G Schedae Sangallenses (in the St. Gall Library).
3. M Codex Mediceus (in the Laur. Library at Florence).
4. P Codex Palatinus (in the Vatican).
5. R Codex Romanus (in the Vatican).
6. V Schedae Veronenses (at Verona).
7. A Schedae Puteanae.

A, the leaves of which are partly at Rome, partly at Berlin, contains only about 290 lines of Georg. i. and iii., with 4 lines of Aen. iv.

The peculiarities, relations, and authoritative value of these codd. are discussed by Ribbeck in his learned Prolegomena, pp. 265–320. His appreciation is thus summed up: 'Where the question arises, what reading in any place is fitting and beautiful, the first appeal is to the logical and aesthetic feeling of the true scholar. As to the testimony of codd., the most valuable is that of P, to which, in passages which they contain, F and V are nearly equal. M, though akin to P, is somewhat inferior to it. R is of all the least trustworthy. A and G are of small use for the settlement of the text.' So he says in p. 309: 'the concurring authority of F, M, P, V, is the highest possible.'

They are regarded as dating in the 3rd, 4th, and 5th centuries, A.D.

Among the oldest cursive codd., Ribbeck quotes:

γ Codex Gudianus, of 9th cent. (in Bibl. Guelpherb. at Berne).
a, b, c } Codices Bernenses, of 9th and 10th cent.
m Codex Minoraugiensis, of 12th cent. (?)
o Codex Bodleianus (of which Mr. George Butler has published a collation), of 11th cent. (?)

He also refers to some Vienna codd. of the 10th and 11th centuries noted as δ, ε.

In 1867–72 an edition of Virgil for the use of schools was published by Ribbeck in the Teubner series of classic authors at Leipsic. In this edition he discards many forms which appear in his larger work, such, for instance, as quodannis, mostrum, provissus, exessus, sinuossus, posquam, and others, which, however they may be favoured by codd., must surely owe their origin to corruptions of the poet's text.

Our text keeps Ribbeck (1872) in view throughout, and in many places and particulars concurs with his: the differences are stated in our Commentary. See Preface.

Ribbeck has removed from the text to the margin 24½ lines in the Eclogues, Georgics and Aeneid. A few of these only are so removed in this edition.

He has included in brackets (uncis) a great number of lines and half-lines, which he regards as interpolated; and has marked with asterisks some passages, which appear to him to have been added by Virgil himself, but crudely, with a view to a better subsequent arrangement.

Few such indications are given in the present edition. The lines Aen. ii. 567–588 are indeed placed between brackets, to indicate the remarkable fact of their absence from old codd.; but it is hard to suppose that verses so Virgilian in style were not written by the poet himself. A few suspicious lines are noted by asterisks.

Ribbeck has also introduced into his text transpositions, two only of which are adopted in this volume, though many are specious, and one or two seem even probable, as the placing of Aen. xi. 266–268 in succession to 263. On Ribbeck's transpositions see Conington's remarks, vol. iii. ad fin.

As to orthography, the text of this edition is eclectic.

Students must remember that during Virgil's literary life a revolution was going on in Latin spelling. Forms which republican usage had avoided were creeping in and tending to become fashionable. Virgil's patron himself, the emperor Augustus Caesar, took an active interest in questions of this kind. It seems, therefore, highly probable that in the poet's earlier works, the Bucolics and Georgics, republican forms would prevail, while in the Aeneid he himself might accept new forms, to which changing fashion had reconciled him. Much more, in all probability, would this be done by his executors Varius and Tucca, who published the Aeneid after his death, under the direction of Augustus.

There are, then, strong reasons why we should expect a shifting, and, so to say, inconsistent orthography in the first manuscripts of these poems. Those which followed, during the three centuries which preceded the earliest extant copies named above, would, in all likelihood, multiply these varieties and discrepancies from causes too obvious to need enumeration.

A modern editor of Virgil has, therefore, in the first place, this question before him: shall I reduce the words used in the Virgilian poems to rigid uniformity throughout, or shall I admit such variety as the readings of codd. in various places suggest?

Of these alternatives Ribbeck has wisely chosen the second; as Lachmann and Munro have done in editing the text of Lucretius. Thus we find in both these texts the form 'haud' as well as 'haut,' 'sed' as well as 'set,' -es as well as -is in the Accus. Plur. of I-nouns, and other varieties.

On the general principles and practice of Latin orthography, see 'the Public School Latin Grammar,' pp. 547–551. But on this subject the chief authority to which we desire to refer is Munro's Lucretius, Introduction to Notes I. pp. 32–40.

This edition agrees with Ribbeck's of 1872 in using the following forms, recommended by Munro and the 'Public School Latin Grammar' (admissible alternatives are placed in brackets).

1. caecus; caelum; caenum; caespes; faenum; foedus; frena; glaeba; haedus; maerere, maestus; paenitet; proelium; saeculum; saepes; scaena (scena). (1) cena; ceteri; fecundus; femina; fenus; fetura; fetus; heres; lēvis; obscenus.
2. derigere; dispicere; genetrix; neglegere; protenus or protinus; Vergilius.

3. inclutus (inclitus); clipeus or clupeus; lacrima or lacruma; maximus or maxumus &c.; libet or lubet; tegumen or tegimen &c.
4. vertere (vortere); -versus (-vorsus) &c.; vertex (vortex).
5. hiemps; ocius; silva.
6. tinguĕre (tingere): unguĕre (ungere); urguĕre (urgere); ninguĕre.
7. cycnus (cygnus); Cnosus (Gnosus); amurca (amurga); cumba.
8. harena; harundo; haruspex; hebenus; hedera (also edera in Ribbeck); Hammon; Hiberus; Hister; holus. (8) ei; elleborus; erus, era, erilis; umere, umidus, umor; umerus.
9. aĕnus (ahenus); incohare.
10. condicio; dicio; solacium. (10) nuntius; setius.
11. adicere; conicere; deicere; inicere; proicere; reicere; subicere; but dissicere.
12. autumnus; auctor.
13. conectere; coniti; conubium; coniunx.
14. quotiens, totiens; (Ribbeck writes formonsus, thensaurus; but this ed. formosus, thesaurus).
15. ammentum: Iuppiter; lammina; littera; loquella; querella; sollemnis; sollicitus; bracchium; damma. (15) causa (caussa); litus; milia; paulum; religio; reliquiae; tutela; Polio (Pollio).
16. quamquam; quidquid; quicquam; cumque; tamquam; numquam; umquam; nequiquam; eundem. (Ribbeck writes iandudum, but this ed. iamdudum pronounced as with n.)

Ribbeck writes haut, haud, and hau: the two former are used in this text, not the last.

He writes (1872) 'sed' usually, rarely 'set.' Here 'sed' only. He writes 'aput'; here 'apud.'

He writes 'cui' and 'quoi': and is followed here.

He usually writes the Accusatives Plural of I-nouns with ending -is, but often uses -es. This edition follows him, except in one place, where, for euphony's sake, artis is kept, G. ii. 52.

He is generally followed in regard to the assimilation or non-assimilation of compounded prepositions (impleo, summitto, inmisi, conluceo &c.).

He is generally followed in writing or not writing ex- for exs- in compounds: exul, exsilio, expecto, exsequor or exequor, exto &c.

He is not followed in that assimilation which writes ps pt for bs bt. Thus he gives 'supter' always, but other words variously: opstipui and obstipui, opstat and obstat &c.

When 'est' follows a vowel or m, and so becomes metrically absorbed in the word preceding, Ribbeck (like the editors of Lucretius) usually, but not without frequent exception, incorporates 'ést' with the word before it; necessest, ventumst &c. Our text has now often adopted this form.

Ribbeck has usually avoided the concurrence vu, whether following q or otherwise.

The Noun-forms in -vus -vum he writes almost always in -vos -vom: aevom, alvos, alvom, novos, novom, bovom &c. Those in -quus, -quum he writes chiefly in -cus, -cum (aecus, aecum, ecus, ecum, anticus, oblicus, propincus &c.). But he also writes them in -quos, -quom (aequos, aequom &c.). Again, the verb-forms in -vunt, vuntur, he writes -vont, -vontur (volvont, volvontur, but once solvunt). Those in -quunt become either -cunt (linquunt &c.) or -quont (relinquont &c.). Those in -quuntur become -cuntur (linquuntur, locuntur, secuntur). The concurrence uu often remains: arduus, suus, ruunt &c.; but sometimes he writes arduos, carduos, ruont. He writes cum or quom, never quum.

In the Augustan age the prejudice against vu and quu was subsiding, and these forms were coming into literary use. It is, however, stated by Quintilian that in Virgil's time the forms which avoid vu were prevalent. For this reason we have now adopted Ribbeck's practice somewhat more frequently.

E. Virgilian Syntax.

[In treating of the Uses of Words and the Constructions of the Simple Sentence, we cite almost exclusively poetic and Virgilian peculiarities. The constructions of the Compound Sentence (which for obvious reasons are less fully exemplified in poetry than in prose, though the principles are the same in both) we give more systematically. Reference (Gr.) is made to the 4th edition of the 'Public School Latin Grammar.']

A. Uses of Words.

(I) Uses of Substantives. Gr. § 62.

1. Metrical convenience leads to the adoption of Neuter Plural Forms in certain words of Decl. 2.

   a. Local Names having a Sing. Masc.:
   (α) Mountains: Ceraunia; Dindyma; Gargara; Ismara; Maenala; Massica; Pangaea; Taygeta:—(β) other localities: Averna; Capitolia; Palatia; Pergama; Tartara.

   b. Words which take a plural form without any distinct plural sense: (α) concrete: aconita; ālia; balsama; farra; fruments; hordea; mella; ora; pectora; rura; tecta &c.:—(β) abstract: calores, excidia, exilia, exitia; frigora, otia; silentia &c.

2. Proper Names used in the Plural typically: Decios Marios magnosque Camillos (G. ii. 169).

3. Gentile names used in the Singular collectively: Arabs (Aen. vi. 706); Aetolus (xi. 428); Dacus (G. ii. 497); Dardanus (xi. 287); Indus (G. ii. 172); Ligur (do. 168); Parthus (Ecl. i. 62); Romanus (Aen. vi. 851); Tyrrhenus (ii. 193) &c. Cp. Aen. ix. 449.

4. Abstract words for concrete are eminently poetic, and in abundant

use: exigui numero, sed bello vivida virtus (Aen. v. 754); Maeoniae delecta iuventus, flos veterum virtusque virum (viii, 499); odora canum vis (iv. 132); gratusque parentibus error, of twins resembling each other (x. 392). So Germania for Germanus (Ecl. i. 62); Latium for Latini (Aen. viii. 5) &c. &c.

5. Ucalegon = domus Ucalegontis (Aen. ii. 312).

6. Metonymies, or personal names put for their properties or gifts. Bacchus (and synonyms) = *wine* (Ecl. v. 69; vi. 15) = *the vine* (G. ii. 2; Aen. vii. 725); Ceres = *corn* (G. i. 297; Aen. i. 177) = *bread* (Aen. i. 701; viii. 181 al.): Iuppiter = *sky* or *atmosphere* (Ecl. vii. 60; G. i. 418): Mars = *war* (Ecl. x. 44; Aen. vii. 582) = *martial courage* or *success* (Aen. x. 22, 280): Minerva = *textile work* (Aen. viii. 409): Musa = *song* (Ecl. i. 2; viii. 1): Neptunus = *water* (G. iv. 29): Penates, Lar = *dwelling* (G. iv. 155, 43): Thetis = *sea* (Ecl. iv. 32): Vesta = *the sacred hearth-fire* (G. iv. 384): Volcanus = *fire* (Aen. vii. 77; ix. 76).

7. Certain Substantives, chiefly verbal, with participial character, are used attributively, like adjectives. Such are: bellator, bellatrix; contemptor; raptor; victor; ultor, ultrix. So, latrator Anubis (Aen. viii. 698); iuvenco pugnatori (xi. 680); venator canis, a *hound* (xii. 751). Note also, populum late regem (Aen. i. 21); regina sacerdos (273); aurigam sororem (xii. 918).

(II) Uses of Adjectives. Gr. § 63.

1. Adjectives and Participles acquire the nature and power of Substantives:

a. By a customary ellipse: as in English, *an attendant, a Russian, a missile, a cathedral; the deep, the Atlantic; Rhenish, Parmesan* &c.; *the wise, the good, the Chinese* &c.: so in Latin: dextra, laeva, sinistra (manus); ferina (caro); natalis (dies); multa, pauca (verba); aestiva, hiberna (castra); alterna (carmina); besides the commonest of all, the ellipse of 'homo, homines;' amans, amicus, inimicus, sapiens, boni, minores &c. &c. More strictly poetic are: Aegaeum, Carpathium, Ionium, Libycum (mare); bellipotens = Mars; ignipotens = Volcanus; nubigenae = Centauri; balantes = oves; natantes = pisces; volantes = aves or apes; plurimus volitans, *many an insect* (G. iii. 147); gravis fetas, *the sick mothers* (including cows, ewes and she-goats, Ecl. i. 49); feri, *the horse* (Aen. ii. 51); feris, *horses* (v. 818); ferum, *the stag* (vii. 489); Iovis armiger, *the eagle* (v. 255). See Gr. p. 274 &c.

b. By being used as abstract Substantives in Neut. Sing. and Plur. Gr. § 63.

Album, *white* (Ecl. ii. 41; G. iii. 56); exiguum, parvum (G. ii. 472; Aen. vi. 843; ix. 607); inane, purum (G. ii. 264; Aen. vi. 31; xii. 354); sudum, tranquillum (Aen. v. 127; viii. 529); summum (Aen. vii. 64); partum, *gain* (G. i. 300); raptum (Aen. ix. 613); notum (Aen. v. 67); exhaustum (G. ii.

398); compositum (Aen. ii. 129); ante expectatum (G. iii. 348):—denso pingui (G. iii. 124); tam ficti pravique tenax quam nuntia veri (Aen. iv. 188); quidquid acerbi est (xii. 678) &c.

Parvis componere magna (Ecl. i. 237); mea seria (Ecl. vii. 17); aperta serena (G. i. 193); longinqua Tarenti (G. ii. 127); Libyae extrema (Aen. i. 577); caeli convexa (ii. 451); supera ad convexa (vi. 241); animum si veris implet Apollo (Aen. iii. 434). So omnia; summa; ima; non inferiora; mortalia; avia; secreta; operta; prima; suprema; ultima; orta; audita; futura; laeva; lubrica; sollemnia; tuta &c. &c. And with Gen. Plur. of Substantive: angusta viarum; fatorum arcana; ardua terrarum; cetera rerum; deserta Getarum; opaca locorum; strata viarum &c.

An abstract use occurs when a Neut. Sing. Adj. is made the complement to a Substantival masc. or fem. subject: triste lupus stabulis, dulce satis umor (Ecl. iii.); quale sopor fessis (Ecl. v.); varium et mutabile semper femina (Aen. iv. 569). Gr. § 113. 4.

2. Adjectives are used adverbially without prepositions:

(1) Neuter Adjectives, Sing. and Plur., in the nature of Cognate Accusatives, are largely used in poetry with adverbial power:

(a) Suave rubens hyacinthus (Ecl. iii. 687); immane sonat (G. iii. 239; see Aen. vii. 510; x. 726); nec mortale sonans (vi. 50); lugubre rubent (x. 273); miserabile insultans (xii. 338); longum vale (Ecl. iii. 79); aeternumque vale (xi. 98; see vi. 381); intonuit laevom (Aen. ii. 693); supremum ciemus (iii. 68); horrendum stridens (vi. 288); torvom clamat (vii. 399) &c.

Densa sere (G. ii. 275); acerba sonans (G. iii. 149; see Aen. xii. 398); crebra ferit (G. iii. 500); sera comantem (iv. 122); torva tuentem (Aen. vi. 467); insueta rudentem (viii. 248); infanda furentem (do. 489); rauca sonans (ix. 125; see v. 866); vana tumentem (xi. 854; see 865) &c.

(b) Virgil often attracts an Adj. with adverb. force to the case of a participial attribute: tarda volventia (G. i. 163); sublimem expulsam (do. 320); gravis incumbens (ii. 377); magnum fluentem (iii. 28); turbidus torquens (do. 350); creber agens (do. 470); saxosus sonans (do. 370); immanis sedens (iv. 244); lenis crepitans (Aen. iii. 70); arduus attollens (v. 278); creber adspirans (do. 764); tendentem adversum (vi. 684); inexpletus lacrimans (vii. 559); arduus insurgens (xi. 755); immensus surgens (do. 832).

(c) Verbal predicates likewise have adjectives attached to them with adverbial force: exercet frequens (G. i. 99); exit abundans (do. 115); arduus consurgit, premitur devexus (do. 240); vocat improba (do. 388); tarda venit (ii. 58); faciet manifestus (do. 246); iacet pernox (iii. 230); extremam

sequi (do. 468); nocturnus obambulat (do. 538); considit medius (iv. 436); fremet horridus (Aen. i. 296); spirate secundi (iii. 529); diversus abis (xi. 855) &c. Plurimus is thus attached to verbs with special frequency (Ecl. vii. 60; G. i. 187; ii. 166; Aen. ii. 228; vi. 659; viii. 257; xi. 312 al.). Solus, proximus, extremus (Aen. v. 542–4). Gr. § 113. 3.

3. The proleptic use of Adjectives with Verbs (when the Adjective is the result of the action, 'so as to be') should be carefully noted: te, proxima myrte (Ecl. ii. 54); putris se glaeba resolvit (G. i. 44); tristia torquebit (ii. 247); maiores alit (do. 251); similes revirescere (do. 313); crescere magnum (iii. 206); ingentis tollent animos (do. 207); feres sublimem (Aen. i. 259); nec dextrae erranti deus afuit (vii. 498); quadrifidam scindebat (do. 509); levis clipeos et spicula lucida tergent (do. 626); tegmina tuta cavant (do. 632) &c.

(III) Uses of Pronouns, Pronominals, and Particles.

1. Pronouns and Pronominals. Gr. § 64.

(1) Possessive Pronouns are used in the sense *propitious, favourable*; ferunt sua flamina classem (Aen. v. 832); nostrum Martem (xii. 187). In the places, vere suo (G. iv. 22), solemque suum, sua sidera norunt (Aen. vi. 641), suus means *their own, peculiar to them*. Mei, tui, sui may signify *friends, companions, troops* (Ecl. v. 34; Aen. ix. 682; x. 392; xii. 312). Sua quaeque (Ecl. vii. 54; Aen. ix. 117). On 'quisque suos patimur manes' (Aen. vi. 743), see Excurs. there.

(2) Ille has two notable uses, seemingly redundant, but really emphatic: (a) first, a retrospective use, when it takes up and represents, adjunctly, a foregoing noun, as in 'multum ille et terris iactatus et alto' (Aen. i. 3. See G. ii. 435; iii. 362; iv. 257; Aen. v. 467; vi. 593; vii. 805; x. 274; xi. 494 &c.); with 'quidem' added, illa quidem (G. iii. 217, see 501; Aen. ix. 796; x. 385 &c.): (b) a prospective use, when it points to a noun soon to follow: this is occasional in comparisons; ille . . . lupus (xi. 809); ille . . . leo (xii. 5). So too as an emphatic demonstrative; martius ille canor (G. iv. 71); tune ille Aeneas (Aen. i. 616); ille . . . Achilles (ii. 540); ille Paris (iv. 215). Remark the beautiful effect of this pronoun (G. i. 109; 331).

The antithesis of 'hic' and 'ille' occurs (G. iv. 92; Aen. viii. 87; xii. 342). Their derived particles hinc illinc, huc illuc, stand in similar relation. But the antitheses hic . . . hic, hinc . . . hinc &c. are quite as frequent (Ecl. i. 53–56; Aen. i. 162; xii. 342 &c.).

(3) 'Is' appears sparingly: 'eum,' 'eo,' begin a clause with a certain dignity (Aen. v. 239; x. 107). 'Isque' is frequent; twice it takes up a dropt construction (Aen. v. 708; ix. 549).

(4) Iste generally means *that of yours, that which you name* or *think of* (Ecl. i. 19; x. 21 &c. &c.): occasionally it expresses contempt; improbus iste (Aen. v. 397). In xi. 537, where Diana says 'amor iste' of her own affection for Camilla, it may express 'that affection which you my companions note.' Isthinc, istinc, *from the spot where you are* (Aen. vi. 389).

(5) Ipse: used when a second subject is annexed, having the same predicate: lenena lupum sequitur, lupus ipse capellam (Ecl. ii. 63; see Aen. ii. 394).

Ipse = *spontaneously* (Ecl. iv. 21, 23; viii. 106, 108; G. i. 127): = *mere, sole*: ipso aevo (Ecl. x. 43; see Aen. v. 201); ipsa aequora (Aen. v. 843; see G. iv. 20; Aen. viii. 111; xi. 218).

Ipse expresses eminence and distinction in V., as elsewhere (Ecl. iii. 3, 35; vii. 6; Aen. ii. 479; vii. 397 &c.); ipse ego (Ecl. ii. 51); ipsum illum (Aen. ix. 270).

(6) Quisque. This distributive pronoun occurs 40 times in V.; of these, it is correlated with 'se' or 'suus' 17 times; with a rel. pronoun 13, with a numeral, 3: it is combined with a superlative 'maxima quaeque, rarissima quaeque' &c., 4 times. The other places are: nomine quemque vocans (x. 731; xii. 759), where 'nomine' evidently = suo nomine: matres, audite, ubi quaeque (vii. 400), where 'ubi' is a relative particle. Thus it appears that 'quisque' is nowhere used by V. collectively as = omnes.

(7) Quidam for aliquis (G. i. 291).

(8) Aliquis and its derivatives occur occasionally; 'aliquot' once (Ecl. i. 70). See Note on Aen. vi. 664.

(9) Quisquam is chiefly joined with the negatives 'non,' 'nec;' but also with 'si' (Aen. iv. 317; viii. 140; xi. 415; xii. 761); in a question (Ecl. v. 53; ix. 17; Aen. i. 48; x. 34, 65; xi. 392; xii. 882). Recusat prodere . . . quemquam (Aen. ii. 127); neque est te fallere quiquam (G. iv. 447), *by any means*. Compounds are hautquaquam, nequaquam, *in no way*; nequiquam, *to no effect*. Quondam, *once on a time, at times*, is derived from quidam; olim, *formerly* or *hereafter*, from the root ol- ul- il-, *yon*.

(10) Quis interr. and indef.; quis cui color (G. ii. 256: see Aen. vi. 141). Nam quis, nam quid for quisnam quidnam? nam quis te &c. (G. iv. 445); nam quid dissimulo? (Aen. iv. 368; see Ecl. ix. 39; Aen. xii. 637). In all these places 'nam' adds remonstrative force, like 'why' (why what?) in English. So in the particle quidnam, *why?* (Aen. v. 13; x. 6).

(11) Quod. This word (passing as it does from pronoun to particle) has a multiform use. See Gr. p. 322. Without citing instances of its agreement with an antecedent (whether noun expressed, or pronoun understood), we note four other uses:

(a) Apposition to a sentence:
(Ecl. iii. 70; ix. 3; Aen. vi. 97; ix. 175; xii. 786);—id quod (Ecl. iii. 35).

Quod superest (G. ii. 346; iv. 51; Aen. ix. 157; x. 15) means *for the rest, for what follows*. In two places (Aen. v. 691, 796) there is much doubt whether this sense recur, or the meaning be, 'quod superest nostrum,' *the residue of us*. The want of 'me' in l. 692 leads us to prefer the latter view.

(β) Quod coordinative (see Gr. § 82). Quod si (Aen. vi. 133; vii. 310; xi. 166, 357, 434). Quod nisi (Ecl. ix. 14; G. i. 155). Quod te &c. (Aen. vi. 363).

(γ) Quod in substantival clause (G. iv. 198; Aen. ii. 664; v. 651; vi. 466; viii. 129; ix. 135; xi. 177).

(δ) Quod in adverbial clause (Ecl. iii. 48; Aen. vii. 236, 779). On (γ) (δ) and Aen. v. 651, see Comp. Construction, and Or. Obl. In Aen. ii. 180, quod &c. may be classed with (α) or (β).

(12) Alius correlated to 'alius' with another predicate (G. i. 141, 276, 421 &c.): in one predication, alios aliae (G. ii. 442); alios alio ordine (G. i. 276).

(13) Alter correlated to alter, in distinct predication (G. ii. 228); in one predication (G. ii. 32; Aen. ii. 667).

Alter, *one of the two* (Ecl. iii. 34); *second, next*; alter ab illo (Ecl. v. 109); alter ab undecimo annus (Ecl. viii. 30); Saturni altera proles (Aen. xii. 830). Decem mihi, cras altera mittam, *ten more* (Ecl. iii. 71).

2. Pronouns and Particles used in similitudes and comparisons, with or without formal correlation.

(a) Qualis, in comparisons, is used as follows:—

Qualis—talis, or case (Aen. i. 498; v. 273; xii. 331, 451); talis—qualis, or case (Ecl. viii. 85; G. iv. 413); qualis—sic (Aen. v. 213; x. 565); quale—talis—sic (Aen. vi. 205); qualis—haut secus (xii. 4); qualis—haut illo segnior (Aen. iv. 143); qualis, or case, comparatively used without correlative (Ecl. vii. 22; G. ii. 186, 192, 198; iii. 196, 641; iv. 511; Aen. i. 316, 430, 592; ii. 223, 471, 591; iii. 641, 670, 679; iv. 69, 301; vi. 270, 453, 785; vii. 200; viii. 589, 622; ix. 102, 563, 679, 710; x. 134, 264, 492, 641; xi. 68, 492, 624, 659; xii. 900).

(b) Quantus—tantus are used correlatively several times. Quantus without correl.; qualisque videri caelicolis et quanta solet (Aen. ii. 592); qualis quantusque (Aen. ii. 641); quantus . . . verberat imber humum, quam multa grandine nimbi &c. (Aen. ix. 668); quantus Athos aut quantus Eryx aut ipse . . . quantus &c. (xii. 701).

(c) Quot—tot occur (G. iii. 47; xi. 676), also, cui quot sunt corpore plumae tot vigiles oculi; subter . . . tot linguae, totidem ora sonant, tot subrigit auris (Aen. iv. 181).

Quot—totidem, also (G. iv. 142).

Quotiens—totiens, only (xii. 483); the separate words frequently.

(d) Comparison with 'ut, velut' &c.:

Ut—sic (Ecl. v. 79; viii. 80; Aen. v. 667); ut—ita (G. iv. 95); ut—haut aliter (Aen. i. 397; ix. 551; xi. 751); ut—haut alio (Aen. v. 588); velut (veluti)—sic (Aen. i. 148; x. 803; xii. 365, 684, 908); velut (veluti)—non aliter (G. iv. 170; x. 405); velut (veluti)—haut aliter (Aen. ix. 59; x. 707; xii. 715); velut (veluti)—haut secus (Aen. ii. 379; iv. 441; xi. 809); velutì si—talis (xii. 67); velut—similis (xii. 473); velut—non segnius (xii. 521); velut, veluti, without correlative (G. iv. 433; Aen. ii. 304, 626; iv. 402, 469; v. 439; vi. 707; vii. 462, 586; ix. 435, 730; x. 693; xii. 103, 749).

For comparisons in negative form (as inadequate) see (Ecl. v. 82; G. iii. 470; Aen. ii. 496, and note there; v. 144, 146).

(e) Various Comparisons:

Ceu—haut aliter (Aen. ix. 792; x. 357); quam magnus—talis (Aen. x. 763); quam multa—sic (Aen. v. 458); tam magis—quam magis (Aen. vii. 787); quam magis—magis (G. iii. 309); quo magis—hoc acrius (G. iv. 248); tam—quam (G. i. 206; iii. 470; Aen. iv. 188; viii. 723); non secus ac—talis (xii. 856); non (haut) secus ac (atque), without other correlative (G. iii. 346; Aen. iii. 236; viii. 243, 391; x. 272; xi. 456); non aliter quam, without other correlative (G. i. 201; Aen. iv. 669); haut secus quam (xii. 124); non alio digner te funere . . . quam &c. (xi. 169); haut secus (Aen. viii. 414); nec setius (G. ii. 277); non setius (G. iii. 367; Aen. v. 862; ix. 441); haut setius (Aen vii. 781).

Hiemem quam longa (Aen. iv. 193) = (h. tam longam quam est) = totam (eamque longam) hiemem, *all the long winter*.

Quam, *than*, is left out before numerals three times: tris . . . non amplius ulnas (Ecl. iii. 105); noctem non amplius unam (Aen. i. 683); plus septima (G. iv. 207).

Magis magis (G. iv. 311); simul simul (xii. 758).

3. Negative Particles:

(1) Non: haud (haut, hau): see Hand Turs. in vv. Gr. § 83–85. The use of 'non' in V., being normal, needs little observation. Before 'si' it sometimes indicates an emphatic ellipse (G. ii. 43; Aen. ii. 522). In two places it appears at first sight to stand for nē: (a) non illa quisquam me nocte per altum ire, neque a terra moneat convellere funem (G. i. 456). But here the true rendering is (not, *let no one advise* &c., but) *not on that night would any one advise*: i.e. si talis nox sit, nemo moneat &c.; (b) non Teucros agat in Rutulos (Aen. xii. 78), rightly explained by Wagner as antithetic to what follows, nostro dirimamus sanguine bellum: *let him lead no Trojans* (non Teucros) *against Rutulians*: let us *decide the war by our own blood*.

(2) Haud was largely used by the comic poets with verbs as well as with adjectives and adverbs; by Cicero, Caesar, and Pliny it is rarely used, except in the phrase 'haud scio'; by Livy more freely. In Virgil it appears about 120 times (never in the Eclogues), chiefly with adjectives (ullus, ignarus, mollis &c.) and adverbs (aliter, secus, umquam &c.); with verbs in these places: haud dubitat (G. ii. 29); haud cessabit (Aen. i. 672); haud tenuit (v. 332); haud passus (v. 402; x. 437); haud velit (vii. 558); haud cessit (x. 276); haud est dignatus (x. 732); haud pertulit (x. 766). Haud fit mora occurs (x. 153); thus indicating the ellipse in the phrase 'haud mora,' which occurs seven or eight times. Add: haud equidem credo (G. i. 415); haud equidem dignor (Aen. i. 335); haud equidem venissem (v. 399); dubitem haud equidem (vii. 311); and this last example proves that 'haud' belongs to 'equidem' more closely than to the verbs: = *not I for my part.*

Also: haud numine nostro (Aen. ii. 396); haud sibi cum Danais &c. (ix. 154), being adverbial phrases; cui pater haud Mezentius esset (vii. 654); haud M. = *other than Mezentius.*

(3) Nē prohibitive (*do not, let not*), and nē final (*lest, that . . . not*), have no peculiarities in V. apart from their normal use. The verb 'caveo' is used twice only: with Infin. (Ecl. ix. 25); with Subjunctive, omitting nē (Aen. xi. 253), armis concurrant arma cavete.

Ne . . . quidem, *not even*: ne signare quidem (G. i. 126; see 390); ne tondere quidem (G. iii. 561).

(4) Nec, *nor, neither*, as simply = 'et non,' is most frequent; nec . . . nec very frequent; non . . . nec, occasional; non . . . nec . . . nec (Ecl. iv.); nec . . . nec . . . nec (Ecl. v.; Ecl. x.; G. i. 195; ii. 83, 652); non . . . non . . . nec (G. ii. 293); nec vero (G. ii. 109); nondum (G. ii. 322, 365); necdum (Ecl. vi. 26; G. ii. 539); nec iam amplius (Aen. iii. 192, 260; v. 8; xi. 807); nec minus interea (G. ii. 429; iii. 311; Aen. i. 633; vi. 212; vii. 572; xii. 107); nec setius (G. ii. 277).

Nec follows haud (Aen. i. 327; iii. 214; vii. 203); haud . . . nec . . . ve (Aen. iii. 628). Nec follows 'et' (Aen. xi. 442); is followed by -que; iam nec mutari pabula refert quaesitaeque nocent artes (G. iii. 548).

The following constructions are irregular (Zeugmatic):

(a) non me tibi Troia externum tulit aut cruor hic de stipite manat (Aen. iii. 43), where 'aut' is harshly used for 'et non' or 'nec';

(b) ipse diem noctemque negat discernere caelo nec meminisse viae &c., where negat discernere = ait se nec discernere;

(c) nec solos tangit Atridas iste dolor, solisque licet capere arma Mycenis (Aen. ix. 138), where solisque = et non solis. Compare Aen. vii. 51.

In the following places 'nec' is idiomatic, with a sense differing little from 'non': nec tuta mihi valle reperti (Ecl. ii. 40); neque amor causa est (Ecl. iii. 102); quod nec bene vertat (Ecl. ix. 6). Observe, nec sit mihi credere tantum (Ecl. x. 46).

Two negatives cancel each other often, yielding an affirmative sense: non te nullius exercent numinis irae (G. iv. 453); nec nulla (G. i. 83); nec . . . nihil (118).

(a) Nec non, *moreover, also* (G. ii. 2, 385, 449; Aen. vi. 183, 645; viii. 646; ix. 169, 334; x. 27, 702; xi. 477, 603; xii. 23, 185).

(b) Nec non et, *moreover also* (G. i. 112; ii. 53, 451, 452; iii. 72; Aen. i. 707, 748; iii. 352; iv. 140; v. 100; vi. 595; vii. 681; viii. 345, 461; ix. 310). Nec non etiam (G. ii. 413).

These passages show that V. preferred the use of 'et' with 'nec non': for in passages (a) the particle occurs eight times before a proper name, and thrice in the middle of a line; xi. 477, nec non ad templum &c., being the only place that makes a just exception, for which 'ad' is sufficient to account.

(5) Numquam hodie. On this phrase, which occurs Ecl. iii. 49; Aen. ii. 670; see note on the former place.

4. The Interrogative Particles an, -nĕ, anne, num, nonne (non, suppressing -nĕ).

(1) Single Interrogation:

(a) An: an Meliboei? (Ecl. iii. 1) and other instances.

(b) -nĕ enclitic: tantaene animis caelestibus irae? (Aen. i. 11) and often.

(c) Anne: anne aliquas &c. (Aen. vi. 719).

(d) Num: num . . . num . . . num, repeated passionately (Aen. iv. 369; vii. 294; x. 68); aspice num &c. indirect (xi. 81).

(e) Nonne (Ecl. ii. 14, 15; G. i. 56; iii. 103, 250).

Non = nonne: non vires alias conversaque numina sentis? (Aen. v. 406) and often.

(2) Alternative or Double Interrogation:

(1) 'An' alternative without preceding particle: credimus, an qui amant ipsi sibi somnia fingant? (Ecl. viii. 108): and numerous other instances.

Anne similarly: filius, anne aliquis &c. (Aen. vi. 864).

(2) An . . . an: an Phoebi soror an Nympharum sanguinis una (Aen. i. 329); indirect (Aen. x. 681–683).

An . . . anne (G. ii. 156).

(3) -ne . . . -ne: hominesne feraene (Aen. i. 308); geniumne . . . famulumne (v. 95); Siculisne . . . Italisne (v. 702); casusne deusne (xii. 321). See Aen. ii. 738, and note.

(4) -ne . . . an: pacemne huc fertis an arma? (viii. 114. See ix. 184; xii. 230).

-ne . . . an . . . an (anne): pelagine venis erroribus actus, an monitu divum, an quae te fortuna fatigat &c. (vi. 532). See G. i. 25–32).

5. Various Adverbial Particles.

(a) Adeo is used by Virgil, as by Plautus and Terence (like γε in Greek), to fix and strengthen certain words, pronouns chiefly, also 'multus' and numerals, adverbs like iam,

nunc, sic, vix &c. Often it may be rendered *indeed*, sometimes *moreover*, sometimes *so*; teque adeo (Ecl. iv. 11); nec me adeo fallit (Aen. iv. 96); haec adeo (xi. 275; see Ecl. ix. 59; G. i. 24; iv. 197; Aen. vii. 427); multum adeo (G. i. 94; see 284); omne adeo (G. iii. 242); tris adeo (Aen. iii. 203; see vii. 629); totae adeo (xii. 548); iamque adeo (Aen. ii. 567; see v. 268 al.); nunc adeo (Aen. ix. 156); sic adeo (Aen. iv. 533); vix adeo (Aen. vi. 498); non adeo (xi. 436); usque adeo (Ecl. i. 12); usque adeone mori miserum est? (xii. 646; see G. iv. 84), *is death such a very miserable thing?* Nec sum adeo informis (Ecl. ii. 25), *I am not so ugly.*

(b) Atque is a highly strengthened form of 'que.' Atque . . . atque seem to occur as equivalent to et . . . et in Ecl. v. 23; atque deos atque astra vocat crudelia mater. Virgil here and there uses it to express the appearance of one thing in unexpected sequel to another; huc mihi caper . . . deerraverat atque (*and lo!*) Daphnim aspicio (Ecl. vii. 6); atque illi Misenum . . . vident (Aen. vi. 160; see G. i. 203; Aen. iv. 285, 705; viii. 107). In Aen. vii. 314–317, its recurrence thrice in four lines seems to aid the emphatic expression of Juno's anger.

Obs. 1. Upon the idiom which explains or illustrates by annexing a differently constructed epexegesis, see note on Aen. x. 734, obvius adversoque occurrit.

Obs. 2. Upon the idiom which answers 'et' or 'que,' not by a second conjunction, but by repeating some other word, see note on xi. 171, Tyrrhenique duces, Tyrrhenum exercitus omnis.

(c) Deinde. V. in his Aeneid has several times taken the bold license of placing this particle in a clause to which it does not logically belong: vina bonus quae deinde cadis onerarat Acestes . . . dividit (i. 195); hortamur quae deinde agitet fortuna fateri (iii. 609); sic deinde locutus colligere arma iubet (v. 14; see 400; vii. 135; ix. 781; x. 261).

(d) En umquam (Ecl. i. 68; viii. 7) is a form of earnest question which V. has borrowed from earlier writers. See Ter. Phorm. ii. 2. 15, en umquam iniuriarum audisti mihi scriptam dicam? (Again 3, 1.) Plaut. Cist. i. 1, 88. See also Liv. x. 2, en umquam ille dies futurus esset?

Virgil (Ecl. iii. 9) has the question 'en erit ut liceat' &c. En often adds animation: en quo, en quis (Ecl. i. 72, 73), en age (G. iii. 42), en quid ago? (Aen. iv. 534); en dextra fidesque (597) &c.

(e) Enim, the lightest causal particle, *for*, is used by V. in that sense separately about 16 times.

Neque enim, differing little in force from 'non enim,' is a Latin idiom of common use, and readily welcomed on account of its metrical convenience by V., who has it about

20 times. Etenim he has once (Aen. vii. 390). 'Sed enim,' a particle suggesting doubt (Gr. ἀλλὰ γάρ, *but indeed*), appears some four times (Aen. i. 19; ii. 164; v. 395; vi. 28). In a few places 'enim' = Germ. 'freilich,' English *to be sure, we may be sure*, with a tinge of irony; plausus . . . geminatus enim (G. ii. 509); tibi enim (Aen. viii. 84). On v. 850, see note. Semper enim radice (G. iii. 70) we may render: *yes, continually renew the breed.* Namque, *for of a surety*, in a sentence after other words: est mihi namque domi pater (Ecl. iii. 23); non hoc mihi namque negares (Aen. x. 614; see Ecl. i. 14; G. iv. 221, 392; Aen. v. 33; vi. 72, 117, 860; vii. 122; viii. 497; x. 401, 815).

(f) Forsitan, *perhaps* (fors sit an), is used correctly with Subjunctive (Ecl. vi. 58; G. ii. 288; iv. 118; Aen. ii. 506); but 'forsan,' in spite of 'an,' as a mere adv. with Indic. (Aen. i. 203; iv. 19; xii. 153). Fortasse, *perhaps*, is used once (x. 548) with Indic. The Nom. 'fors' is used as a subst. six times (Aen. ii. 139; v. 232; xi. 50; xii. 183); as an adv., *perhaps*, four times with Indic. Once (Aen. vi. 537) it stands with 'traherent,' but the mood here is in apodosis to a condition, which V. writes 'sed . . . admonuit,' instead of 'ni admonuisset.' Forte, *perchance, by chance* (Abl. of 'fors'), is used once as subst.; forte sua (Aen. i. 377), but for the most part adverbially, si forte &c. Ut forte (lit. *as by chance*) is an idiom = *where* (or *when*) *as it happened* (Aen. v. 239; vii. 509; xii. 488).

(g) Immo gives modified assent, correcting while it affirms. It may be *yea* or *nay*, according to the context (Ecl. v. 13; vii. 41; ix. 26; Aen. i. 753; ix. 98, 257; xi. 459).

(h) Iam, *already, at length, henceforth, now*; more rarely, *soon, furthermore, just.*

Iam dudum, in the passage—'iam dudum sumite poenas' (Aen. ii. 103), perhaps also 'iam dudum incumbere aratris' (G. i. 213), means *forthwith.* In other places it has its more usual sense, *for some time past.*

Iam pridem in one place takes the sense of *long ago, formerly*, with Perf.; ista iam pridem Stimichon laudavit carmina nobis (Ecl. v. 55). Elsewhere it has the idiomatic construction with Pres. (Ecl. ii. 43 al.), *this long time.*

Iam iam, an intense form for iam (Aen. ii. 701; iv. 371; vi. 602; xii. 676, 714, 875).

Iam iamque (Aen. ii. 530; viii. 708; xii. 754, 940).

Iam tum (G. i. 45, 360; ii. 405; Aen. i. 18; vii. 643; viii. 349).

Tum . . . iam (Ecl. viii. 39), *then at length.*

Iam nunc (G. i. 42), *even now, now at length.*

Iam olim (G. ii. 403) = iam pridem.

Iam inde (G. iii. 74), *from that time forth*: (Aen. vi. 384, *from where he was*).

Iam istinc, *from where you are* (vi. 387).

(i) Modo has three uses:

1. *Lately* (Ecl. i. 14; G. i. 419; Aen. v. 493; xi. 141).
2. *Only* (Ecl. iv. 8; G. ii. 285; iii. 73; iv. 323; Aen. i. 389, 401; iv. 50; si modo, 109 and v. 25; v. 438; ix. 43; modo non, 141).
3. = dummodo, *provided that*, with Subjunctive (Ecl. ix. 27; G. iii. 10; Aen. ii. 160; iii. 116). In Aen. vii. 263, sense 2 or 3 would be suitable.

(j) Non amplius, *not more*, omits 'quam' (Ecl. iii. 105; Aen. i. 683). Nec amplius, nec iam amplius, *no longer* (Aen. iii. 192, 260; v. 8; ix. 426, 519; xi. 807; xii. 680); nec amplius, *and nevermore* (G. iv. 503).

(k) Penitus, *far inward* (root pen-; see note on Aen. i. 704); hence *utterly, quite* (Ecl. i. 66; G. ii. 290; iv. 43; Aen. i. 200, 512, 536).

(l) Porro (Gr. πρόσω, πόρσω), *further on, furthermore*, is used thrice: 1, of time, maxima porro accepit Roma (Aen. v. 600); 2, of place, quae sint ea flumina porro (vi. 711); 3, of matter for consideration, percipe porro (ix. 190).

(m) Procul, *aloof, at some distance* (Ecl. i. 76; vi. 16; G. iii. 464; Aen. iii. 13; v. 775 al.).

(n) Proinde, *so then* (contemptuously), twice in the speech of Turnus, addressing Drances (xi. 383, 400).

(o) Protenus or protinus, lit. *forward-stretching* (pro ten-), means in V. α. *forward, onward* (Ecl. i. 12): β. *next* in order (G. iv. 1; Aen. v. 485): γ. *continuously*; of place (Aen. iii. 44; vii. 514): of time (Aen. vii. 601; ix. 337): δ. *furthermore* (Aen. ix. 149): ε. rarely = statim, *forthwith* (Aen. x. 632).

(p) Quin has three uses:

α. As an adverb resembling immo, *nay*. Joined with 'et,' 'etiam,' it may be rendered *moreover* (G. ii. 30, 269; and often); or without these (G. iv. 481; Aen. i. 279; and often). With imperatives it adds animation; quin age (Ecl. iii. 52, G. iv. 329); quin agite (Aen. v. 635), *come then*; quin morere (Aen. iv. 547), *nay, die*.

β. As a remonstrating interrogative particle; quin potius, *why not rather?* (Ecl. ii. 71; Aen. iv. 99).

γ. As a consecutive conjunction. See Compound Construction.

(q) Quippe may be usually rendered *seeing that*; *because forsooth* (Aen. i. 39); *in fact* (xii. 422).

(r) Scilicet, *to wit, to be sure* (G. i. 282, 493; vi. 750 &c.). Sometimes with a tinge of indignant irony, *to be sure! forsooth!* (vi. 526; xi. 371; xii. 570).

(s) Sed . . . autem is archaic, used in mental doubt; sed quid ego haec autem &c. (Aen. ii. 101). So Ter. Ph. iv. 2, 11, sed quid pertimui autem belua?

(t) Sic is frequent. See note on Aen. vi. 668. With conj. optative or precative, (Ecl. ix. 30; x. 4; Aen. x. 875 &c.).

(u) Super. This particle is used as adverb and as preposition.

I. As adverb it means:

(1) Place; *above, over*: imminet Ida super (Aen. x. 158 al.).

(2) Excess; *over and above, moreover*; his accensa super (Aen. i. 29); satis superque (ii. 6 2); ira super (vii. 462). See xi. 226 al.

(3) For superstes; *surviving, remaining*; sola mei super Astyanactis imago (iii. 489).

II. As preposition with Accusative or Ablative:

(1) With Accusative.

Upon, over, beyond, besides; saeva sedens super arma (Aen. i. 295); quem super ingens porta tonat caeli (G. iii. 260); super et Garamantas et Indos (Aen. vi. 795); super indignas hiemes solemque potentem (G. ii. 373), al.

(2) With Ablative.

Upon, over; fronde super viridi (Ecl. i. 81): super adstitit arce (Aen. vi. 17); nocte super media (ix. 61) probably means *after midnight* (beyond); *concerning* (G. iv. 559; Aen. i. 750 al.).

As a compound it is sometimes disjoined by tmesis; super tibi erunt (Ecl. vi. 6), al. See G. ii. 311.

(v) Ultro (from the demonstrative root ol-, il-) has a general sense of *forwardness, readiness, action unprompted from without.* It must be rendered according to the context: *unsolicited* (Ecl. iii. 66; Aen. iii. 155; ix. 7; x. 830); *unassailed* (Ecl. viii. 52; Aen. ii. 193; ix. 676; x. 312; xi. 286); *first* (Aen. ii. 179, 372; iv. 304; vi. 387, 499; vii. 236; viii. 611; x. 282, 606); *promptly, at once* (G. iv. 265, 530; Aen. ii. 145; ix. 127; xii. 3); *as a further motive* (Aen. v. 55); *more than this* (Aen. v. 446); *of his own act* (Aen. ix. 729); *of his own free will* (xi. 471).

(w) Vix, *scarcely*, is used in a few places to define time, with some variety of context.

(1) Vix with Pluperf. or Perf. in former clause is answered in latter by verb without particle: vix decesserat . . . Damon coepit (Ecl. viii. 14); vix proram attigerat rumpit Saturnia funem (Aen. x. 659); vix positum castris simulacrum, arsere &c. (Aen. ii. 272).

(2) Vix with Pluperf. or Imperf. is answered by verb with 'cum'; vix haec ediderat . . . cum tempestas furit (Aen. vi. 693); vix e conspectu exierat campumque tenebat, cum pater Aeneas exsuperat &c. (Aen. xi. 903); vix summos spargebat lumine montes orta dies cum . . . se tollunt &c.

(3) Vix with Pluperf. is answered by verb with 'et' or '-que'; vix quies laxaverat artus et . . . proiecit (Aen. v.

857); vix ea fatus erat, defixique ora tenebant &c. (Aen. viii. 520); but here the true apodosis is 'putabant' in l. 522.

6. Prepositions, their poetic uses.

(1) With Accusative.

Ad, *to*; *at beside* &c., frequent: ad genitorem . . . descendit ad umbras, where Greek avoids the repeated prep. by using ὁς with person: ὁς τὸν Δί' ὁς τὸν οὐρανόν (Aristoph. Pax). Usque ad (Ecl. v. 43; ix. 9): usque, *all the way* (Ecl. ix. 64; elsewhere, *continually*). See adeo. Si ad vitulam spectas, *if you look at the heifer* (Ecl. iii. 48); ad limina custos (Aen. ix. 64; see iv. 133); multum fleti ad superos = apud (vi. 481); ad Troiam, *at Troy* (i. 24); ad frena leones = iuncti ad frena (x. 251); ad digitos lentescit, *yields clammily to the pressure of the fingers* (G. ii. 250); ad lunam, *by moonlight* (Aen. iv. 513); ad = contra; clipeos ad tela obiciunt (Aen. ii. 443); obiecit sese ad currum (xii. 372); of addressing: ad quem . . . his vocibus usa est (i. 64). Ad prima = apprime, *eminently* (G. ii. 134); ad supremum, *to the last extremity* (xii. 803); ad unum, *to a man* (v. 687).

Apud me, *at my dwelling* (Ecl. iii. 62); apud Simoenta, *beside Simois* (Aen. v. 261).

Ante, adverb and prep., *before*. As prep. of place, ante focum (Ecl. v. 70); ante ora deum (Aen. iv. 62; see i. 95); time, ante occasum Maiae (G. i. 225); ante Iovem (G. i. 125); ante tubam (xi. 424); ante diem, *before her proper day* (iv. 797); precedence, ante domandum (G. iii. 206); preference, ante alias (Ecl. iii. 78); ante omnia (Ecl. ii. 62); ante omnes (G. iii. 266). As adverb of place, Tisiphone morbos agit ante metumque; time, pascite ut ante boves (Ecl. i. 46). See antequam.

Contra, adverb and prep., *over against* (Aen. i. 13); *against* (xii. 279); *in reply* (i. 76); *on the contrary* (xii. 779); &c.

Inter, *between, among, during*, frequent. Note inter se, *one with another* (G. i. 413); inter agendum, *while doing it* (Ecl. ix. 24); inter pocula (G. ii. 383. See 345, 349, 366; Aen. ix. 554). Interdum, interea are its compounded adverbs.

Post, adv. and prep., is used of place, *behind*; post montem oppositum (G. iii. 213); post cratera (Aen. ix. 387); of time, *after*; post quattuor . . . annos (G. iii. 61); of order, *after*; septima post decimam (G. i. 264). Observe the adverbial phrases, longo post tempore; post tanto; post hac, post hinc, post deinde: also post ubi, post quam.

Trans: transque caput iace (Ecl. viii. 102) is perhaps the only place where this preposition has any object except a stream or a mountain.

Per, *through, over, by*: of place, frequent; special instances are per gentes, *throughout the world* (G. i. 331); sua per vestigia (G. ii. 414); per aperta (G. iii. 194); per purum

(G. ii. 354); per tacitum (Aen. ix. 31. See Ecl. x. 23; Aen. ii. 664; iv. 670); iit hasta Tago per tempus utrumque (ix. 118); virum volitare per ora (G. iii. 9; see Aen. i. 95); per auris (Aen. i. 375): *amidst*; per aras (Aen. ii. 501); per lubrica (v. 335); = inter: per ambas (G. i. 238); circum perque duas . . . Arctos (G. i. 245): of duration: per annos; per saecula: of time and season: per noctem, per somnum, per aestum (Ecl. v. 46); per incertam lunam: manner, means, instrument; per ignem; per artem; per volnera; per scelus; lapsi per funem (Aen. ii. 262); pedibus per mutua nexis (Aen. vii. 66):—in adjurations; quod te per superos . . . per, siqua est, quae restet . . . intemerata fides (Aen ii. 144); per ego has lacrimas &c. (iv. 414. See iii. 599; vi. 363; ix. 104: x. 45, 903; xii. 56).

(2) With Ablative.

A, ab: of separation; *from*: a me abducere; ab Iove principium: a lacte: a terra: a Troia: of proximity; alter ab illo, *next after, second*; alter ab undecimo annus, *twelfth year*: of locality: vicino ab limite; pastor ab Amphryso; a fronte, a tergo, a stirpe.

The Abl. of the agent, so frequent in prose, appears only once in V.; vincor ab Aenea (Aen. vii. 310): for torrida ab igni, *scorched by reason of fire* (G. i. 234), is somewhat different. Phrases are: ab integro, *anew* (Ecl. iv. 5); iam inde a teneris, *from their earliest years* (G. iii. 74).

De, chiefly separation, *from*: material, *of*; de marmore; de vimine: phrase, de more, *according to custom*.

Ex, *out of, from*; point from which: ex aethere; ex diverso; ex longo; ex alto; ex imo: transition, ex ira corda residunt: hominum ex facie: alia ex aliis in fata: aliam ex alia prolem: point at which, *on*; parte ex alia: ex umero sonat arcus; adverso glomerati ex agmine Grai: time from which: ex quo: ex illo: material, *of*; clipeum ex aere; pugnam ex auro solidoque elephanto: hence, poenas ex sanguine sumit. Phrases are: ex more: ex ordine: ex insidiis.

Prae expresses priority: prae se iactant, *vaunt* (ix. 134); prae se portans, *carrying in front* (xi. 544).

Pro primarily means *before, in front*, hence *in front of, in defence of*; pro turribus (ix. 375, 677; see viii. 653, xi. 895, xii. 661); pro libertate (vi. 821; see viii. 648, xi. 437, xii. 152, 814); pro caris Argis (Aen. i. 24); pro Turno, xi. 223); *in the interest of, in the cause of*; pro me (vi. 352; ix. 406; xii. 48); pro Latio obtestor (xii. 820); pro se quisque, *each for himself* (v. 501; xii. 552); *in proportion to*; pro nomine tanto (viii. 472); pro tempore, *for the time* (Ecl. vii. 36); pro re, *for the occasion, to the present purpose* (Aen. iv. 337); *for the procuring of*; pro frugibus (Ecl. iii. 77); pro reditu (Aen. ii. 17); *in return for, in reward of*; pro carmine tali (Ecl. v. 81. See G. i. 405, iv. 150, and often): *instead of*; pro molli viola (Ecl. v. 38; Aen. i. 659, and often).

(3) With Accusative or Ablative Case.

In, implying motion, takes Accusative.

It has the meanings *to, into, towards, upon, against, for, in*; and forms a large phraseology, variously rendered in English. It expresses a direction taken, a point to be reached; in urbem: in occasum: in auras: in caelum: in cunabula: in undas &c.: in te oculos referunt: in sese redit: in se volvitur: in clipeum adsurgit: consurgit in ensem, *rises to wield his sword*: object to be sought or attained; in arma: in proelia: in bella: in verbera pendent, *lean forward to lash the steeds*: in volnera itur; triticeam in messem: in hos usus: usum in castrorum: in tantum spe, *to such a pitch of hope*: in utrumque paratus: non in Venerem segnes: in exitium: vocamus in partem praedamque Iovem (Aen. v. 222): cessas in vota precesque? (vi. 51): exarsit in iras, *blazed into wrath* (vii. 445): hostile object, *against*; in hostem in vites molire bipennem (G. iv. 330): in nostros fabricata est machina muros (Aen. ii. 46): quingentos in se Mezentius armat (x. 204): arietat in portas (xi. 890): *upon*, in mensam: in flammam iugulant pecudes, i.e. *to cast upon the flame* (xi. 199); extent of space or time; pedes in octo: venientem in annum: in decimum annum: in aeternam noctem: in noctem, *for the night* (G. iv. 190; but 'in noctem,' the breezes *blow forth on the night*, Aen. vii. 8): huius in adventum, *in anticipation of his coming* (Aen. vi. 799); attention towards: cura in vitulos traducitur (G. iii. 157): quietum accipit in Teucros animum (Aen. i. 304); influence on; funestae in Pergama taedae (vii. 322); distribution; socios partitur in omnis (Aen. i. 194): in naves, *to each ship*: in dies, *from day to day*; in horas, *from hour to hour*; in spatia, *from space to space*; place or thing struck; impulit in latus, *he struck it on the side* (Aen. i. 82): excipit in latus, *he awaits and wounds in the side*: in puppim ferit, *strikes upon the poop*; volvitur in caput, *rolls over on his head* (Aen. i. 116; see xii. 293); formation or transition into; in burim: in florem; in nubem; in sulcum: in arcum; in arcus: in spiram: in aethera: in voltus: in turmas: in antrum: in aurum: in nodum: in figuram &c. Add phrases formed by 'in' with many substantives: in numerum: unam in faciem: in morem: in unguem: in vicem: in versum: in omen: in orbem: in volgus: in plumam: and with many abstract neuter adjectives: in abruptum; in longum: in medium; in melius: in praeceps; in praesens: in siccum: in solidum; in unum: in contraria. On the phrase irasci in cornua (G. iii. 232) see note.

In, implying rest, takes ablative.

Its chief meanings are *in, upon, among*: in umbra: in fonte: in armis: in fluviis: in equis: in dumis: saepibus in nostris: collibus in nostris: in manibus: in honore deum, *during a sacrifice*: pura in veste: in auro, *in gilt attire*: horridus in iaculis &c. (Aen. v. 37): see note, and comp. vii. 666 &c.: tantarum in munere laudum, *in reward of such glory*: suo se

in volnere versat, *turns on the side of his own wound* (xi. 669): rapuit in fomite flammam, *quickened flame in the fuel* (Aen. i. 176): in Teucris iustissimus unus, *most eminently righteous among Trojans*: in hoste Priamo, *in treatment of Priam his enemy* (ii. 541): in Daphnide (Ecl. viii. 64) represents ἐπὶ Δάφνιδι of Theocritus (the sorceress says: I burn this laurel to work on Daphnis: i.e. the magic burning of the laurel is to set on fire the heart of Daphnis). Among the notable phrases are, in ordine: regni in parte locavi (Aen. iv. 374): in convexo nemorum: in medio: in sicco: in solido: in tenui: in primis.

Sub, *under, beneath, towards, close upon*, takes Accusative when *motion*, Ablative when *rest* is implied. But in some places the use of the Accusative contains little if any notion of movement (G. i. 67, 340, 478: ii. 321: iii. 402: Aen. iv. 994, 504: v. 394).

Sub with Accusative, *under, beneath, up to* &c., after verbs containing motion: sub tecta; sub moenia; sub umbras:—sub terras: sub amnem: sub undas:—sub Tartara: Manes sub imos: sub obscurum noctis:—sub iuga: sub leges:—sub ora viri: sub altum pectus: sub mentum: sub papillam:—sub arma coactam, *driven to arms* (Aen. vii. 43): sub tanta pericula missum, *exposed to such perils* (ix. 483): sub auras, *up to the open air* (Aen. iii. 422, 576: vii. 768: viii. 24): *in the open air* (iv. 494, 504): ferre sub auras, *to bring to light* (ii. 158): sub luminis oras, *up to the light of day* (vii. 660. So caeli sub axem, vi. 791). Postes sub ipsos, *up to the very doorposts* (ii. 442). Sub haec, *in reply* (v. 394). Sub. expressing *approach* to a certain place or time, may often be rendered *towards*: sub ipsum finem; sub nubila; sub astra: sub sidera: sub tempus: sub ipsum Arcturum: sub extremum brumae imbrem; sub lucem: sub lumina solis et ortus; sub noctem: sub casum hiemis: prima autumni sub frigora: medium porrecta sub axem, *stretching towards the North Pole* (G. iii. 351).

Sub with Ablative, though used with many various objects, may usually be rendered *under* or *beneath*. The following instances are notable: sub divo = nudo sub aetheris aere, *in the open air* (G. iii. 435: Aen. viii. 28): alio sub sole (lit. under another sun) = *under a different climate*: falsa sub proditione, *upon forged evidence* (Aen. ii. 83): hoc sub casu, *at this crisis* (iv. 510): quo sub ipso, *following him close behind* (v. 323): sera sub nocte, *at dead of night*, or simply, *all night* (vii. 16: see 87): una sub nocte, *in the course of one night* (x. 497): illo sub rege, *in his reign* (viii. 324): sub te magistro, *under your guidance* (515): quorum sub numine, *under whose divine protection* (ix. 246): as to 'sub vallibus' (244), populi sub gente quaterni (x. 202), see notes. Sub armis, *in armour* (G. iii. 116). In a few places 'sub' with Abl. has the meaning more usual with Accus., *on the verge of*: iam morte sub aegra (G. iii. 512): sub fine laborum (G. iv.

116): luce sub ipsa (490). This use of 'ipse' with 'sub' implies precision of time, place, or person: sub ipsis equis, *just under the horses* (ix. 330): sub ipsa Antandro (iii. 5): Praeneste sub ipsa (viii. 561): sub ipsa acie (xii. 811): portis sub ipsis (xi. 499): quo sub ipso (v. 323): Acheronte sub imo, *in the depth of Acheron* (xi. 23).

Tenus, *as far as*, is used with Abl. Sing. (Aen. i. 737: ii. 533: x. 536) and with Gen. Plur. (G. iii. 53: Aen. x. 310): it follows its case, as in hactenus, quatenus &c.

Most disyllabic prepositions (circum, contra, iuxta, inter, super, supra &c.) often stand after their case, and sometimes aloof from it. Spemque metumque inter dubii (Aen. i. 18): Tyrrhenos equites ire obvia contra (xi. 504). Prepositions of one syllable in rare instances follow their case: transtra per et remos (Aen. v. 663). Note, ipsis ex vincula sertis (Ecl. vi. 19). On 'per' separated from its case in adjurations see above (Per): and note per mille coloribus arcum (Aen. v. 609), where the Abl. stands as an epithet.

In words compounded with particles, the particle is sometimes disjoined by 'tmesis' from the other element: praeque veniens (Ecl. viii. 17): interque legendae (G. ii. 366): circum terga dati (Aen. ii. 218): super unus eodem (569): super tibi erunt (Ecl. vi. 6): per ovilia turbans (ix. 339): hac celebrata tenus (Aen. v. 603: see vi. 62): quae me cumque (Aen. i. 610: see viii. 74: xi. 762: xii. 61, 203): inque ligatus (x. 794): see in- (=*not*); inque salutatam (ix. 288).

The following Prepositions are used by V. as Adverbs: ante, post, pone; circum, circa; contra; iuxta; infra, supra; super, subter; prope; ultra; coram; clam.

Neuter Adjectives dependent on Prepositions, often too Substantives, form adverbial phrases, respecting which see Gr. § 63, *B. c.* Some of these used by V. have been cited above: ad vivum, ad prima, in abruptum, in longum, in medium, in melius, in obliquum, in praeceps, in siccum, in solidum, in vacuum &c., in convexo, in sicco, in solido, in tenui, in primis &c.; sub obscurum, per tacitum &c., ab integro, ex alto, ex longo &c.: in unguem, per artem, a tergo &c.

For further information on Prepositions see Gr. § 72. On Correlation and Coordination, §§ 77–82.

7. Note on the Relative Particles ut, cum.

(1) Ut is originally = quo (quo-t, where 't' is for the old Abl. suffix d). Its uses are more various than those of any other particle, corresponding chiefly to those of Greek *ὡς*, *ὅστε*, but also to *πῶς*, *ὅπως*.

(a) As coordinative and correlative (*as*) it is like Greek *ὡς*. Ut audax est, *ὡς ἔχει θράσους*, ut alii, *ὡς οἱ ἄλλοι*, ut pastor, *ὡς νομεὺς ἀνήρ*.

(β) As subordinative, it is used
Finally, like ὡς, veni ut viderem, ἦλθον ὡς ἴδοιμι.
Temporally, like ὡς, ut veni vidi, ὡς ἦλθον εἶδον.
Consecutively (*so that*), 'ut' corresponds to ὥστε, but while the latter takes Infin. or Indic., 'ut' takes Subjunctive; ita doluit ut fleret, ἤλγησεν οὕτως ὥστε δακρύειν (ἔδακρυε).
So too in a Substantival clause (of consecutive nature): evenit ut pater moreretur, συνέβη ὥστε τὸν πατέρα ἀποθνήσκειν.
As a direct Interrogative, 'ut' corresponds to πῶς. Ut valet? ut meminit nostri? πῶς ἔχει; πῶς ἐμοῦ μέμνηται; which, indirectly, becomes, dic ut valeat, ut meminerit nostri, εἰπὲ ὅπως (or πῶς) ἔχει, ὅπως (or πῶς) ἐμοῦ μέμνηται, the idiom of mood again differing.
In exclamations, ut answers to ὡς, ut vidi, ut perii! ὡς ἴδον, ὡς ἀπόλωλα.
In the constructions of will-speech (Petitio obliqua), where Latin generally uses 'ut,' Greek prefers Infin. but ὅπως and ὅπως ἄν are often admissible after a verb of command or contrivance.
Concessive 'ut' (*although*) has no Greek parallel.

(2) The Relative Conjunction cum (quo-m quu-m, m representing the locative ending -im found in exim, illim, olim &c.) is, as subordinative, primarily Temporal (*when* &c.), secondarily Causal (*since*) or Concessive (*although*). As Coordinative, it is used with 'tum' distributively, like et . . . et. See Gr. § 77, 5, and also on cum concessive followed by 'tum' § 212 p. 466.

8. Uses of Verbs: Gr. §§ 91–99.

(1) The uses of the Indicative Tenses find illustration everywhere in Virgil. They may be studied for instance in the legend of Aristaeus (G. iv. 315–547), which affords specimens in abundance, as of the Historic Present, 359, 376 &c., and of the Future for Imperative, 545–547.
Among the bolder examples of the Hist. Present are: redit (Aen. ii. 275); mactas (viii. 294); mittit, dat (ix. 361).

(2) The Perfect of use or frequency occurs often in the Georgics. (G. i. 375–382); ii. 70, 72, 141, 144, 148, 208 &c., 444, 496 &c.

(3) The Imperative in -to -tor (an old legislative form) occurs often, especially in the precepts of the Georgics: fodito, cremato, referto, metito (G. ii. 108): contemplator (i. 187; iv. 61): nutritor (ii. 425): see Ecl. iii. 77; vii. 36, 40; viii. 60; ix. 25. Aen. v. 310, 314; xii. 565. On the Conjunctive Mood, see below.

(4) Impersonal use of Passive Verbs: Gr. § 50, § 103.
Turbatur (Ecl. i. 127): creditur (iii. 95): ventum est (G. iii. 98: Aen. viii. 362; xii. 803): concurritur (G. iv. 78); siletur (180): perventum est (375): visum est (394): regnabitur (Aen. i. 272): sic placitum (283): discumbitur (700): itur (vi. 179): pugnatur (vii. 553): certatur (x. 355): discurritur (xi. 468): certatum est (xi. 313). Probably certum est (iii. 686).

(5) The Predicative or Historic Infinitive: Gr. § 91. Note 2.
Ruere, referri (G. i. 200): carpere (G. iv. 134): abundare (140): terrere, spargere, quaerere (Aen. ii. 98, 99): parari (132): fluere, referri (169); trepidare, excutere, restinguere (685): affari, demere (775): celerare, incidere (iii. 666): abscindere, vocare, tendere (v. 685): videri (vi. 48): prodire (199): trepidare, vertere, tollere (491): audiri, sonare (557): exaudiri, saevire, ululare (vii. 15): ferri (78): adfari, demere: = (viii. 35): mugire, implori, relinqui (215): confugere, defendier (493): ruere, spumare (689): tendere, celerare (ix. 377): trepidare, velle (538): excedere, petere, incumbere, glomerare (789): videri (v. 267): servare, credere (288): consurgere, inferre (299): partiri (xi. 822): videri, misceri (xii. 216): and others.

(6) Transitive Verbs used instransitively.
V. thus uses abstineo, accingo, addo, congero, declino, insinuo, misceo, plango, pono, praecipito, roto, sisto, supero, tendo, turbo, urgeo, verto, averto, and some others.

(7) Intransitive Verbs used transitively.
Such are ardeo, curro, eo, fastidio, fleo, insisto, mentior, ruo, sono, sudo, titubo, triumpho, bacchor, mentior. See Gr. § 127. Resono is used, 1. of echoing words sung (Ecl. i. 5); 2. of echoing the song of birds (G. iii. 338); 3. of causing to echo (Aen. vii. 12).

(8) Among verbs peculiarly used are: depellere, *to carry* (weaned lambs or kids, Ecl. i.); summittere, *to rear* (bulls for breeding, Ecl. i.): dare = facere (G. i. 350; Aen. vi. 76, xii. 575 &c.): defensum dabit (xii. 437). On this use of dare, see Munro on Lucr. iv. 41. Nutrior (G. ii), is an unusual deponent.

(9) Verbs used in the middle or reflexive sense are frequent: advertor, avertor, ungor, confundor, exuor, induor, insternor, misceor, pascor, depascor, reflector, velor, volvor, and others.

(10) V. uses occasionally the old Imp. -ibam of Verbs with character i; nutribat, polibat, vestibat. It is also probable that besides the forms faxo, iusso, ausim, he has sometimes used an old or syncopated Perf. Conjunctive in 3d p. sing.: mersit for merserit, sparsit for sparserit. See note on Aen. ii. 739.

The uses of the Conjunctive Mood are treated with Compound Construction below.

B. Syntax.

I. Predication. Gr. §§ 101–2, § 103, I.

[On the essential truth of the principle that every *normal* predication either contains or understands a finite Verb, see Gr. Pref. ix.]

1. Subject: Predicate: Complement: Gr. §§ 101, 102.

[Nix albet; nix est alba; nix fit dura; nix videtur solida; nix est aqua concreta; nix erit impedimento &c. In all these sentences 'nix' is the Subject: in the first, the predication is completed by the finite verb albet, which is the predicate; in the rest, the finite verbs est, fit, videtur &c., are of the kind called *copulative* (incompletely predicative): these require some word or words to complete the predication: and such word or words we call the

complement (alba; dura; solida; aqua concreta; impedimento): they agree, if declinable, with the Subject as far as possible (alba; dura; solida; aqua): if undeclinable (impedimento, obviam, 'in promptu' and the like), they can shew no outward agreement. Gr. § 102].

In the line, et certamen erat Corydon cum Thyrside magnum (Ecl. vii. 16), we may construe, with Conington, *and the match coming off, Corydon against Thyrsis, was a great one*: though it is possible to treat 'Corydon cum Thyrside' as Subject, and 'certamen magnum' as Complement; *and Corydon against Thyrsis was a great match.*

On Ecl. vii. 70, and Aen. ii. 317, see notes in Commentary. Troiasque nunc, pueri Troianum dicitur agmen (Aen. v. 602), is thus rightly punctuated, and rendered by L.L. *and even now the game* (honos) *is called Troy, and the boys are called the Trojan troop.*

Abnormal predication of various kinds (all elliptical) abounds in V. As instances of descriptive Nominatives without Verbs, see Aen. i. 639; iii. 216; 426; 593.

2. Collective Nouns, or Nouns of Multitude: Gr. p. 353, § 211.

Most of these (iuventus, exercitus, gens, turba, have sing. predicates in V.: saevitque iuventus effera (Aen. viii. 5; see vii. 340).

Chorus: sing. v. (Ecl. vi. 66: Aen. v. 240: x. 220): pl. implerunt (G. iv. 461).

Pubes: usually s. v. (G. i. 343: Aen. v. 74, 573: vii. 105, 521: ix. 74): pl. (v. 119: vi. 580).

Manus, *a band*: s. v. usually, but pl. (Aen. vi. 660).

Pars generally takes plur. v. (G. ii. 14; iv. 159, 378: Aen. i. 112; ii. 399; iv. 405–6; vi. 642–4; vii. 626–7 &c.); but sing. (Aen. ii. 31, where pars stupet is immediately followed by 'et molem mirantur equi:' see 63–4; vii. 685–7). In vii. 624–5, is an audacious construction: pars pedes ire parat campis, pars arduus altis pulverulentus equis furit, venturing to make 'pars' masculine as representing 'miles.'

Synesis of gender as well as number: pars et certare parati (Aen. v. 108): hic genus anticum Terrae, Titania pubes, fulmine deiecti fundo volvuntur in imo (vi. 580): manus ob patriam pugnando volnera passi (vi. 660).

3. Composite subject. Gr. p. 353, § 112. See p. 268.

V. usually gives pl. verb: cantabunt mihi Damoetas et Lyctius Aegon (Ecl. v. 72. See vi. 13: vii. 2: Aen. i. 503 &c.); but also uses the constr. with s. v. referred to one subst. (Aen. ii. 324, 338, 766: vi. 182 &c.). Note: divellimur inde Iphitus et Pelias mecum (ii. 434).

II. Agreement. Gr. §§ 108–114.

1. On that of Adjectives, see Uses of Adj.

Synesis occurs: Centauro magna, i.e. nave C. (Aen. v. 122). Gr. § 18.

2. Apposition. Gr. § 113.

This is naturally frequent in every form.

Most simply in such examples as, pastor Corydon, Cyrene mater, Taygete Pleas, rex Anius &c. Enlarged forms are: gemellos spem gregis (Ecl. i. 14): tua cura palumbes (59): meae felix quondam pecus ite capellae (59): umbrosa cacumina fagos (ii. 3): infelix o semper ovis pecus (iii. 3): vina novum . . . Ariusia nectar (v. 71): delicias Amaryllida nostras (iv. 22) &c. More peculiar instances are: Aminneae vites firmissima vina (G. ii. 97): custos furum atque avium . . . servet tutela Priapi (iv. 110): fines Libyci genus intractabile bello (Aen. i. 339): nunc tertia palma Diores (v. 339): see xi. 338: iuventus flos veterum virtusque virum (viii. 500): Oniten, nomen Echionium matrisque genus Peridiae (xii. 515): urbem hodie causam belli regna ipsa Latini (567) &c. See i. 51.

Adverbial Apposition: (qui donum adstabat pugnae, Aen. v. 478. See Ecl. i. 61: Aen. vii. 211: Aen. iii. 11) &c.

Apposition to a sentence or clause: pars . . . subiere feretro, triste ministerium (Aen. vi. 228): tormenti genus (viii. 487): cui belli insigne superbum tempora navali fulgent rostrata corona (683): proinde tona eloquio, solitum tibi (xi. 383): vel cum se pavidum contra mea iurgia fingit, artificis scelus (406) &c.

Apposition of one Plural to several Sing. Nouns: Chromis et Mnasyllos . . . pueri (Ecl. vi. 13): Thersandrus Sthenelusque duces (Aen. ii. 261): Hectoreos amnis Xanthum et Simoenta (vi. 634) &c.

Apposition to unexpressed Pronoun: pars . . . veniemus (Ecl. i. 65): nymphae veneramur (G. ii. 391): gestamus Poeni (Aen. i. 567): adsum Aeneas (596): quas hostia gessi (ii. 156): fuimus Troes (325: see 434 above): verane te facies, verus mihi nuntius adfers (iii. 310) &c.

Apposition of quisque: quisque suos patimur manes (Aen. vi. 743): amnes . . . in aequora currunt quisque suum populatus iter (xii. 525): pro se quisque viri summa nituntur opum vi (552: see 502): duo quisque Alpina coruscant gaesa manu (viii. 661).

3. Relative Construction. Gr. § 114.

Peculiarities of Relative Construction are rare in Virgil.

Ellipse of Antecedent occurs: quorum indiget usus (Ecl. ii. 71).

Attraction of Antecedent to Rel. clause: B. v. 36, quibus . . . sulcis (Ecl. v. 35); urbem quam statuo vestra est (Aen. i. 573).

Attraction of Epithet to Rel. clause: collem qui plurimus urbi imminet (Aen. i. 419): frenaque bina meus quae nunc habet aurea Pallas (viii. 168): memoras quae multa talenta (x. 531) &c.

Case of Relative suppressed after a previous Relative: sunt quibus ad portas cecidit custodia sorti, inque vicem speculantur aquas et nubila caeli (G. iv. 165): quis neque mos neque cultus erat, nec iungere tauros aut componere opes norant aut parcere parto; sed rami atque asper victu venatus alebat (Aen. viii. 316).

III. Case-Construction. Gr. §§ 116 &c.

1. Vocative Participles instead of Nom. occur: expectate (Aen. ii. 203); date (ix. 485); peritura (xi. 856); indute (xii. 947). Gr. § 119.

Interjections occur with Nom. Accus. and Voc. (Ecl. ii. 6, 60, 69; iii. 3, 477; v. 65, 66; vi. 47; Aen. i. 461 &c.). Gr. § 117.

2. The Oblique Cases. Gr. §§ 120–176.

A large and free use of the Oblique Cases, avoiding, to a great extent, the more precise, but stiffer, prepositional constructions, is characteristic of Latin as well as Greek poetry, and especially characteristic of Virgil's style. If the sections of the Grammar are carefully compared in studying him, the truth of this observation will be manifest. Most of the uses of Oblique Cases specified in those rules are largely exemplified in Virgilian poetry. Some are almost exclusively poetic, others preeminently such: many common to prose and poetry. The examples here selected will be of the two former classes.

(1) The Accusative Case. Gr. §§ 120–131.

a) Cognate or Contained Accusative. Gr. § 122. 1. 2.

(Ecl. i. 5, resonare Amaryllida; 10, ludere quae vellem; iv. 30, sudabunt mella; viii. 63, non omnia possumus: G. ii. 39, decurre laborem; iii. 269, natat freta; 338, halcyones resonant; 356, spirantes frigora; 537, insidias explorat; iv. 108, ire iter; 566, carmina lusi: Aen. i. 69, navigat aequor; 328, vox hominem sonat; 524, maria omnia vecti; iii. 191, currimus aequor; iv. 468, ire viam; 510, tonat deos; v. 235, aequora curro; 862, currit iter; vi. 361. maria iuro, xii. 197; vii. 12, resonat lucos; 451, verbera insonuit: viii. 144, temptamenta pepigi; xii. 680, furere furorem.) On litus volabat, see Aen. iv., 257.

On Neuter Adjectives with Accus. force, see Use of Adjectives.

b) The Accusative of Respect (Partis). Gr. p. 374.

This is a poetic construction abounding in V. with Verbs, Participles and Adjectives (G. i. 84, tremit artus: Aen. i. 713, explori mentem; v. 285, Cressa genus: vi. 156, defixus lumina: 495, lacerum ora: vii. 75, accensa comas: viii. 714, qui genus?) Other instances are, nigrantes terga: sacra (scissa, tremefacta) comam, crinem solutae: tempora nudus: nuda genu: laniata genas: caput detectus.

In general, the Verb or Adjective has a second case, chiefly Abl., sometimes Dat., or Prep. and case (Aen. vi. 470, voltum sermone movetur: Ecl. i. 54, apibus florem depasta: vi. 15, inflatum venas Iaccho: 53, fultus latus hyacintho: 68, floribus atque apio crinis ornatus: vii. 32, suras evincta cothurno: G. ii. 131, faciem simillima lauro: Aen. iv. 558, omnia Mercurio similis: Aen. ii. 57, manus post terga revinctum). Other instances are: mentem turbata dolore: concussa metu mentem: sagitta saucius ora: caput foliis ornatus: velatur corpora saetis: succinctam inguina monstris: redimitur tempora quercu: pictus acu chlamydem: caput nectuntur oliva: crura thymo plenae: perfusos sanie vittas: animum labefactus amore: mentem formidine pressus: lacrimis oculos suffusa: maculis interfusa genas: comam vittis innexa· turbatus pectora bello: evincti tempora ramis

verbena tempora vincti: lacrimis perfusa genas: faciem circumdata nimbo: manibus pectus signata cruentis: oleo comas perfusa; scutis protecti corpora: animum arrecti dictis: ardentes auro et paribus lita corpora guttis: circumdata turbine corpus: cristis capita corusci: faciem tauro propior: colo femineas adsueta manus. See Aen. ii. 722, umeros . . . insternor pelle leonis; iii. 545, capita Phrygio velamur amictu.

c) The Medial Object is likewise frequent, and sometimes not easy to distinguish from the Accusativus Partis. Gr. § 123.

α. With Passive Verbs of reflexive meaning: avertor, cingor, exuor, induor, pascor, depascor &c. (G. iii. 449, fontes avertitur: Aen. ii. 215, depascitur artus; vii. 640, loricam induitur).

β. Oftener with Passive Participles (Ecl. iii. 106, inscripti nomina regum: Aen. ii. 471, mala gramina pastus: v. 608, saturata dolorem: xi. 480, oculos deiecta: 487, thoraca indutus; 507, oculos fixus). Usually with a second case (Aen. i. 320, nodo sinus collecta fluentis: 437, tunsae pectora palmis: vii. 503, palmis percussa lacertos: ii. 218, collo squamea circum terga dati: 273, perque pedes traiectus lora; x. 157, rostro Phrygios subiuncta leones: xi. 649, unum exserta latus pugnae: xii. 224, formam adsimulata Camerti). Very peculiar examples are (G. iv. 371, gemina auratus taurino cornua voltu Eridanus: Aen. iii. 428, delphinum caudas utero commissa luporum. See also vii. 668, and note).

d) Verbs compounded with some Prepositions take Accus. on that account (viii. 474, murum circumsonat armis). But V. gives an Accus. object to many verbs, which in prose would have a different construction (accedo, erumpo, evado, exeo, inno, insisto, praelabor, adlabor, praenato &c.)

e) The Accus. of Time is more frequent in poetry than in prose (G. iv. 414, flet noctem. See Aen. i. 683: iii. 208).

f) The Accus. of Place whither is not restricted to towns and islands (Ecl. i. 65: Aen. i. 2, 365. Italiam . . . Lavinaque venit litora: vi. 542, hac iter Elysium nobis: 638, devenere locos laetos).

g) The double Object (person and thing) is used by V. with doceo, posco, reposco &c. See Aen. iv. 50: ii. 189.

h) Various Interjections occur with Accus. (G. iv. 526, a miseram Eurydicen), and the Accus. itself interjectionally (ix. 427, me me!).

i) The double Accus. (object and oblique complement), with numerous Verbs of factive power, such as facio, dico, puto &c., belongs to all language, and is frequent in V. (G. i. 463, solem dicere falsum. See Ecl. i. 19: ii. 38: Aen. ii. 734: xii. 437: G. i. 31). On this construction the following is founded: G. ii. 16, habitae Grais oracula quercus: i.e. quas Grai habent oracula.

For other constructions common to prose and poetry, see Gr. as above.

(2) The Dative Case. Gr. §§ 132–142.

a) Dative of Remoter Object.

The Dative, being an Object Case of large use, not subject to Prepositions, and often the only Object, but often also combined with another *nearer* Object (Accus.), is learnt from exemplification and reading rather than from rules. The Grammar gives a list (tolerably full, but not complete) of Verbs whose remoter Object (if they have one) is always a Dative: followed by other lists of Verbs which sometimes take Dat., sometimes a different construction. These lists should be referred to.

Most of the common Trajective Verbs, intransitive (credo, faveo, haereo, impero, licet, noceo, parco, servio, succedo &c.) or transitive (do, debeo, committo, ministro, ostendo, promitto &c.), naturally occur in V. with Dative.

We count a list of above 130 verbs compounded with prepositions (principally ad, con, in, ob, præ, sub) which take Dat., in some instances other constructions besides.[1]

We subjoin a few of the more peculiar instances:—

Abdo: D.: lateri abdidit ensem (Aen. ii. 553).
Abduco: D. (or Abl.?): gremiis abducere nuptas (Aen. x. 79): elsewhere ab.
Abnego: D.: rex tibi coniugium . . . abnegat (vii. 423).
Absum: D. (ii. 620: vii. 498: viii. 89): ab (G. iii. 48).
Accendo: D.: bello animos accendit (vii. 482).
Accingo: Dat. obj. (xi. 489): purpose (Aen. i. 210 &c.).
Adimo: D. (G. ii. 56: ix. 131 &c.).
Aequo: D. often: cum once (Aen. i. 193): also Accus.
Arceo: D. (G. iii. 155): also Abl. and with ab.
Attollo: D.: capita caelo (ix. 682): umeris regem (G. iv. 207).
Aufero: D.: caput domino (ix. 322): animam hosti (443).
* Certo: D. (Ecl. v. 8: viii. 54: G. ii. 138).
Circumdo: D. (ii. 510: xii. 88: viii. 458 &c.).
Circumligo: D. (xi. 555).
Compello: D. (Ecl. ii. 30 of place whither: compellere hibisco).
* Congredior: D. (i. 475: v. 809).
Conicio: D. obj. (vii. 347, 456: xi. 194).
Contendo: D. obj. (x. 521).
* Contingo: D. (xi. 371).
Corusco: D. obj. (xii. 919).
* Decedo: D. (Ecl. viii. 88: G. iii. 467; ii. 206).
Defendo: D. (Ecl. vii. 47).
Defigo: D. (Aen. i. 226).
* Delabor: D. (Ecl. vi. 16).
Demitto: D. (ii. 85, 398; v. 692).
Detraho: D. (v. 260).
Discutio: D. (ix. 810).

[1] The number of Latin Verbs which take a Dative of the Remoter Object, though smaller than that of Transitive Verbs, is yet so large, as to entitle them fully to the distinctive term Trajective, assigned by the compilers of the Latin Primer. It is probably between 300 and 400, as in Virgil alone we have counted more than 200.

* Dissideo: D. (Aen. vii. 370).
Divido: D. (G. i. 209).
Effero: D. (Aen. v. 65).
Eripio: D. (Aen. ii. 113).
* Evado D. (xi. 702): elsewhere Accus.
Excudo: D. (G. i. 135; Aen. i. 174).
Furor: D. (v. 845).
* Inhio: D. pectoribus inhians (Aen. iv. 64): elsewhere Acc.
* Insisto: D. (G. iii. 164): elsewhere Accus.
Medicor: D. (G. ii. 134): Acc. (vii. 756).
Misceo: D. (i. 440: vii. 661: viii. 432): Abl. (G. i. 9), cum.
Mitto: D. (G. iv. 534; Aen. vi. 380; xii. 554): and with ad, in, sub.
Praeripio: D. (Aen. iv. 516).
* Pugno: D. (Aen. iv. 38).
Refero: D. often: also with ad, in.
Relinquo: D. (Aen. ii. 678).
Remitto: D. (Aen. ii. 545: x. 828: xi. 359 &c.,
Repono: D. often (Aen. iii. 231; v. 752; vii. 184); also Abl.
* Resisto: D.: tractanti resistit (G. iii. 502).
* Resto: D. (i. 679) = supersum.
Subduco: D. (Aen. vi. 524: x. 81).
Subeo: Dat. often in various senses: also Accus. (*to enter, undergo*): and with ad.
Subtraho: D. (Aen. vi. 465, 698).

In the foregoing list Intransitive Verbs have an asterisk.

The verb 'invideo' is used either with Dat. of thing (v. 541) or with Accus. of thing and Dat. of person (iv. 234).

A Dative Object is used by V. with the Adjectives acceptus, accommodus, acclivis, aequalis, aequus, affabilis, aptus, assimilis, assuetus, bonus, carus, commodus, conscius, dilectus, dulcis, facilis, fortis, gratus, gravis, habilis, hospitus, impar, infelix, infensus, inimicus, iniquus, notus, oblitus, obnoxius, obvius, opportunus, optimus, par, propior, proximus, sacer, saevus, similis, sinister, suspectus, tristis, utilis, vicinus, and probably more.

b) Recipient or Acquisitive Dative (Commodi et Incommodi).

The uses of this Dat. in poetry are more extensive than in prose, and various in detail: but they have one common principle, expressed by the Engl. Prep. *for* (i.e. *for the use of*, or *for the case of*).

Such Datives are of the most frequent occurrence: premeretur caseus urbi (Ecl. i. 34): cui (43): tibi (45, 46, 47): mihi (58): gruibus pedicas et retia ponere cervis (G. i. 307): metuens formica senectae (186): hinc radios trivere rotis, hinc tympana plaustris agricolae et pandas ratibus posuere carinas (G. ii. 444): illi (iii. 17): mihi (19): mortalibus (66): fundatur Veneri (Aen. vii. 321) &c. &c.

Hence a Dative is often used in poetry, where in prose a genitive would be more natural: rumpantur ut ilia Codro (Ecl. vii. 26): neque tum stellis acies obtusa videtur (G. i. 395):

quis cui color (ii. 256): superat gregibus (iii. 68): Arcadibus coit in praecordia sanguis (Aen. x. 452). A special and frequent instance is that where a participial Dat. is used: tondenti barba cadebat (Ecl. i. 88: see vi. 21): morituris frigidus (G. iii. 501): spiritus oris multa reluctanti obstruitur plagisque perempto &c. (G. iv. 300): mihi omnia temptanti extuderat (328). This participial Dat. is = a Temporal Clause: and in Aen. viii. 212 is very loosely used for Accus. 'quaerenti nulla ad speluncam signa ferebant.'

This Dat. is called 'Ethic,' when it vaguely expresses a personal interest in the action, and has nearly the force of a possessive pronoun: mihi dextra redibat (Ecl. i. 36): mihi (viii. 6): tibi (G. iv. 354): mihi (Aen. viii. 65).

The Recipient Dat. is used with the verb 'sum' to express *having*: sunt nobis mitia poma (Ecl. i. 88: see iii. 25, 33): haec tibi semper erunt (v. 76). See G. iii. 52, 54, 72, 79: iv. 33, 127, 184: Aen. viii. 71 &c. The compounds of sum take Dat. (adsum, absum, desum, prosum &c.).

c) The Dative dependent on Passive Participles, on Gerundives, and (rarely) on Passive Verbs: apibus depasta (Ecl. i. 54): despectus tibi sum (ii. 19): tibi capiundus (G. iv. 396): debellanda tibi (Aen. v. 731): expectata parenti (vi. 687): cuique repertum rimanti (Aen. vii. 507): indutus capiti (668): quod cuique tuendum est (ix. 175): quaesitum matri (565): tibi dicatur (Ecl. vi. 72): illis ducantur (G. iii. 170, though this may possibly be instrumental Ablative).

d) The Dative attracted to another Dative occurs several times (G. iii. 147, cui nomen asilo; see G. iv. 271; Aen. i. 267, cui nunc cognomen Iulo; ix. 593, cui Remulo cognomen erat).

e) The Predicative Dative of Purpose is not infrequent. The chief examples are cordi esse; curae esse; curae habere; dono dare; indicio esse; odio esse; decŏri esse; auxilio venire, subire, vocare &c.; subsidio esse, venire. See Aen. i. 22, venturum excidio Libyae; v. 522, magno fuit augurio; ix. 515, futuri exitio multis; x. 714, iustae quibus est Mezentius irae.

(3) The Ablative Case. Gr. §§ 143–161: §§ 71. 72.

[The student is advised to study the subdivisions and rules for this Modal or Circumstantive Case in the Public School Grammar.]

No case is more largely used in Virgilian poetry than the Ablative, which is preeminently adverbial. While it often depends on Prepositions, its poetic use is characterised by the frequent omission of these, where prose writers would express them, especially in locative construction. If students examine the rules, it is needless to cite many examples from Virgil; they occur in every page. Some uses are naturally more abundant than others: Matter, Respect, Manner, Quality, Time, Place where, Place whence, Separation and Origin, Thing Compared: these and the (so-called) Absolute Ablative in most of its shades, also

the constructions with Prepositions, will be noticed throughout the Virgilian poems by every attentive reader. Abl. of Agent with ab is rare: vincor ab Aenea (vii. 310): but comitatus Achate (i. 312): note torrida ab igni (G. i. 234) *from the effects of fire*.

A few examples, among many, are here subjoined in the order suggested:

a) Cause: dum sicca tellure licet (G. i. 213): fato (416): rostris (ii. 508): his signis (iv. 219); adverso sole (Aen. iv. 701) &c.

Instrument: Volcano (G. i. 295): cultoribus (ii. 114): pateris et auro (192): iaculis . . . saxis (Aen. x. 130) &c. &c. See also placidum ventis (Ecl. ii. 26): damnabis votis (Ecl. v. 80). Macte (Gr. § 58) with Abl.: macte nova virtute, puer (Aen. ix. 641).

Price: Tethys emat omnibus undis (G. i. 31): multa mercede (ii. 62): auro vendebat (Aen. i. 484): pretio (iv. 212) auro . . . pretio (v. 621): hac mercede (vii. 317): magno (G. iii. 306: Aen. ii. 104: x. 503): parvo stabunt (x. 494) &c. The Abl. with muto (Ecl. iv. 44: G. ii. 511: i. 8).

Matter: cavat arbore lintres (G. i. 260): testudine . . . auro . . . veneno . . . casia (ii. 463–6): corticibus . . . vimine (iv. 33): Baccho . . . lacte . . . sanguine (Aen. v. 78): praefixa ferro (557) &c. &c. Add here the Abl. with such Verbs as abundo, dignor, dono, doto, expleo, impleo, exubero, fido, fruor, gaudeo, luxurio, potior, saturo, utor, vescor &c.; careo, egeo, levo, spolio, vaco, viduo &c., and such Adjectives as dignus, dives, fecundus, ferax fertilis, formosus, frequens, fretus, laetus, plenus, potens &c., liber, siccus &c.: and the Substantives opus, usus.

b) Measure: superant capite et cervicibus altis (Aen. ii. 219): tota prior praeeunte carina, parte prior (v. 186): longo proximus intervallo (320). To this belongs the Abl. which measures comparative words or ante, post: longo post tempore (Ecl. i. 29, 67): multo maius (iii. 35: see G. i. 167: ii. 259: Aen. ii, 199): post tanto (G. iii. 476: see iv. 412: Aen. vi. 79: xii. 20): quo minor (G. iii. 319: see Aen. i. 544): quanto magis (G. iv. 411).

Respect: oculis capti (G. i. 185): medio orbe (442): vertice . . . radice (ii. 291): acer equis (iii. 8: see 119): Troianus origine (Aen. i. 236): pietate . . . bello . . . armis (544): uno ordine (ii. 102): parte . . . oculis (v. 275: see 430–1) &c.

Manner: of frequent occurrence: rivis (G. i. 128): non ullo semine (22): ordine (435): via (ii. 22): more patrum (iii. 177): cumulo (Aen. i. 105): haud numine nostro (ii. 395): vi (iii. 55): nullo certamine (v. 390): saltu . . . omnibus armis (ix. 815) &c. &c.

The Prep. 'cum' is rare with this Abl.: vasto cum gemitu (Aen. 223: see ix. 816). See also Ecl. x. 24.

Condition: this occasionally appears in such phrases as sponte

sua, iudicio nostro &c. and explains some instances of Abl. Absolute, as Arcadia iudice (Ecl. iv. 58–9).

Quality (very frequent; serving as an epithet): immani pondere, fragili culmo, acuto robore; maculoso tegmine &c. &c. Some instances are bold and somewhat harsh: terra procul vastis colitur Mavortia campis (Aen. iii. 13: see vi. 749): genitore Adamasto paupere (Aen. iii. 614): domus sanie dapibusque cruentis (618): per mille coloribus arcum (v. 609): Eunaeum Clytio patre (xi. 666): fuso crateres olivo (225). See iii. 286, 426, 528, 614–618 &c.

Time: vere: aestate: autummo: frigore: vere novo: mane: nocte: gelida nocte: medio aestu: extrema hora: primis diebus &c. &c.: quo sidere (G. i. 1): frigoribus (300): vento (431): ortu quarto (432): surgentibus astris (440): see G. ii. 201–2: origine mundi (ii. 336): mediis fervoribus (iii. 154): longo vix tempore (Aen. iii. 309) tranquillo (v. 127: see G. i. 340) &c.

Place where: this construction without preposition is eminently characteristic of Latin poetry. It occurs in almost every page of V.: totis agris (Ecl. i. 11): nec tuta valle (ii. 40): toto mundo (Ecl. iv. 9: see G. i. 474, 511): quo fonte (Ecl. vi. 43): cavis (G. i. 184): dextra laevaque (235): ima terra (ii. 313): stare loco (iii. 84): Epiro, Hesperia (Aen. iii. 503): mento (vi. 299): luco . . . valle (ix. 1) &c. &c.

Place of Motion: caelo (G. i. 6): adverso flumine (201): missa Pado (452): pelago (Aen. i. 374): porticibus longis (Aen. ii. 528) &c.

c) Place from which: alto Olympo (G. i. 96): urbe (275): membris agit (ii. 130): Troia (385): humo (460: see iii. 9): sedibus (462): ruit oceano (Aen. ii. 250): Mycenis (331): unde domo? (vii. 114).

Separation, origin: procul discordibus armis (G. ii. 459). This especially occurs after such verbs as abeo, abstineo, arceo, avello, averto, decedo, deduco, demitto, depono, descendo, detraho, devello, excedo, excĭdo, excutio, expello, exsilio, exsolvo, nascor, pello, prohibeo, solvo &c.: and Participles, as cretus, creatus, editus, extorris, genitus, generatus, natus, ortus, satus; defunctus &c.: satus Hercule pulchro (Aen. vii. 656): dis genite (ix. 642) &c.

Thing compared: after Comparatives: see Ecl. vii. 37, 38, 41, 42, 45: quo non praesentius (G. ii. 127): monte minor (iii. 240); purior electro (522): visco et pice lentius (iv. 41): nota maior (Aen. ii. 774): iusto laetior (G. ii. 251): dicto citius (Aen. i. 142) &c.

Ablative Absolute: satis dentibus (G. ii. 141): ponto refuso (163: see Ecl. vi. 36; G. i. 248, 260, 365, 450, 497): sole recens orto aut noctem ducentibus astris (G. iii. 156): custodibus illis (406): rege incolumi . . . amisso (iv. 212): te veniente die, te decedente (466): nullo custode (Aen. iii. 417): dis auspicibus et Iunone secunda (iv. 45):

invito numine (x. 31): rege Latino (vii. 261). Obs. libato, i.e. vino (i. 737).

d) Two or more Ablatives may occur in one simple sentence: auro vi potitur (Aen. iii. 55): hac vice sermonum roseis Aurora quadrigis iam medium aetherio cursu traiecerat axem (vi. 535). V. says of a snake: linguis micat ore trisulcis; which LL. render, *three-forked tongue that quivers in his mouth*. This is a paraphrase; for the subject of 'micat' is the snake. How then is the construction to be explained? Three suggestions may be made: (1) 'linguis' Abl. of Instr., 'ore' of Place: *he quivers with the tongue in his mouth*: (2) one Ablative an appositive more nearly explaining the other (the Greek epexegesis): *he quivers with the mouth, (that is) with its three-forked tongue*: see Aen. ii. 761, porticibus vacuis Iunonis asylo: (3) linguis trisulcis related to 'ore' as Abl. of Quality: see per mille coloribus arcum, above cited: *he quivers with his mouth of three-forked tongue*. To this last view we lean, being partly moved by the analogy of 'micat ore' to 'micat auribus' (G. iii. 84).

e) Notable Ablatives are: volvendis mensibus (Aen. i. 169): effusi lacrimis (ii. 651): bacchatam iugis Naxon (iii. 125): comp. virginibus bacchata Lacaenis Taygeta (ii. 487): Troiae sorte suprema—Time—(Aen. v. 190): socios pura circumtulit unda (vi. 229): excusa magistro (335): ne castris iungant (x. 240).

f) On the Abl. with Prepositions see above, and Gr. § 7, 72. A remarkable instance of a Prep. throwing back its power on preceding Substantives occurs G. ii. 63: truncis oleae melius, propagine vites respondent, solido Paphiae de robore myrtus; 'de' governs 'truncis' and 'propagine' as well as 'robore.' So Hor., rure ego viventem, tu dicis in urbe beatum, Epist. i. 14, 10.

(5) The Genitive Case.

In the constructions of this case V. has few striking peculiarities.

a) Genitive of Description and Quality: Herculeae arbos umbrosa coronae (G. ii. 66): res antiquae laudis (174): tantae molis erat Romanam condere gentem (Aen. i. 33): atri velleris agnam (vi. 249).

b) The Partitive Genitive (rei distributae): nullis hominum (G. ii. 10): silvarum aliae (26): rerum pulcherrima (534): avium milia (iv. 473): Nympharum sanguinis una (Aen. i. 329). See Aen. i. 74, 326: v. 298: (rei demensae) aliud mercedis (Ecl. vi. 26): tantum campi (G. iii. 343): cui numquam exhausti satis est (ii. 398): penitus terrae (290).

α. Observe reliquias Danaum (Aen. iii. 87): Elissae flammis (v. 3): angusta viarum (i. 382: see Use of Adjectives).

c) The Verbs egeo, expleo, impleo, desisto, memini, miseret, paenitet, piget, pudet, are used with Gen. (See G. i. 28: Aen. ii. 587: i. 215: x. 41: iv. 335: Ecl. x. 16, 17: v. 678: vii. 360: ix. 787).

d) With many Adjectives: abundans, dives, egens, expertus, felix, fertilis, ferax, fessus, fidus, imprudens, indignus, indigus, infelix, ingratus, inscius, laetus, liber, memor, immemor, nescius, oblitus, rapidus, reus, sacer, securus, similis, truncus, vanus, and others.

The Gen. aevi is used with integer, maturus &c.; animi with amens, dubius, egregius, furens, fidens, infelix, praeceps, praestans, victus &c.: perhaps a reminiscence of the Locative, which remains in domi, humi, belli, Cretae, Libyae &c. (See Aen. iii. 162: iv. 36.)

e) Gen. with instar (Aen. ii. 15: iii. 687).

f) Gen. of Cause (xi. 126, 416).

g) Peculiar Objective Genitives: iurgia Codri (Ecl. v. 11): ereptae virginis ira (Aen. ii. 413): lacrimas Crousae (784).

IV. The Verb Infinite in Simple Construction.

The Infinitive, being a Substantive and a Verb, has in simple construction a twofold use, besides its Historic use for a Verb finite, on which see above.

1. As a Neuter Subst. it may be Subject (often) or Object (less often) of a Verb, or in Apposition (frequently) to a Subst. or Pronoun.
2. As a Verb, Prolatively used, it extends the construction of another Verb, or of an Adjective.

a. It is poetically used for the Accus. Gerund with 'ad.'

1. The use of the Infin. as Subject of such predications as the Verbs Impers. decet, dedecet, iuvat, licet, oportet, paenitet, piget, pudet, prodest, stat, superest, taedet; fas est (ius, necesse, satis, sat, tempus &c.) est; molis, moris est &c.; certum est (difficile, dignum, facile, melius, miserum, multum, promptum &c.) est, is not peculiar to poetry. More poetic are such constructions as aetas est (amor, animus, cupido, mos, pars, potestas, spes, studium &c.) est; nec te paeniteat calamo trivisse labellum (Ecl. ii. 34): non nostrum inter vos tantas componere lites (Ecl. ii. 108); incendere profuit agros (G. i. 84): lini segetem et Cereale papaver tempus humo tegere (212); nec modus inserere atque oculos imponere simplex (G. ii. 73): promptum est oculis praediscere nigram (255): stat casus renovare omnis (Aen. ii. 750): incensum pectus amore compellare virum (iii. 298): pars mihi pacis erit dextram tetigisse tyranni (vii. 266) &c.

Est, *it is possible*: neque est te fallere (G. iv. 447): cernere erat (Aen. vi. 596).

Apposition: aetas &c.: aetas Lucinam iustosque pati hymenaeos (G. iii. 59): nec magnus prohibere labor (iv. 106): cui tolerare colo vitam . . . impositum (Aen. viii. 409).

2. The Prolative use of the Infin. with numerous verbs (Gr. § 180) belongs to prose as well as poetry, though peculiar and bold instances occur in poetry. The verbs which occur with this Infin. in V. are: abnego, absisto, accingor, adigo, adnuo, adsuesco, adgredior, ago, agor, ardeo, audeo, caveo, certo, cesso, coepi, cogor, conor, contendo, cupio, curo, decerno, desino, dicor, dignor, disco, doceo, dubito, erubesco, exposco, feror, festino, fugio, gaudeo,

horreo, hortor, incipio, incumbo, infit, insequor, instituo, insto, iubeo, iubeor, iuro, luctor, male, meditor, memini, metuo, moneo, monstro, moror, musso, nego, nequeo, nescio, nolo, novi, obnitor, opto, oro, parco, paro, patior, possum, prohibeo, propero, quaero, recuso, scio, sino, soleo, suadeo, subigo, sufficio, tempto, tendo, trepido, valeo, vereor, veto, videor, volo: abducere Thestylis orat (Ecl. ii. 43): admittier orant (Aen. ix. 231): cui non certaverit ulla aut tantum fluere aut totidem durare per annos (G. ii. 99); contendunt petere (Aen. i. 158): satis est potuisse videri (Ecl. vi. 24).

With Adjectives this construction is eminently poetic, and occurs in V. with adsuetus, avidus, bonus, concessus, coniuratus, dignus, durus, felix, insuetus, iussus, nescius, par, paratus, peritus, praestans &c.

a. In such constructions as the following, the Infin. is used where in prose a Gerund with *ad* or a Gerundine might be looked for: accingar dicere (G. iii. 46): incumbunt sarcire (iv. 249): dederatque comam diffundere ventis (Aen. i. 319: see iii. 79): donat habere (v. 307: see 307, 538, 572): dedit gestare (xii. 211): populare venimus (i. 517): instaurati animi regis succurrere tectis (ii. 450): subit ira cadentem ulcisci patriam (575): nova proelia temptant, obscenas pelagi ferro foedare volucres (iii 240).

3. Passive Verbs Copulative (dicor, feror &c.) with Infin. are not frequent in V., except videor: tumulo videor reperire sub illo posse viam (ix. 195): stellis acies obtunsa videtur (G. i. 395): visum considere in ignis Ilium (Aen. ii. 624): (fertur adfata: ix. 82: see vii. 73–7). See note in Gr. p. 428, and Pref. p. x. A very bold construction is, laudabor extinxisse (ii. 585).

Active and Passive Infinitives annexed: omnibus idem animus scelerata excedere terra, linqui pollutum hospitium et dare classibus austros (iii. 60): iubet arma parari, tutari Italiam, detrudere finibus hostem (vii. 468). Compare Ecl. vi. 85: Aen. ix. 395.

4. Gerunds, Gerundives, and Supines.

These present few striking peculiarities in V.

Acc.: inter agendum (Ecl. ix. 24): ante domandum (G. iii. 206).

Gen.: quae tanta fuit Romam tibi causa videndi (Ecl. ii. 26): amor habendi (G. iv. 107): generandi gloria mellis (205): fandi doctissimus (210). Dat.: qui cultus habendo sit pecori, apibus quanta experientia parcis (und. habendis, G. i. 3). Abl.: ad digitos lentescit habendo (250); see Aen. iii. 384, 495; vi. 660, 664. Necessity: parcendum teneris (G. ii. 363): magno nunc ore sonandum (iii. 294): dementia . . . ignoscenda (G. iv. 489); see G. ii. 397–400.

Supine i. potum venient (Ecl. vii. 11); servitum ibo (Aen. ii. 786); Sup. ii. mirabile dictu (G. iii. 275); mala tactu vipera (416) &c.

V. The Conjunctive Mood. Gr. §§ 93, 94.

In the 'Public School Latin Primer' (1878) a second Appendix is printed, in which the relation of the Thought-mood or Conjunctive to the other two Latin Moods (the Fact-mood or Indicative, and the Will-mood or Imperative) is exhibited. The Conjunctive (it is

there said) is rightly so termed, as its use is to *join with* the other Moods, and assist their power of expressing speech. It joins with the Indicative *so as to state and question in a tone either contingent on a condition, or modified by mental reserve in the nature of a condition. It joins with the Imperative, so as to supply its deficient forms, and also to express the various shades of will-speech in modified tone.*

Conjunctive (it is added) is the name given to this Mood by all German writers; and, while it is emphatically and unjustifiably wrong to call by the exclusive term Subjunctive a Mood so largely used in principal construction, it is, on the other hand, unwise to neglect the distinction between the independent (or Pure) and the dependent (or truly Subjunctive) use of the Thought-mood.

A few Virgilian examples are selected of the various uses assigned to the Pure Conjunctive.

(I) Pure Conjunctive of contingent or modified Statement (negation by 'non' or 'haud').

A. When a condition is formally expressed: nec, si muneribus certes, *concedat* Iollas (Ecl. ii. 57): si non aliqua nocuissea, mortuus esses (iii. 15). See Conditional Clauses.

B. When a condition is informally expressed: nec te paeniteat calamo trivisse labellum (34): cantando victus non redderet ille (iii. 21): vacuas tenuissent carmine mentes (G. iii. 3): nec mihi displiceat maculis insignis et albo (56): quod optanti divom promittere nemo auderet (Aen. ix. 6): non illa nocte . . . moneat (G. i. 452). See Aen. vi. 537.

C. When a condition is implied: videres (Ecl. vi. 27): videas (387): aequali tecum pubesceret aevo (Aen. iii. 505): nec quisquam putet &c. (vii. 704: see 808–811): aspiceres (viii. 650): credas (691).

D. When the tone is modified to avoid positiveness or bluffness: profuerit (G. i. 451): transierim (ii. 102: see Aen. x. 186): forsitan quaeras (288): ausim (289): crediderim (338): paeniteat (Aen. i. 548): non sit passus (iii. 141): velit . . . mercentur (Aen. ii. 104): forsitan requiras (506): velim (800): optem (iv. 24): praestiterit (vi. 39): defuerint (89): dubitem haud equidem (vii. 311): arguerit (ix. 282): cuperem (x. 443): viderit (x. 744): digner (xi. 169): vellem (303, 584): velis (528): prodiderim (xii. 42).

(II) *E.* Pure Conjunctive of the modified Question (negation by 'non' or 'haud'): quid facerem? (Ecl. i. 40; vi. 14): quis modus adsit amori? (ii. 68): an sit? (v. 53): quid non speremus amantes? (viii. 26): quis caneret Nymphas &c. (ix. 19). See x. 3: an memorem &c. (G. ii. 158 &c.) See iv. 504: occiderit ferro Priamus, Troia arserit igni? &c. (Aen. ii. 581 &c.): eloquar an sileam? (139). See iv. 283; ix. 96, 399 &c.; quo sequar? (490): iustitiaene prius mirer belline laborum? (xi. 126); heu quid agat? (xii. 486): scilicet expectem? (570): tune eripiare mihi? (948).

(III) Pure Conjunctive of Modified Will-speech (Negative chiefly ne).

F. Concessive: Pallas quas condidit arces ipsa colat (Ecl. ii. 61): fugiant . . . ferant &c. (six verbs, viii. 52 &c.): habeat secum servetque sepulchro (Aen. iv. 29): fuisset, *it might have been*, or *suppose it had been* (603): superent (195): liceat (350): sciat (788): fuerit fortuna secuta (vi. 62): coeant (vii. 317): celebrent (555): addant (ix. 149): ne timeant (152): luant peccata, neque illos iuveris auxilio (x. 32): vincant (43): absit (85): pereat . . . det (617): considant . . . condant (xi. 323): praecipiant (329): sternamur (373): habitet . . . sit (409): habeat . . . cedat (xii. 17): mittant (191).

G. Optative and Precative.

[The Opt. sometimes depends on utinam, ut, o si, si: the Prec. is chiefly in the Second Pers. when a superior is addressed: as a deity, prince, or priest.]

a. Optative: veniat . . . ferat . . . iungat . . . mulgeat (Ecl. iii. 88–91): maneat (iv. 53): videar (vii. 41): sic fugiant . . . sic distendant (ix. 30): sic . . . non intermisceat (x. 4): utinam fuissem (35): ne sit (46): ne laedant . . . ne secet (48): veniat (G. i. 37): accipiant . . . monstrent (ii. 477–8): utinam adforet (Aen. i. 575): fecissent utinam (ii. 110): maneat (iii. 505): mansissent utinam (615): si nunc se . . . ramus ostendat (vi. 187): o mihi praeteritos referat si Iuppiter annos (viii. 560): quod ut o potius formidine falsa ludar (x. 631): fors dicta refutet (xii. 41). See ix. 213, 216.

b. Precative: sis bonus (Ecl. v. 65): bonum sit (viii. 106): adsis (G. i. 18): ne sit (ii. 252): sis . . . leves (Aen. i. 330): velis . . . adsit (733): adsis . . . iuves . . . feras (iv. 578): contingat . . . doceas . . . pandas (vi. 109): neu sim (ix. 208): adicias . . . vincat (xi. 394). See Ecl. iii. 73: Aen. ii. 191, 537: iv. 617–620, 625, 629, 661: v. 58–60: vii. 259: viii. 579–83: x. 254–5.

H. Hortative and Jussive.

[The First Persons Plural especially, and some instances of Third Person Sing. and Plur., are properly called Hortative rather than Jussive or Imperative: as one use of the Thought-mood forms is to modify the strong tone of the *to*-forms, and as the want of First Persons in the Will-mood proves that expressions of command in those Persons was not supposable.]

a. Hortative: canamus (Ecl. iv. 1: ix. 61): sint (iv. 3): agamus (ix. 66): dicamus (x. 6): cedamus (69): surgamus (75): carpamus (325): moriamur . . . ruamus (Aen. ii. 353): sequamur . . . mutemus . . . aptemus (388–9): adsit . . . attollat (v. 364): cedat . . . dicamus . . . vocemus (xi. 321–2) &c. &c.

b Jussive: dicatur (Ecl. vi. 72): iucipiat (G. i. 45: with all the precepts given throughout the Georgics in third Persons Conjunct.) See Aen. i. 140: ii. 711: iv. 237 &c. &c.

In a few passages V. uses a peculiar idiom found in Plautus and in Terence, by which will-speech is extended to past actions,

expressing what should have been done, or should have happened (but did not), in time past: vocasses . . . talisset (Aen. iv. 678–9): maneres (viii. 643): fuisset (ix. 140) dedissem (x. 854): obruerent . . . dedissem . . . referret (xi. 162 &c.): possem (xii. 880).

Prohibition is expressed in V. generally by 'ne' with Imperative (Ecl. ii. 17: Aen. ii. 48 &c.), of which Horace has only one instance (C. i. 28, 23), or by some periphrasis. The only example of the classical usage, Conjunctive Perf. 2nd P., is nec respexeris (Ecl. viii. 102). Comp. neu iaceant (G. ii. 37): ne vergant (315): ne libeat (G. iii. 436): nequa fuerint (Aen. iii. 453): neve . . . spectentur (Aen. ix. 235).

VI. Compound Construction. Gr. §§ 189 &c. The principles of C. C. are also briefly taught and exemplified in Appendix II. of the Latin Primer above cited.

Complex and long-drawn oblique sentences are uncongenial to poetic style. In hexameter poetry, however, narrative passages occur which cannot altogether escape constructions of this nature. In Ecl. vi., from l. 31 to the close, V. has constructed several such sentences by means of oblique interrogatives chiefly, varying them here and there by infinitive clauses. See 31–44, 64–81 of the same Eclogue.

Other useful examples of lengthened compound construction are: G. i. 193–203; iv. 219–227; 554–558; Aen. i. 19–22; iv. 287–294; xi. 100–105; 225–230.

i. Mood in subordination to Oratio Obliqua. Gr. §§ 191–193.

Subjunctive in Actual Suboblique Construction. Gr. § 190, Append.

Vellem (Ecl. i. 10): meruisset (iii. 22): incipiant, errent (vi. 39): legeret (G. i. 199): eruerent, ferret (320): steterit, tulerit, obverterit (ii. 270): tulisset, remeassem (Aen. ii. 94): violasset, ascendisset (189): laeserit, intorserit (231): si fata fuissent (433): sint (iii. 262): mutet (581): dignetur (iv. 192): nesciat, speret (292): referret (329): velit (488): essent (vi. 394): condant (vii. 145): ferant (272): iaceres (427): occiderit, explerit (766): sequatur (viii. 15): pellant (147): concuteret, cieret (354): ingrueret (535): fuisset (ix. 41): vocarent (ix. 172): streperet, stringeret (x. 568): poscat (219): adnuerint (xi. 20): violarit (591).

Subjunctive in Virtual Suboblique Construction. Gr. § 191.

Haut equidem credo, quia sit divinitus illis ingenium (G. i. 415): tendat, accubet (G. iii. 332): mercatique solum . . . taurino quantum possent circumdare tergo (Aen. i. 367–8): huic me, quaecumque fuisset, addixi (iii. 652): qui forte velint . . . contendere cursu invitat (v. 291) so 486: falleret (590): ni teneant (230): fit Beroe . . . cui genus et quondam nomen natique fuissent (620): indignantem, tali quod sola careret munere (651): illae tantum prodire volando quantum acie possent oculi servare sequentum (vi. 199): quod . . . fores (viii. 130): Latiumque vocari maluit, his quoniam latuisset tutus in oris (322–3): illum indignanti simillem simulemque minanti adspiceres, pontem auderet quia vellere

Cocles, et fluvium vinclis innaret Cloelia ruptis (649–51): hanc ego nunc ignaram . . . inque salutatam linquo, Nox et tua testis dextera, quod nequeam lacrimas perferre parentis (ix. 287 &c.): ni cedat (805): adeat (xii. 761).

ii. A. Substantival Clauses. Gr. §§ 100, 189, 194–203. Prim. Append. II.

(1) Oblique Enuntiation (indirect Statement).

a. Infinitive Clause (Accusative and Infinitive). Gr. § 194. Prim. App. II.

This important construction is frequent in Virgil, though naturally less so than in most prose writers. It occurs oftenest as Object of a Verb, but also as Subject, and in Apposition to Nouns.

(a) As Object, the Verbs which most frequently introduce it are those of *seeing*, especially video (Ecl. i. 76; iii. 10, 17; viii. 99; G. i. 193, 318, 365, 392, 451; iii. 465 &c.); also cerno (G. i. 460; ii. 205; Aen. ii. 696; v. 27; vii. 68; x. 462; xi. 702): suspicio (G. iv. 59): aspicio (555), but the Infin. may be considered in apposition to monstrum: respicio (Aen. v. 666): prospicio (Aen. ix. 34; xii. 595). Of other Verbs taking Infin. Clause as Object, memini is the most frequent; then credo, cano, dico, fero, iuro, reor. Less frequent are: audio, cogo, edico, gaudeo, hortor, mentior, moneo, nego, opto, patior, permitto, promitto, puto, queror, sentio, volo. Some are thus used once or twice only: conclamo, cupio, defero, duco, edoceo, exploro, facio, fleo, indignor, invenio, loquor, mando, nuntio, perfero, persuadeo, probo, stupeo, tremisco, vociferor. Iubeo, sino, have their usual constructions of either Infin. Clause or Subjunctive: minor, minitor, polliceor, spero, usually with Fut. Infin. Spero also with posse, Aen. iv. 305. The Ellipse of the Oblique Pronoun occurs Ecl. iii. 24, posse negabat; Aen. ii. 432, testor vitavisse; iii. 201, negat discernere, to which is joined, by zeugma, 'nec meminisse,' iv. 105. The Graecism sensit delapsus for se esse delapsum occurs (Aen. ii. 377). Perhaps in G. ii. 510, gaudent perfusi = g. se perfusos esse. The ellipse of esse in the Perf. Infin. Pass. is frequent: amissos queritur fetus (G. iv. 512): magno misceri murmure pontum emissamque hiemem sensit Neptunus et imis stagna refusa vadis (Aen. i. 124). See 139. Namque tibi reduces socios classemque relatam nuntio et in tutum versis aquilonibus actam (390): creditis avectos hostis? (ii. 43): sentit simulata mente locutam (iv. 105): videbit procubuisse domum atque exutos Arcadas armis (xi. 395). See 898. So prosit ortas for eas ortas esse (viii. 92).

(b) As Subject, the Infin. Clause is less frequent in Virgil. It occurs with licet (Ecl. i.); with sat erit (Ecl. x.); fuit indignum (G. i. 491); placet (Aen. ii.); fallit (Aen. iv.); necesse (Aen. v.); piget (Aen. vii.); prosit (Aen. ix.); satis fuisset (Aen. ix.); aequum est (Ecl. iii.; Aen. xii.); verius (Aen. xii.) And in apposition to fama (several times): fides

(Aen. iii.); vox (Aen. v.); nuntius (Aen. vi. 451); rumor; sortem; terrorem (Aen. vii.); responsa (Aen. xi.).

The Infinitive Clause of indignant exclamation (interjectional) occurs: mene incepto desistere (Aen. i. 37) &c.

The Clause depends, by zeugma, on a verb of 'saying' understood from the context: sic nam fore &c. (Aen. i. 444): tum magnum exitium . . . futurum (ii. 190) &c.: rem magnam pretiumque morae fore (ix. 232). See certamen (xi. 104): Turnum saevissimus implet nuntius, et iuveni ingentem fert Acca tumultum, deletas Volscorum acies, cecidisse Camillam (896) &c.

(c) Clauses with ut, quod, for Infinitive Clause. Gr. §§ 195–196. Such clauses are very rare in Virgil, but occur in a few places (Ecl. viii. 9, en erit ut liceat: G. i. 150, labor additus ut . . . esset &c.: Aen. ii. 434, si fata fuissent ut caderem: xii. 554, mentem, ut iret: Ecl. iii. 74, quid prodest quod me ipse animo non spernis, Amynta? See Aen. vii. 236. Aen. viii. 129, non equidem extimui Danaum quod ductor et Arcas quodque ab stirpe fores geminis coniunctus Achivis).

Necesse est takes Subjunctive without 'ut': praeterlabare necesse est (Aen. iii. 478).

(2) Petitio Obliqua (indirect Will-speech). Gr. § 197. Prim. Append. II.

There seem to be few places in Virgil where this construction uses ut: iubeto ut certet Amyntas, where some omit ut (Ecl. v. 15): nec (oro) pulchro ut Latio careat regnumque relinquat (Aen. iv. 432): ut te supplex peterem et tua limina adirem idem orans mandata dabat (Aen. vi. 115): an quae te fortuna fatigat ut . . . adires? (534): invidisse deos ut . . . viderem? (xi. 269): sterneret ut . . . Camillam, adnuit oranti; reducem ut patria alta videret, non dedit (xi. 796).

On the other hand we count a long list of places where the Subjunctive is thus used in dependence without ut.

Concessive: feriant sine litora fluctus (Ecl. ix. 43): cantantes licet usque . . . eamus (64): sine regnet (G. iv. 90): sinite . . . revisam (Aen. ii. 669): date . . . abluam (iv. 683): stringat sine (v. 163): habeant sine (717): licet . . . servet (vi. 400): date . . . spargam . . . accumulem . . . fungar (884): experiare licet (xi. 387: see 439): occiderit sinas (xii. 829).

Optative: vis experiamur? (Ecl. iii. 28): tellus optem dehiscat (Aen. iv. 24): cuperem . . . adesset (x 443): vellem haut correpta fuisset (xi. 584).

Precative: Nymphas venerabar . . . rite secundarent . . . levarent (Aen. iii. 36): poscas ipsa canat (457): oro liceat (v. 796): ipsa canas oro (vi. 76): unum oro . . . contingat . . . doceas . . . pandas (109): obtestor liceat . . . valeam (x. 46 &c.): precor . . . adsis (461): precor . . . serves (525): oro . . . patiare (904): rogantes . . . redderet . . . sineret . . . parceret (xi. 101 &c.): veniam oremus ab ipso, cedat . . . remittat (358): et vocet oro &c. (442): precor . . . deponas . . . sinas (xii. 49): poscit . . . secent &c. (439).

Hortative and Jussive: hortantur . . . petamus (Aen. iii. 129): haec . . . dicta parenti haud dubitanda refer, Corythum terrasque requirat Ausonias (170): sociis tunc arma capessant edico, to which is added, by zeugma, et dira bellum cum gente gerendum (234): dic . . . properet &c. (iv. 635): dic . . . ducat . . . ostendat (v. 550): dic . . . coeant . . . iungant (vii. 546): praeceperat . . . servarent (ix. 43): iubeto . . . premat (x. 53): edicit signa sequantur (258): Turno mandata novissima perfer, succedat pugnae Troianosque arceat urbe (xi. 826). See xii. 75–80.

Facio with Subjunctive is used by V. several times: faxo . . . putent (Aen. ix. 154): faciat . . . incipias (x. 876): facito . . . sis memor . . . et excitet (xii. 439).

In the following places of this class the principal verb is to be gathered from the context (zeugma): Aen. i. 645, praemittit Achaten Ascanio ferat haec; viii. 505–7, ipse oratores . . . misit mandatque insignia Tarchon, succedam castris Tyrrhenaque regna capessam; xi. 513, arma praemisit, quaterent campos.

The verb is to be supplied (zeugma) in Aen. ii. 651–2, effusi lacrimis . . . ne . . . vellet.

The following passage, like some cited already, joins to Oblique Jussive Petition the Infinitive Clause by zeugma, as historians often do in reporting speeches: Mnesthea Sergestumque vocat fortemque Cloanthum, classem aptent taciti, socios ad litora cogant, arma parent, et quae sit rebus causa novandis dissimulent; sese interea, quando optima Dido nesciat, et tantos rumpi non speret amores, tentaturum aditus (Aen. iv. 289 &c.).

Ne appears dependent on these classes of Verbs in the following places: efficiam . . . ne . . . lacessas (Ecl. iii. 51): ne possim . . . obstiterit (G. ii. 484): si mihi non animo fixum . . . sederet ne . . . vellem (Aen. iv. 15, 16): praeceperat . . . ne . . . auderent (ix. 42): invidit . . . ne . . . videres (xi. 43): illud obtestor . . . ne . . . iubeas (xii. 819).

The construction vereor ne, metuo ne, occurs Ecl. iii. 4; ix. 63; Aen. vi. 694.

The construction with quin occurs (G. ii. 516, nec requies quin . . . exuberet, Aen. iii. 453, ne qua morae fuerint dispendia tanti . . . quin adeas vatem; viii. 147, nihil afore credunt quin . . . mittant; x. 615, non negares quin . . . possem; xi. 355, nec te vincat quin . . . des).

V. does not use the conj. quominus.

(3) Interrogatio Obliqua (indirect Question). Gr. § 202. App II. Pr.

This construction is eminently congenial to poetic style, and occurs in Virgil, page after page: exemplification is therefore little needed. See Ecl. i. 10, 37–8; ii. 2; vi. 31 &c.; 43 &c.; 64, 79; G. i. 1 &c.; iv. 119–21, 285, 393; Aen. i. 308; ii. 121; xii. 719. In such a place as vi. 615, ne quaere doceri quam poenam, aut quae forma viros fortunave mersit, it may fairly be contended that mersit is a syncopated form of merserit (as vixet of vixisset) corresponding to faxit for fecerit. See also note on Aen. ii. 739.

B. Adverbial and Adjectival Clauses. Gr. §§ 204–228; App. II. Pr.

(1) Consecutive Clauses. §§ 205, 206.

a. Adverbial Consecutive Clauses with ut are not frequent. (Ecl. iii. 67, notior ut non sit canibus iam Delia nostris; vi. 44, ut litus Hyla Hyla omne sonaret; ix. 2, 3, pervenimus . . . ut possessor agelli diceret; Aen. vi. 553, vis ut nulla virum, non ipsi . . . caelicolae valeant; x. 846, tantane me tenuit vivendi, nata, voluptas ut pro me hostili paterer succedere dextrae quem genui? xi. 160–1, vici mea fata, superstes restarem ut genitor; xii. 815, non ut tela tamen, non ut contenderet arcum.) Gr. § 205.

b. Adjectival Consecutive Clauses with the Rel. qui and its particles taking Subjunctive Mood, are numerous. Such are: Ecl. iii. 48, quod; 87, qui; iv. 32, 4, quae; vi. 6, qui; 73, quo; vii. 15, quae; viii. 8, cum; ix. 48, quo; x. 2, quae; G. ii. 266, ubi; 351, qui; iii. 69, quarum; iv. 9, quo; 282, unde; Aen. i. 20, quae; 62, qui; 236, qui; 287, qui; ii. 142, 536, quae; iii. 490; 623–7, cum; iv. 229, qui; 436, quos sim; v. 706–7, quae; vii. 653, dignus qui . . . cui; ix. 206, 212, 421, qua; x. 483, 503, cum; 879; xii. 84, 627, 917. Gr. § 206.

(2) Final clauses. Gr. §§ 207–8.

a. Adverbial. Gr. § 207.

Final ut is used by Virgil, though much superseded by qui and its particles: final ne is freely used. (Ecl. ii. 35, ut sciret; vii. 26. rumpantur ut ilia Codro; G. iv. 21, ut . . . invitet &c.; 396, 404 &c. See Aen. i. 658, where the clause may be substantival, in appos. to consilia. Ecl. iii. 29, ne forte recuses; vi. 73, ne quis sit lucus; vii. 28, . . . noceat; G. ii. 268, ne ignorent; iii. 70, ne . . . requiras; 127, ne . . . nequeat; iv. 89, ne prodigus obsit; Aen. i. 678, ne quo se numine mutet &c.) The following passage is remarkable, as containing ut first, then ne, with a change of tense (Aen. 297–300, haec ait: et Maia genitum demittit ab alto, ut terrae atque novae pateant Carthaginis arces hospitio Teucris, ne fati nescia Dido finibus arceret). The construction of 'fuisset' (*might have been*) with final ne is a rare one (Aen. viii. 205, ne quid inausum aut intractatum scelerisve dolive fuisset).

b. Adjectival or Relative. Gr. § 208.

Ecl. vii. 15, quae clauderet; G. i. 90, veniat qua sucus in herbas; 170, quae torqueat; 239, qua se signorum verteret ordo; ii. 266, ubi prima paretur arboribus seges et quo mox digesta ferantur; 360, viribus eniti quarum et contemnere ventos adsuescant; iii. 144–5, ubi . . . tegant . . . procubet; iv. 360, qua iuvenis gressus inferret; Aen. ii. 184, nefas quae triste piaret; iii. 377, quo tutior . . . lustres; 486, quae . . . sint; iv. 106, quo averteret; v. 180–1, unde reverti scirent, et longos ubi circumflectere cursus; 489, quo tendant ferrum; vi. 718, quo magis . . . laetere; vii. 776, ubi . . . exigeret; viii. 10, qui petat . . . edoceat; x. 519, quos immolet; xi. 61, qui comitentur; xii. 52, quae tegat.

(3) Causal Clauses. Gr. §§ 209–10.

a. Adverbial. Gr. § 209.

Quoniam, quandoquidem, quia, quod, are used by Virgil occasionally, quoniam, G. iv. 251; Aen. iv. 324, and (suboblique) viii. 323: quia, Aen. ii. 84: iv. 696, and (suboblique) G. i. 415: quod, Aen. vii. 779, and (suboblique) v. 651: quia, viii. 650.

The logically causal cum, *since*, seems to be never used by Virgil. Cum, *although, whereas*, occurs G. i. 118, cum sint.

b. Adjectival. Gr. § 210.

Aen. i. 388, qui adveneris; ii. 345, infelix qui non audierit; v. 623, O miserae, quas non . . . traxerit; vi. 591, demens qui . . . simularet (others simularit: but simularat is wrong).

(4) Temporal Clauses. Gr. §§ 211–18.

Ubi, *when*, is used by Virgil with Indicative Present, Perfect, and both Futures. Examples are needless.

Simul ac; simul, *as soon as*: (Aen. iv. 90, simul ac . . . persensit; Ecl. iv. 26–7, simul poteris; Aen. iii. 630, simul . . . posuit.)

Postquam: (Ecl. i. 29, postquam cadebat; 31, postquam . . . habet . . . reliquit; Aen. iii. 1–3, postquam . . . visum . . . cecidit . . . fumat.) In suboblique construction, vii. 765–6, ferunt fama Hippolytum, postquam arte novercae occiderit . . . venisse.

Dum, *whilst*, is used with Indic. Pres.; dum, *as long as*, with Indic. Pres., Imperf., Perf., Fut. 1: Aen. i. 453; ii. 737; iv. 336; ii. 22, 83; iv. 651; i. 268; iii. 16; Ecl. v. 67–8; Aen. i. 607. Implied purpose makes the Mood Subjunctive: G. iv. 457, dum te fugeret.

Dum, donec, *until*, are used with Indic. of definite time, past or future; but, if time is indefinite or purpose implied, the mood is Subjunctive (Aen. i. 273; ii. 630; Aen. i. 5, dum conderet urbem; 265, dum viderit). See ii. 136; iv. 434, dum doceat; xi. 860, duxit longe, donec curvata coirent inter se capita.

The principle of mood with ante-quam, prius-quam, is similar to this (Ecl. i. 60–64, ante . . . ante . . . quam . . . labatur; Aen. ii. 741–3, nec prius amissam respexi . . . quam . . . venimus; i. 192–3, nec prius absistit quam . . . fundat humi; 472–3, avertit equos . . . priusquam . . . gustassent . . . bibissent). The passage Aen. iv. 24 &c., is peculiar; for after prius in 24, we find ante, pudor, quam te violo aut tua iura resolvo. The pleonasm prius . . . ante is said to be an imitation of Homer's πρίν . . . πρίν ἤ. As to the Indicatives, which are found in the best codd., see note.

Ut, *when*, ut primum, *as soon as*, and ut, *from the time when*, are used with Perf. Indic.; ut forte with Pluperf. (Aen. v. 329); with Imperf. (vii. 509). In Ecl. viii. 41, ut vidi ut perii, some take ut as exclamatory throughout (how!), but it seems right to make the first ut temporal: *when I saw, how* &c.

Cum, *when*, is found in Virgil with most of the constructions enumerated, Gr. § 212; Indic. Pres., Perf., Fut. 1, Fut. 2, Pluperf, Imperf. On 'conscendebat' (Aen. xii. 736), see Gr. Pref. p. xx.

Also the narrative Latin idiom of cum with Imperf. and Plupert. subjunctive is used: (Ecl. ii. 26; Aen. i. 651; ii. 113, &c.)

The inverse construction is frequent of cum in a clause following the principal one, which sometimes has a strengthening word iam, vix &c. (Aen. i. 34–6, 509, 534; vii. 25–7, iamque rubescebat . . . cum venti posuere &c. &c.)

(δ) Conditional sentences (si, nisi, ni). Gr. §§ 213–224.

As these sentences consist normally of two members, the Protasis (with si or nisi, or si understood) and the Apodosis (the Verb of which may be in any Mood and any Tense), their varieties of form are evidently numerous; and, as in many places a Protasis stands without a formally expressed Apodosis, in others an Apodosis without a formally expressed Protasis, the grammatical analysis of Conditional Sentences is subtle as well as multiform. And a student will do well to read carefully the sections of the grammar which treat of this subject. Nisi in Protasis is rare in V. compared with its shorter form ni.

a. Sumptio Dati (Indic. in Protasis: Indic. usually, also Imperative or Potential in Apodosis).

Indic. Apod. (Ecl. ii. 73; iii. 48, 75; v. 71; vii. 23–31 &c. &c.); Imperative Apod. (Ecl. iii. 52; vii. 10, 36; Aen. iv. 317; xii. 308 &c.): Conjunct. Apod. (Aen. x. 31, si sine pace tua atque invito numine Troes Italiam petiere, luant peccata, neque illos iuveris auxilio; see 44: xii. 323–9; see 568: vii. 433–4, ni . . . fatetur . . . sentiat &c.)

b. Sumptio Dandi (Conjunctive Pres. or Perf. in Protasis, Conjunctive Pres. or Perf. in Apodosis).

Ecl. ii. 57, nec si muneribus certes, concedat Iollas; iv. 58–9, si . . . certet . . . dicat; vii. 37, 67; x. 33; G. ii. 49–52, siquis inserat aut . . . mandet . . . exuerint . . . sequantur, where Ribbeck reads sequentur, which seems untenable. Compare 53–4, nec non et sterilis, quae stirpibus exit ab imis, hoc faciat vacuos si sit digesta per agros: here R. reads faciat, then why not sequantur? iii. 474; Aen. i. 572; iv. 109; v. 17, 325; vi. 92, ni . . . admoneat . . . irruat; 625; ix. 210; xi. 912, ni.

c. Sumptio Ficti (Conjunctive Imperf. or Pluperf. in Protasis, Conjunctive do. in Apod.).

Aen. iv. 311, si non arva aliena domosque ignotas peteres, sed Troia antiqua maneret, Troia per undosum peteretur navibus aequor? v. 51–4, agerem si . . . exequerer struerem que; vi. 34, perlegerent ni . . . adforet; viii. 510–11, exhortarer ni . . . traheret . . .; xi. 173–4, stares immanis truncus in armis, esset par aetas et idem si robur ab annis. And with ellipse of si, vi. 31, sineret dolor, Icare, haberes.

Ecl. iii. 15, si non aliqua nocuisses, mortuus esses; Aen. ii. 641, si voluissent . . . servassent; v. 232–4, cepissent . . . ni . . fudissetque . . . divosque vocasset; ix. 757–9, si . . . subisset . . . fuisset.

Aen. ii. 291–2, si Pergama dextra defendi possent, etiam hac defensa fuissent.

Ecl. ix. 15–16, nisi me . . . monuisset . . . nec tuus hic Moeris nec viveret ipse Menalcas.

In the following passage, the Apodosis has both Imperf and Pluperf.: Aen. iv. 340, si . . . paterentur . . . colerem, manerent et . . . . posuissem.

α) Conditional idioms:

Conjunctive Protasis with Indicative Apodosis. See Gr. § 214.

1) G. ii. 132, si non alium late iactaret odorem, laurus erat; Aen. iv. 15–19, si mihi non . . . sederet, . . . si non pertaesum . . . fuisset . . . potui &c.; v. 355–6, merui . . . ni me . . . tulisset; vi. 358–61, iam tuta tenebam ni gens crudelis . . . invasisset praedamque ignara putasset; 871–2, nimium vobis Romana propago visa potens, superi, propria haec si dona fuissent: viii. 522–3, multaque dura suo tristi cum corde putabant, ni signum caelo Cytherea dedisset aperto; xi. 112, nec veni, nisi fata locum sedemque dedissent.

2) In Aen. ii. 54–6, this idiom is combined with a normal construction of Sumptio Ficti: si fata deum, si mens non laeva fuisset, impulerat ferro Argolicas foedare latebras, Troiasque nunc stares, Priamique arx alta maneret. This shows that the idiom of the past Indic. had obtained an almost normal footing.

3) Instances occur of a Conjunctive Present in Protasis with an Indic. Apodosis: (vi. 883, siqua fata aspera rumpas, tu Marcellus eris; Ecl. x. 64–8, non illum nostri possunt mutare labores; nec si . . . bibamus . . . subeamus, nec si . . . versemus &c., where it may be justly suggested that with each nec we may mentally supply possint.) As to Aen. i. 372–4, in most editions si . . . pergam et vacet . . . componet vesper . . . our opinion (see note) favours the reading componat.

β) Abnormal relation of Tenses. Gr. § 216.

1) In Aen. xi. 117, si . . . apparat, his mecum decuit concurrere telis, the Pres. apparat appears for the Imperf. apparabat, which is unavailable in verse. In xi. 166–8, si immatura manebat mors gnatum . . . iuvaret, the reading of Cod. Med. is iuvaret, but Ribbeck, from other codd., reads iuvabit, and full consideration now leads us to prefer iuvabit, the sense being: 'if my son was to meet an early death, *I shall be glad* that he fell assisting the Trojans.'

On the passage G. iv. 116–19, ni traham . . . canerem . . . tacuissem, the Pres. Conjunctive Protasis is perhaps attracted by the sit in forsitan: see Gr. 583. In Aen. ii. 599, ni . . . resistat . . . tulerint, the prose construction would be 'ni resisteret, tulissent,' but metrical need substitutes the form of Sumptio Dandi.

2) Apodosis not expressed but implied in context. Gr. p. 47. Ecl. i. 16, si mens non laeva fuisset (et intellexissem is implied in memini praedicere); ix. 45, si verba tenerem (et canerem is implied in numeros memini); G. iv. 455, ni fata resistant (quae luendae tibi sint is implied in poenas suscitat); Aen. ii. 522, non si ipse meus nunc adforet Hector

(to non supply egeret). In ix. 172, si quando adversa vocarent, the Apod. lies in dedit esse = dedit ut (or qui) essent. Quid si with Conjunctive is a familiar ellipse, obviously supplied by fiat, fieret &c., or such other Apod. as the context suggests: Ecl. v. 9; Aen. v. 410; x. 628. In Aen. xii. 733, ni fuga subsidio subeat (deserit preceding), Ribbeck notes a supposed loss of one line or more. If not, we must say that ni &c. refers to a thought contained in deserit (et neci tradit, leaves him to be slain).

A peculiar ellipse is that of 'futurus,' where 'fortunatus' or 'felix' is used in Apod. to a Protasis with Conjunctive. (Ecl. vi. 45, fortunatum si numquam armenta fuissent; G. ii. 458, O fortunatos nimium, sua si bona norint, agricolas; Aen. iv. 657, felix . . . si numquam tetigissent; ix. 337, felix si . . . sequasset &c.)

γ) Si in Oratio Obliqua. Gr. § 223.

In Aen. ii. 94, fors si qua tulisset has for its Apod. me promisi ultorem (fore); 189, si . . . violasset depends on futurum; 192, si adscendisset on venturam. See G. i. 198, vidi . . . degenerare . . . ni . . . legeret. In Aen. v. 230, the Mood in ni teneant is determined by the Virtual Oratio Obliqua in 'indignantur,' *they feel and express indignation*.

δ) Other uses of si. Gr. § 218.

In Aen. iv. 110, si = utrum: sed fatis incerta feror, si Iuppiter unam esse velit &c.

Si often appears in a Final sense, *to see* (or *try*) *if*: Ecl. vi. 57, si qua ferant &c.; ix. 38, si valeam meminisse; Aen. i. 182, si videat; 218, seu vivere credant &c.; vi. 78, si possit.

On si, 'O that,' with Opt., see Conjunctive Mood.

ε) Siquis and its particles, siquando, sicubi &c., are largely used by Virgil. In G. iii. 332, sicubi . . . tendat . . . sicubi . . . accubet, the mood is determined by the Virtual Oratio Obliqua contained in iubeto.

ζ) Modo, tantum, are used conditionally with Conjunctive by Virgil for si modo, si tantum: but not dum, dummodo. Modo: Ecl. ix. 27; G. iii. 10; Aen. ii. 160; iii. 116. Tantum: Ecl. ii. 28; iii. 50; G. i. 79, tantum ne . . . pudeat; Aen. viii. 78.

(6) In Concessive construction (Gr. § 225) Virgil's use does not differ from that of prose. Etsi (rare) and quamquam are always with Indic.; licet always with Subjunctive; quamvis usually with Subjunctive, in a few places with Indicative (Ecl. iii. 84; Aen. v. 642; vii. 492). Ut concessive is not used by V. On cum, *although*, see Causal Clauses.

(7) Comparative sentences with si (Gr. § 227) are few: Aen. viii. 243. Ceu (*as if*) is used with Subjunctive (Aen. ii. 438, ceu cetera nusquam bella forent). Tamquam (*as if*) is used (Ecl. x. 6, tamquam haec sint &c.)

Addenda. A. Participial Construction. Gr. § 237.

The rules given in the Grammar for Participles attributive and absolute are generally exemplified in Virgil's poetry.

Among the Participles used substantively: 'legentes,' *gatherers*, e.g. G. ii. 152, nec miseros fallunt aconita legentis. Among the most notable idioms is that already cited, of a Dative Participle describing the state or act of one (expressed or understood), whose name stands as a 'Dativus cum vi genitivi.' Such constructions are: Ecl. i. 28, tondenti barba cadebat; vi. 21, iamque videnti sanguineis frontem moris et tempora pingit; G. ii. 56, crescentique adimunt fetus uruntque ferentem; iii. 205, corpus crescere iam domitis sinito; 501, morituris frigidus; Aen. v. 431, sed tarda trementi genua labant; 856, cunctanti; vi. 100, furenti; ix. 347, cui . . . assurgenti; xii. 299, os occupat . . . Ebuso venienti &c. &c.

Periphrasis of Perf. Partic. with dare (Gr. § 240–2), Aen. xii. 436, nunc te mea dextera bello defensum dabit. See ix. 323.

B. Trajection of Words (Hyperbaton).

Ecl. ii. 12; iii. 393, 104; vi. 69; viii. 109; ix. 2–3, 23, 25; G. i. 421; ii. 227; Aen. i. 195. On the trajection of Superlatives and other Adjectives to a Relative Clause, see Pronouns: Aen. iii. 546; v. 728; viii. 168, 427.

C. Ellipsis and Zeugma. Gr. § 61. ii.

Some ellipses have been already noticed. Note here: Ecl. ii. 23, quae solitus (cantare); iii. 51, cantando tu illum (i.e. viceris?); 88, quo te quoque gaudet (i.e. venisse); vi. 70, quos ante (i.e. dederunt); vii. 29, Micon (i.e. dedicavit, imitating the habitual ellipse of *ἀνέθηκε* in Greek epigraphy); ix. 13, dicunt (valere); 21, vel (quis caneret?); so 26, 44; G. i. 421 (i.e. nunc alios concipiunt, *verum* alios *conceperant* dum nubila ventus agebat); G. ii. 1, hactenus (cecini); 43, non (optem); 312, hoc ubi (fit); iii. 74, impende (illis); 513, di meliora (dent); iv. 207, plus septima (=plus quam); Aen. i. 135, quos ego (an aposiopesis, Gr. p. 566); 601, nec quidquid &c. (nec opis totius quidquid &c., *is not* in our power nor in the power of the *whole Dardan clan existing everywhere*); iv. 597, tunc decuit (te facta impia tangere); do. en dextra fidesque quem &c. (i.e. viri quem); vii. 685, quos, Amasene pater (pascis); viii. 352, quis deus (habitet). In iii. 201–2 we have an instance of Zeugma: ipse diem noctemque negat discernere caelo nec meminisse &c. (i.e. et negat meminisse): another, Aen. vii. 51, prolesque virilis nulla fuit primaque oriens erepta iuventa est (where oriens = quae orta fuerat). Examples of these kinds may be much enlarged by a careful student of Virgil. On Aen. i. 639 arte laboratae vestes ostroque superbo, ingens argentum mensis, caelataque in auro fortia facta patrum, Wagner says: 'In narrandi describendique brevitate saepe substantiva sola sine verbis ponuntur:' and refers to Aen. iii. 216–18, 392; iv. 201–2; v 882–4; vii. 732; viii. 678–84; xi. 633.

D. Finally, the extensive omission of the Verb of Being est (sunt) both in the Perf. Passive of Verbs, and in copulative predication, is a

well-known usage of Virgil, in which he has even been imitated to some extent by the historians Livy and Tacitus. Their imitation shows that such usage is not solely or even chiefly due to metrical convenience; but that its leading motive is the desire of free and rapid expression, which finds an obstacle in the constant recurrence of this obtrusive little Verb. Wagner, in the 15th head of his Quaestiones Virgilianae, has laid down certain general limitations to the omission of est (sunt) by Virgil. It may be worth while to recount these, though the exceptions are sometimes numerous, and some of his examples are not confirmed by the readings in other and later editions: as Ecl. vi. 49, non ulla secuta (in Ribbeck's edition and this).

Wagner says:

1. Est is not omitted at the end of a line after a and e. He notes some exceptions;
   G. iv. 6, petenda; Aen. iii. 298, amore. See Ecl. iii. 49 (above); Aen. ix. 578, sagitta (est follows in next verse).
2. Est is not omitted in clauses introduced by a Conjunction or the Relative. But those with ubi omit est: G. ii. 180; iii. 144; iv. 49, 77; Aen. i. 416; ii. 634; vii. 764. And est is omitted when the Rel. has a demonstrative nature: G. i. 234; Aen. iii. 673. See also G. ii. 195; Aen. i. 602; vi. 125; ix. 720; xii. 669; Ecl. viii. 15; G. iii. 326. Also where est would come before the Participle. See Aen. ix. 675; x. 148.
3. Est is kept, when its clause forms an apodosis: Ecl. iv. 63; Aen. i. 406; v. 710; vii. 95.
4. A clause annexed by et, que &c., keeps est: Aen. iv. 370. Exceptions occur: G. iv. 444; Aen. vii. 486.
5. Predications like aequum, multum &c., with Infin., keep est. But Ecl. iii. 108, non nostrum.
6. Est is generally omitted in other circumstances. Examples are numerous, of which Wagner cites many.
7. Est is generally omitted in precepts, exhortations, exclamations, and proverbial expressions. But if a gerundive is not preceptive, it keeps est: Aen. v. 731; vi. 719; xii. 890.
8. Rapidity of expression tends to omit est: Aen. iii. 658; vii. 507, 374; ix. 236.
9. Datum, licitum, placitum, visum, usually omit est. But in ix. 375, est visum = ἔφθη.
10. Sometimes metre alone determines the omission: Ecl. viii. 24; Aen. iv. 151.

Instances are found, in which the 1st and 2nd persons of sum are omitted. Aen. i. 202, experti (estis); 257, pollicitus (es); ii. 25, nos ... rati (sumus); 792, conatus (sum); v. 192, usi (estis); x. 827, laetatus (es).

TRANSLATION OF THE ECLOGUES.[1]

ECLOGUE I.

TITYRUS.

MELIBOEUS. TITYRUS.

M. TITYRUS, you, reclining underneath
the covert of a spreading beech, rehearse
with slender oat a woodland melody;
we leave our country's bounds and darling fields:
we from our country fly; you, Tityrus,
within the shade reposeful, teach the woods
beautiful Amaryllis to resound.
T. O Meliboeus, 'twas a god for us
this leisure wrought; for he shall ever be
to me a god; his altar from my folds
a tender lambkin often shall embrue.
'twas he that gave permission for my kine
to wander as you see, and for myself
to play whate'er I list on rustic reed.
M. I envy not, good sooth, but marvel more;
such turmoil is in all the fields around.
lo, sick myself I drive my she-goats on;
this one I scarcely, Tityrus, even lead;
for late among the clustering hazels here
twins, of my flock the promise, on bare flint
she yeaned, alas, and left. full oft to me
this evil, I remember, blasted oaks,
had not my soul been reasonless, foretold.
but tell me, Tityrus, who that god of yours.

[1] This translation exhibits more continuously the principle adopted in our rhythmic versions: viz. that of representing Virgil's exact thought neither more nor less, but modified in expression by the rules of English poetic language.

T. The city, Meliboeus, they call Rome
I in my folly thought like this of ours,
to which the tender weanlings of our ewes
we shepherds oft are customed to convey:
thus whelps I knew like dogs, kids like their dams,
thus great things used I to compare with small.
but amidst other cities this hath reared
as high a head as cypresses are wont
among the lithlely-bending maple-trees.
M. And what great cause had you for seeing Rome?
T. Freedom, who late indeed on shiftless me
looked, when my beard fell whiter as I shaved;
yet look she did, and long time afterward
(since Amaryllis hath me for her mate,
and Galatea left me) she arrived.
for, whilst I was in Galatea's thrall,
nor hope of freedom, I must own, was mine,
nor care of private earnings. from my stalls
though many a victim issued, and rich cheese
was press'd in plenty for the thankless town,
ne'er money-laden home my hand returned.
M. I marvelled, Amaryllis, why you were
calling in sadness on the gods—for whom
you left the fruits to hang upon their tree.
Tityrus was not here; you, Tityrus,
the very pine-trees, you the very founts,
these very vineyards were invoking you.
T. What could I do? no power had I to 'scape
from servitude, nor deities so kind
elsewhere to know. here I beheld that youth,
for whom, O Meliboeus, every year
twelve days mine altars smoke. here first he gave
an answer to my suit: 'as heretofore,
your kine, young herdsmen, pasture, rear your bulls.'
M. So, fortune-favoured sire, you keep your lands,
and large enough for you. though naked stone,
and marsh with slimy rush, the pastures all
o'erspread, no food unusual shall assail
the sickliness of mothers with disease,
nor tainting ills of neighbouring herd shall harm.
o fortune-favoured sire, here mid known streams
and holy fountains 'twill be yours to court
the shady cool. on this side, as of yore,
yon hedge along your neighbour's boundary,
whose willow-bloom is sipped by Hybla's bees,
shall oft persuade you with its whisper light
to welcome slumber. 'neath yon beetling rock
upon the other side the vinedresser

skyward shall sing: nor all the while your pets,
the cooing culvers and the turtle-dove,
shall cease to murmur from the airy elm.
T. Then sooner in the sky shall fleet stags feed,
and seas leave naked fishes on the beach,
sooner, each other's confines roaming o'er,
or Parthian exile shall the Arar quaff
or Germany the Tigris, than his face
shall glide away forgotten from my breast.
M. But we shall emigrate from hence, a part
to Afric's thirsting people, Scythia some
shall reach, and Oxus rolling down his marl,
and Britons sundered by the world's expanse.
o shall I ever, at some far-off time,
my country's bounds again behold, again
the poor hut's turf-thatched roof, my old domain,
then gaze, astonished, on a few thin ears?
and shall a ruffian soldier own these fields
so cultured, a barbarian take these crops?
lo, whither strife our wretched citizens
hath carried! we have sown our fields for these.
now, Meliboeus, graft your pears, lay out
your vines in order. go, once happy flock,
my she-goats, go; no more shall I behold,
stretcht at my length within a verdant nook,
you pendent near me from the bushy rock:
no ditties shall I carol, never more
with me to tend you, she-goats, shall ye crop
the flowering lucerne and the bitter willows.
T. Yet here you could have slept this night with me
upon green foliage. mellow fruits I have,
with mealy chestnuts, store of curded milk.
and now the roofs of homesteads smoke afar,
and lengthened shadows fall from mountain heights.

ECLOGUE II.

ALEXIS.

The shepherd Corydon with ardour loved
Alexis beautiful, his master's joy.
no ground of hope was his: yet frequent he
mid the tall shade of clustering beeches went;
there lonely to the hills and forests flung
with fruitless passion these unordered strains:—

O cruel one, Alexis, for my songs
have you no care? no pity for myself?
you will enforce me at the last to die.
now e'en the cattle woo the cooling shade,
e'en the green lizards now the thorn-brakes hide;
and for the mowers weary with the rush
of heat rank herbs by Thestylis are bruised,
garlic and wild-thyme. yet, whilst all alone
I track your footsteps, 'neath the fiery sun
the vineyard-trees with hoarse cicalas ring.
had I not better borne the angry moods
of Amaryllis, and her dainty whims?
or yet Menalcas, swarthy though he be,
while you are fair? o trust not, beauteous boy,
too much in your complexion: privet white
is left to fall, dark hyacinths are culled.
I am despised of you, nor do you ask,
Alexis, who I am, how rich in flocks,
in snow-white milk how plenteous: lambs of mine
a thousand on Sicilian mountains stray:
new milk deserts me not in summer-tide
nor in the chilly days. such songs I sing
as he was wont, Amphion, Dirce's bard,
whene'er upon Actaean Aracinth
he called his herds. nor am I so ill-made:
upon the shore I lately viewed myself
what time the sea with calmèd winds was still:
Daphnis I shall not fear, with you for judge,
if a reflected likeness ne'er deceives.
o be it but your choice along with me
in homely fields and humble cots to dwell,
to shoot the deer, and drive a flock of kids
to the green shrub; accompanied by me
chanting in forests you shall rival Pan.
Pan was the first who taught with wax to join
the several reeds; Pan hath the care of sheep
and such as feed them: nor will you regret
that with the reed you once had frayed your lip.
this very skill to compass, what was there
Amyntas tried not? I possess a pipe
of seven unequal hemlock-stalks composed,
a gift which once Damoetas gave to me
and said in dying moment, 'you it finds
a second master now.' Damoetas spake,
Amyntas envied, foolish as he was.
two roe-fawns also, which by me were found
in no safe valley (spots of white are still
upon their skins), are draining in the day

one ewe's milk each; and these I keep for you.
long time has Thestylis entreaty made
to win them from me; and she will prevail,
since all my gifts to you are valueless.
come hither, beauteous boy; for you, behold,
the Nymphs in laden baskets lilies bring,
for you the Naiad fair, the while she plucks
the sallow violets and the poppy-heads,
narcissus joins, and flower of savoury dill;
with casia intertwining next, and herbs
of varied sweetness, daintily she jots
with yellow may-flower nodding hyacinths.
the quinces also, white with tender down,
myself will gather and the chestnuts which
my Amaryllis loved; and waxen plums
(this fruit shall have its honour) I will add.
and you too, laurels, will I crop, and thee,
adjoining myrtle; since, assorted thus,
sweet scents ye blend. o Corydon, you clown,
Alexis cares not for your gifts, and if
you vie with gifts, Iollas will not yield.
woe, woe! what craved I for my wretched self?
I have let in (ah lost one!) to my flowers
the south-wind, to my liquid founts the boars.
whom do you shun, o frantic? in the woods
the gods themselves and Dardan Paris dwelt.
let Pallas in the citadels she built
herself abide: our chiefest joy be woods.
the grisly lioness pursues the wolf,
the wolf himself the goat, lucerne in flower
the frisky goat; you Corydon pursues,
Alexis; each his own delight attracts.
behold where ploughs suspended on the yoke
steers carry home; and the departing sun
doubles the growing shadows. me no less
love burns: for what reprieve can love expect?
Corydon, Corydon, what madness yours!
alas, upon the leaf-clad elm a vine
is left by you half-pruned. why not at least
some slight thing rather choose, that use requires,
with twigs of osier and with pliant rush
to execute? if this Alexis still
disdains your suit, another you shall find.'

ECLOGUE III.

PALAEMON.

MENALCAS. DAMOETAS. PALAEMON.

M. Tell me, Damoetas, whose the flock: are these
the sheep of Meliboeus?
D. No; of Aegon;
and Aegon lately gave them to my charge.
M. Poor sheep, an ever luckless flock! the while
their master woos Neaera, full of fear
lest she prefer me to himself, his ewes
this hireling swain is milking twice an hour,
and sheep are reft of life-juice, lambs of milk.
D. Spare men at least such railings, mind; we know
with whom—while he-goats squinted—and the shrine
in which—but easy were the Nymphs, and smiled.
M. 'Twas when they saw me with malicious knife,
I ween, hack Micon's standard and young vines.
D. Or when beside the aged beech-trees here
you broke the arrows and the bow of Daphnis:
which you, cross-grained Menalcas, saw with grief
presented to the boy; and, had you not
done him some evil turn, you must have died.
M. With thieves so daring, what can owners do?
did I not see you, rascal, lie in wait
for Damon's he-goat, while Lycisca barked
amain? and when I cried, 'what is it now
that fellow rushes out at? Tityrus,
call in your flock,' you skulked behind the sedge.
D. Should he, defeated in a singing-match,
refuse to pay the goat my pipe had earned
by song? that he-goat, if you know it not,
was mine, and Damon owned as much himself,
but said it was not in his power to pay.
M. Beat him in singing? you? was ever pipe
of yours wax-soldered? was it not your wont
to murder in the crossways, dunderhead,
a wretched ballad with a squeaking straw?
D. Is it your pleasure then between ourselves
we try by turns our several singing-powers?
I stake this cow: lest you perchance refuse,
she comes unto the milkpail twice a day,
and with her udder nourishes two calves.
now say what stake it is you wage with me.
M. Nought of the flock dare I lay down with you:
a father and an unkind stepmother

I have at home; and twice a day both count
the sheep, and one of them the tale of kids.
but—what yourself will hold more precious far,
since you will play the fool— I'll wager cups
(the carving of divine Alcimedon)
of beech-wood, over which the pliant vine,
traced out with easy graving-tool, enwreaths
pale ivy's scattered clusters: in mid-space
two figures, Conon, and—who was the man,
that other, who for nations with his rod
the circle drew complete, what proper times
the mower hath, the stooping ploughman what
for field-work?—unto these I never yet
applied my lip, but keep them treasured up.
D. For me the same Alcimedon hath made
a pair of cups, and both the handles round
with flexible acanthus he entwined,
and Orpheus in the central space he put
and following woods: nor yet to these have I
applied my lip, but keep them treasured up.
look at the cow, the cups you cannot praise.
M. Ne'er shall you scape to-day:—call where you will,
I'll meet the summons: be our auditor
e'en the first comer, lo, Palaemon here,
I'll take good care that you shall never more
provoke a man to battle with the voice.
D. Come on then, if there's any stuff in you:
no stoppage on my side, nor do I shrink
from any umpire; only, neighbour mine
Palaemon, to your inmost thoughts commend
these strains of ours; the business is not slight.
P. Sing, since we're seated on the glossy turf,
and every field now buds and every tree,
now woods are leafing, loveliest now the year.
begin, Damoetas; you, Menalcas, then
shall follow; ye shall sing alternate strains;
the Muses in alternate song delight.
D. The Muse begins from Jupiter: all things
with Jupiter are teeming, country lands
are haunts of his: he careth for my songs.
M. Me Phoebus also loveth; Phoebus hath
within my cottage presents all his own,
laurels and sweetly-blushing hyacinth.
D. Me with an apple Galatea pelts,
coquettish maiden; to the willows then
she flies, but first she wishes to be seen.
M. But unto me my love presents himself,
Amyntas, uninvited, so that now

not Delia to my dogs is better known.
D. Gifts for my lovely goddess I have won;
for I have noted with mine eyes the place
where high-perched culvers have begun to build.
M. Plucked from a woodland tree, 'twas all I could,
ten golden apples sent I to the boy;
to-morrow will I send as many more.
D. Of all that Galatea said to me,
(what words, how oft repeated!) o ye winds,
some portion may ye waft for gods to hear!
M. Amyntas, what avails it that yourself
do not in heart despise me, if, the while
you follow the wild boars, I watch the nets?
D. Send Phyllis to me, 'tis my natal day,
Iollas: when I shall be offering up
a heifer for the fruits, yourself must come.
M. Phyllis I love before all other maids,
Iollas: she my parting wept, and long
she sighed 'o beautiful, farewell, farewell!'
D. Vexatious to the sheepfolds is the wolf,
showers to the ripened corn, to trees the winds,
to me the angry moods of Amaryllis.
M. Sweet to the sown lands moisture, to wean'd kids
the arbute, pliant willow to the dams;
Amyntas, and none other, unto me.
D. Pollio looks upon my Muse with love,
though she is country-bred; Pierian maids,
a heifer for your reader mind ye feed.
M. Pollio now himself in novel strain
initeth poems: feed a bull, which soon
shall butt, and scatter with his hoofs the sand.
D. Who loves thee, Pollio, may he reach where thou
hast reached to his delight; may honey flow
for him, and prickly bramble spikenard bear.
M. Who hates not Bavius, be his lot to love
your verses, Maevius: let the same man yoke
a team of foxes, he-goats let him milk.
D. O ye that gather flowers and strawberries
growing along the ground, fly hence, ye swains;
a chilly snake is lurking in the grass.
M. Forbear, ye sheep, to wander on too far;
ill trusting is it to the bank; his fleece
the ram himself is drying even now.
D. Tityrus, from the river-side withdraw
your browsing she-goats; at the proper time
myself will in the fountain wash them all.
M. Call in the flock of ewes, ye swains; if heat
shall intercept the milk, as late befell,

our hands will squeeze their udders all in vain.
D. Alas, alas, how fat the vetch, how lean
the steer of mine upon it! love alike
is ruin to the cattle and their hind.
M. For these at least no reason is supplied
by love: yet hardly to their bones they cleave:
some eye bewitches these my tender lambs.
D. Say in what territories (and to me
a great Apollo shall you be) the space
of heaven extends not wider than three ells.
M. Say in what territories grow the flowers
that bear inscribed the names of royal chiefs,
and Phyllis you shall have for yours alone.
P. Mine is it not between you to decide
so difficult a contest: you deserve
the cow, and so does he and every man
who shall not shrink from love-suits, find he them
or sweet or bitter. now, ye swains, shut off
the sluices; for the meads have drunk enough.

ECLOGUE IV.

POLLIO.

Sicilian Muses, loftier be our song!
the vineyard-trees and lowly tamarisks
delight not every hearer: if we sing
of woods, let woods deserve a Consul's ear.—
Now is the last age come of Cyme's song,
a mighty cycle of the centuries
to fresh existence springeth; now returns
the Virgin, Saturn's royal years return:
now from high heaven descends an offspring new.
do thou but bless his birth (that boy through whom
the iron generation first shall end,
and o'er the universe the golden dawn),
Lucina chaste: now thine Apollo reigns.
when thou art consul, Pollio, even thou,
this glory of the time shall have its rise,
and on their march go forth the mighty months,
whatever traces of our wickedness
survive, shall all be cancelled in thy rule,
and from continual dread deliver earth.
a life divine he shall receive, with gods
see mingled heroes, and himself be seen
of them: and with the virtues of his sire

shall guide a world restored at length to peace.
but first, o boy, the earth untilled for thee
shall yield its humble gifts, the ivy shoots
that with the foxglove wander here and there,
and Egypt's bean with bright acanthus blent.
their milk-distended udders goats shall bring
spontaneous home: the herds shall have no dread
of lions huge: thy cradle upon thee
shall of its own accord shed loving flowers.
the snake, the treacherous poison-plant, shall die:
Assyrian nard shall be of common growth.
but when heroic glories and thy sire's
exploits thou shalt at length be skilled to read,
and know what virtue means, the plain shall be
yellowed by slow degrees with nodding ears,
on thorns uncultured the red grape shall hang,
and rugged oaks shall dewlike honey drip.
yet a few traces of old sin shall lurk,
bidding to tempt with barks the deep, with walls
engirdle towns, dig furrows in the earth.
then shall there be a second Tiphys, then
a second Argo to convey the flower
of heroes: other wars too shall betide,
and unto Troy the second time be sent
a great Achilles. but when later age
hath strengthened thee to manhood, from the sea
the very tourist[1] shall retire, no more
the naval pine shall barter merchandise,
but all-productive shall be every land.
no harrows shall the ground endure, the vine
no pruning-hook, the yoke too from his steers
the sturdy ploughman shall unloose; the wool
no various hues shall learn to counterfeit;
but in the meadows of his own accord
his fleece with sweetly blushing purple now
the ram shall colour, now with yellow woad;
lambs, as they feed, shall native scarlet clothe.
'glide through such seasons,' to their spindles said
the Parcae with the stable will of fate
concurring. 'enter on thy great career,
('twill soon be time) dear stock of deities,
great embryo of a coming Jove. behold
the world that noddeth with its convex weight,
the earth, the sea-tracts, the deep heaven; behold

[1] 49. *Tourist*, Lat. 'vector.' Objection is made to our word; but, after consideration, we find no better rendering, while we admit the larger meaning of 'vector,' a supernumerary passenger.

how all are gladdened by the coming time.'
o may the latest part of lengthened life
to me be then remaining, and of breath
enough to sing thy prowess! me shall none
surpass in song, not Thracian Orpheus, no,
nor Linus, though the mother, though the sire
bring aid, Calliopea to her Orpheus,
and to his Linus, beautiful Apollo.
let even Pan, with Arcady for judge,
against me strive, Pan even shall declare
himself, with Arcady for judge, outdone.
begin, young boy, thy mother with a smile
to recognise: ten months their weary time
unto thy mother brought. young boy, begin:
whom parents have not looked upon with smiles,
him never god deemed worthy of his board,
him never goddess worthy of her bed.

ECLOGUE V.

DAPHNIS.

MENALCAS. MOPSUS.

Me. Since we are met, my Mopsus, skilful both
you to breathe music into the light reeds,
and I to carol verse, why sit we not
amidst the elms with hazels mingled here?
Mo. You are the elder; it is right for me,
Menalcas, to obey you, whether we
pass neath the shade by fanning zephyrs stirred,
or rather neath the cave: see how 'tis hung
with straggling clusters of the forest-vine.
Me. Amidst our mountains strives alone with you
Amyntas.
Mo. What if he should also strive
to conquer Phoebus in a singing-match?
Me. Begin then, Mopsus, if you have in store
to Phyllis any love-songs, eulogies
of Alcon, or lampoons on Codrus writ,
begin: your browsing kids shall Tityrus keep.
Mo. Nay, I will try these verses, which I wrote
erewhile upon a beech-tree's verdant bark,
and jotted down the tune at intervals.
then go, give order that Amyntas strive.

Me. As the lithe willow to the olive grey,
as to the rosebeds red the Celtic nard,
so much to you, we deem, Amyntas yields.
but hist! young swain: we're come beneath the cave.—
Mo. 'For Daphnis by a cruel death destroyed
the Nymphs were weeping: ye beheld the Nymphs,
hazels and streams: what time, the piteous corpse
embracing of her son, the mother cried
upon the cruel gods, the cruel stars.
none in those days their kine from pasture drove
to the cool rivers, Daphnis; not a cow
sipped of the stream or touched a blade of grass.
the mountains wild and forests, Daphnis, tell
that even Punic lions wailed thy death.
to yoke Armenian tigers to the car
'twas Daphnis made a custom, Daphnis brought
the choirs of Bacchus in, and taught us how
to wreathe with nodding leaves the supple shafts.
as unto trees the vine, to vines the grapes,
as bulls to herds, as corn to fruitful fields
their grace and glory, so art thou to thine
their chiefest grace: when thee the Fates removed,
Pales herself the fields, Apollo's self
forsook: from furrows unto which we gave
in trust the finest barley-seed, full oft
unhappy darnel springs, and barren oats:
for tender violet and narcissus bright
the thistle rises and the sharp-spined thorn.
strew ye the ground with leaves, enwrap with shade
the fountains, o ye shepherds; such the rites
that Daphnis for his honour claims: and build
a tomb, and on the tomb a legend write:
"Daphnis am I, renowned throughout the woods,
and thence unto the stars renowned, who kept
beautiful sheep, myself more beautiful."
Me. Such is your song to me, o bard divine,
as to the wearied slumber on the grass,
as in the noontide heat my thirst to slake
with the sweet water of a dancing rill.
not with the pipe alone, but with the voice,
you are your master's equal. happy youth,
a second Daphnis you shall henceforth be.
but I will sing to you these strains of mine
in turn, as best I may, and to the stars
exalt your Daphnis: Daphnis I will waft
unto the stars: me also Daphnis loved.'
Mo. Can aught be greater than a boon like this?
the swain deserved a song: and long ago

did Stimicon to me commend your strains.
Me. 'Daphnis, a spirit fair, admiring views
the portal of Olympus newly-won,
and sees beneath his feet the clouds and stars.
the forests therefore and all rural scenes,
Pan and the shepherds and the Dryad maids,
with lively pleasure are possess'd. no wolf
sets ambush for the flock, no nets prepare
for deer the fraud; kind Daphnis loveth peace.
the very unshorn mountains in delight
fling to the stars their voices, now with song
the very rocks, the very vineyards ring
"a god is he, Menalcas, yea, a god."
o be thou kind and prosperous to thy friends!
behold four altars: here are twain for thee,
o Daphnis, twain of fuller height for Phoebus.
two goblets foaming with new milk each year
and of fat oil two bowls I'll set for thee;
and gladdening above all with copious wine
our feasts—if chill the time, before the hearth,
if harvest, in the shade—I'll pour from pots
the Ariusian vintage, nectar new.
Damoetas, Lyctian Aegon songs shall troll
for me; Alphesiboeus shall be there
to mock the dancing Satyrs: such shall still
thy celebrations be, what time we pay
our customary vows unto the Nymphs,
and when we make lustration of the fields.
long as the boar shall love the mountain slopes,
the fish his streams, while bees on thyme shall feed,
cicalas upon dew, thine honour still,
thy name and praises ever shall endure.
even as to Bacchus and to Ceres, so
shall farmers render vows each year to thee:
thy sentence also shall enforce the vows.
Mo. What, o what presents shall I render you
for such a song as this? for neither doth
the coming south-wind's whisper, nor the shores
lashed by the billow give me such delight,
nor rivers gliding down mid rocky vales.'
Me. First will I give to you this brittle pipe:
this taught me 'Corydon with ardour loved
Alexis beautiful:' this also taught
'whose flock is this? the sheep of Meliboeus?'
Mo. Take you this crook (which, often as he begged,
Antigenes could never get from me,
though even then deserving to be loved),
trim-set with even knobs and brass, Menalcas.

ECLOGUE VI.

VARUS.

First deigned my Muse in Syracusan verse
to sport, nor in the forests blushed to dwell.
when kings and battles I essayed to sing,
the god of Cynthus plucked mine ear, and thus
advised: 'a shepherd, Tityrus, it behoves
fat sheep to feed, a thin-drawn lay to sing.'
now will I try to frame (for thou wilt have
full many, Varus, who desire to speak
thy praises, and to story doleful wars)
with slender reed a woodland melody.
songs not unbidden sing I; yet e'en these
if any smitten with delight shall read,
if any, Varus,—thee our tamarisks,
thee every grove shall sing, and not a page
to Phoebus sweeter can be found than one
which in its front hath written Varus' name.

March, then, Pierian maids.—Within a cave
the herdsmen Chromis and Mnasyllos saw
Silenus slumbering laid: his veins, as wont,
inflated with the wine of yesterday.
the garlands, from his head just dropt, lay near,
and heavy, with worn handle, hung the can.
him they assail—for oft with hope of song
the old god had cheated both—and on him chains
they fasten borrowed from the wreaths themselves.
Aegle, the frighted pair surprising, comes
to join them, Aegle, loveliest Naiad maid,
and, when he now was broad awake, his brow
and temples paints with blood-red mulberries.
he, laughing at the stratagem, exclaims:
'what use in twining bonds?' release me, swains:
enough to fancy you have had such power.
list to the songs ye wish for; songs to you
shall be my payment, hers another meed:'
so straight commences of his own free will.
then might you see the Fauns and wild-beasts frisk
in measure, rigid oaks their summits wave;
nor in its Phoebus the Parnassian rock
so much delighteth, nor do Rhodope
and Ismarus their Orpheus so admire.
he sung how, mass'd throughout the mighty void,
atoms of earth and air and sea conspired

and liquid fire: from these prime forces how
all rudiments, the world's young sphere itself,
concrete became, and next their soil began
to harden, Nereus to his sea shut off,
and by degrees assume creation's forms.
how, soon, a novel sun the amazèd lands
see shining high above them, how the showers
fall from the parting clouds, while forests first
begin to rise, and living creatures rare
o'er mountains which had never known them rove.
next, stones by Pyrrha flung, Saturnian realms,
Caucasian birds he tells, Prometheus' theft:
to these he adds—what fountain 'twas at which
the sailors Hylas left, and shouted so,
that all the shore with 'Hylas, Hylas,' rang:
and her, Pasiphae (fortunate, if herds
had never been) he comforts with the love
of snow-white bull. alas, unhappy maid,
what frenzy took thee? Proetus' daughters erst
with simulated lowings filled the meads:
but never any sought such base amour,
although she oft had dreaded for her neck
the plough, and on smooth forehead felt for horns.
alas, unhappy maid! thou wanderest now
among the mountains: he, with snowy side
on supple hyacinth leaning, ruminates
the pale-green herbage 'neath a dark-leaved oak,
or in the mighty herd one heifer seeks.
'o Nymphs, Dictaean Nymphs, the forest glades
close, straightway close, if haply to our eyes
some wandering traces of the steer occur.
him tempted by the verdure of the grass,
or following, it may chance, behind the herd,
some cows may lead to the Gortynian stalls.'
the damsel then he sings who doted on
the apples of the Hesperian sisterhood.
with moss upon the bitter bark he wraps
the Phaethontian sisters next, and lifts
from forth the soil the soaring alder-trees.
then sang he next, how Gallus, as beside
Permessian streams he wandered forth, a Muse
unto the mountains of Aonia led,
and how the choir of Phoebus all arose
submissive to the guest: how shepherd Linus
(his hair with flowers and bitter parsley graced)
these words addressed to him in song divine:
'the Muses unto thee present these reeds
(take thou the gift), which heretofore they gave

to Ascra's sire; wherewith he singing used
to draw down from the mountains ash-trees strong.
with these be told by thee the storied birth
of the Grynean forest, that there be
no grove Apollo shall exult in more.'
of Scylla daughter to king Nisus, why
repeat the change he sang? who, girt around
her beauteous loins with howling monsters (such
ill-fame pursued her), vexed Dulichian ships,
and ah, with sea-dogs in her whirlpool deep
to pieces tore the frighted mariners.
or how he told the metamorphosed limbs
of Tereus; what the banquet, what the gifts
by Philomela kept in store for him:
with what a flight, poor wretch, he sought the wilds.
and with what wings first hovered o'er his home.
all songs which once the blest Eurotas heard
by Phoebus conned, and bade the laurels learn,
he sang: the echoing valleys to the skies
repeat them: till the star of evening bade
drive to their folds the sheep, and count their tale,
then sped its march along the unwilling heaven.

ECLOGUE VII.

MELIBOEUS.

MELIBOEUS. CORYDON. THYRSIS.

M. By chance had Daphnis neath a rustling oak
sat down, and Corydon and Thyrsis flocks
to the same spot had driven, Thyrsis sheep,
and Corydon his she-goats swoln with milk:
both in the bloom of life, Arcadians both,
prepared to sing and answer in a match.
hither, as I was sheltering from the cold
my tender myrtles, had my he-goat stray'd,
chief husband of my flock, when lo, I come
in sight of Daphnis; he, when face to face
he sees me, cries 'ho! Meliboeus, haste
this way; your he-goat's safe, and safe your kids
if you can spare an idle moment, rest
beneath this shade; the bullocks of themselves
hitherward o'er the meads will come to drink;
here Mincius fringes with the tender reed

his verdant banks, and from the sacred oak
sound humming swarms.' what was I now to do?
no Phyllis, no Alcippe had I got
at home to pen my new-wean'd lambs: howbeit
(so great the contest, Corydon with Thyrsis)
to their sport I postponed my grave affairs.
so in alternate verses 'gan the twain
to vie: the Muses willed to bear in mind
alternate verses. these did Corydon,
and those did Thyrsis in his turn recite.
C. Libethrian Nymphs, my passion, either grant
such songs to me as to my Codrus (he
writes verses next Apollo's), or, that power
if we not all achieve, my tuneful pipe
shall here be hung upon the sacred pine.
T. Arcadian shepherds, with your ivy deck
the rising poet, that with bile may burst
the maw of Codrus; or, if in excess
he flatter, with the foxglove bind the brow,
lest an ill tongue the future minstrel harm.
C. The youthful Micon, Delia, gives to thee
this bristly boar's head, and the branching horns
of lively stag. if this success shall last,
in polished marble full-length thou shalt stand,
thy legs with scarlet buskin all entwined.
T. A bowl of milk, Priapus, and these cates,
sufficeth thee to look for year by year;
the keeper of a poor man's garden thou:
now have we made thee marble for a while;
but, if the yeaning fill our flock, be gold.
C. O Nereid Galatea, than the thyme
of Hybla sweeter to me, than the swans
more fair, than ivy white more beautiful,
soon as the full-fed steers return to stall,
if for thy Corydon thou carest, come.
T. More bitter may I seem than Sardo's herbs,
more rough to thee than butcher-broom, more vile
than the waste sea-weed, if this day be not
than all the year more tedious to me now.
go home from pasture, go for shame, ye steers.
C. Ye mossy founts and grass more soft than sleep,
and arbute green that with its straggling shade
protects you, keep the solstice from the flock:
e'en now the scorching summer draweth near,
on the lithe vine-branch swell e'en now the buds.
T. A hearth and unctuous brands and ample fire
are ever here, and doorposts black with soot
incessant; here for Boreas and his frosts

we care as much as for a numerous flock
the wolf, as flooded rivers for their banks.
C. Both junipers and chestnuts shaggy-leaved
are standing, neath the several trees lie strown
their fruits; now all things smile: but from these hills
if beautiful Alexis should depart,
you would behold the very rivers dry.
T. The field is parch'd, athirst with tainted air
the dying herbage, Bacchus to the hills
hath grudg'd his viny shade: but every grove,
when comes my Phyllis, shall be green, and big
with joyous shower shall Jupiter descend.
C. The poplar dearest is to Hercules,
the vine to Bacchus, to bright Venus myrtle,
to Phœbus his own laurel: Phyllis loves
the hazels: them, while Phyllis loves, nor myrtle
nor laurel dear to Phœbus shall surpass.
T. Loveliest in woods is ash, in gardens pine,
poplar on rivers, larch on mountain heights;
but, if to see me thou wilt oft return,
beautiful Lycidas, the ash in woods,
the pine in gardens, shall give place to thee.
M. Such are my memories; and that Thyrsis strove
with vain contention, vanquish'd. from that time
Corydon is with us the Corydon.

ECLOGUE VIII.

PHARMACEUTRIA.

DAMON. ALPHESIBOEUS.

The muse of Damon and Alphesiboeus,
shepherds whose singing-match the cow admired,
her grass forgetting, at whose music stood
amazed the lynxes, whilst the rivers changed
their courses, and reposed—recite we now
the muse of Damon and Alphesiboeus.
my Pollio, whether now thou climbest o'er
the huge rocks of Timavus, or the coast
thou skirtest of the Illyrian main, will e'er
the day arrive, when I may be allowed
to sing thy exploits? shall it be my lot
to waft through all the world thy songs, that match
alone the tragic gait of Sophocles?
from thee commencing, thine shall be my close:

receive the songs begun at thy command,
and round thy temples let this ivy creep
with thy victorious laurels intertwined.—
Scarce had the night's cold shade retired from heaven,
what time the dew upon the tender grass
to sheep is sweetest, Damon thus began,
leaning upon his smooth-shorn olive-staff.—
D. 'Rise, star of morn, and marching onward bring
the genial day, while I complain, deceived
by plighted Nysa's worthless love, and though
no profit gained I from their witness, yet
address the gods in death at this last hour.
begin with me, my flute, Maenalian strains.
a rustling forest and loquacious pines
hath Maenalus for ever: ever he
lists to the loves of shepherds, lists to Pan,
who first would not endure inactive reeds.
begin with me, my flute, Maenalian strains.
Mopsus weds Nysa: what may we not hope
who are in love? with steeds shall griffins yoke
henceforth, and in the coming time with dogs
the timid deer shall sally forth to drink.
begin with me, my flute, Maenalian strains.
new torches, Mopsus, cut, for you is led
a wife; the walnuts, husband, scatter round;
for you from Oeta wends the star of eve.
begin with me, my flute, Maenalian strains.
o mated to a worthy man, the while
you cast contemptuous looks on all, and hate
my pipe and she-goats, hate my shaggy brow
and far-descending beard, nor e'er believe
that any god regardeth mortal things!
begin with me, my flute, Maenalian strains.
amidst our hedges you a little girl
the dewy apples gathering with your mother
I first beheld, for I was guiding both:
I had just entered my twelfth year, could just
reach from the ground the boughs: I saw, I loved
how madly! by what baleful error rapt!
begin with me, my flute, Maenalian strains.
now know I what is Love: upon hard rocks
him either Tmarus breeds or Rhodope,
or Garamantes, earth's remotest tribe,
not of our race a child, nor of our blood.
begin with me, my flute, Maenalian strains.
'twas savage Love that taught with children's gore
a mother to defile her hands: and thou
wast cruel also, mother: was she more,

the mother, cruel, or that wicked boy?
that wicked boy; thou cruel also, mother.
begin with me, my flute, Maenalian strains.
now let the wolf be fain to fly from sheep,
hard oaks bear golden apples, be the bloom
of alder the narcissus, amber rich
from out their bark let tamarisks exude,
let owls contend with swans, be Tityrus Orpheus,
Orpheus in woods, Arion among dolphins.
begin with me, my flute, Maenalian strains.
let open sea be all in all; farewell,
ye forests: headlong to the waves will I
from this aerial mountain's watch-tower leap.
that last gift of the dying one be hers!'—
Thus Damon. ye, Pierian maids, recite
the answer which Alphesiboeus made:
all things we cannot all of us achieve.—
A. 'Bring water forth, and with the fillet lithe
entwine these altars; light the oilèd twigs
and vigorous incense, that I may essay
my lover's sober senses to pervert
with magic rites: here nothing lacks but charms.
draw from the town, my charms, draw Daphnis home.
charms can draw down the very moon from heaven;
by charms did Circe change Ulixes' crew;
in meads by charming bursts the chilly snake.
draw from the town, my charms, draw Daphnis home.
first these three thrums of triple hue diverse
on thee I bind, and thrice the altars round
this image lead; odd numbers please the god.
draw from the town, my charms, draw Daphnis home.
three knots tricoloured, Amaryllis, twine;
yes, twine them, Amaryllis, twine and say
"these are the chains of Venus that I twine."
draw from the town, my charms, draw Daphnis home.
as this clay hardens, and as melts this wax
with one same fire, so Daphnis with my love.
strew salt cake; with bitumen set aflame
the brittle laurels. Daphnis, cruel one,
burns me: on Daphnis I this laurel burn.
draw from the town, my charms, draw Daphnis home.
such love, as when through glades and lofty groves
a weary heifer, of the bull in quest,
on the green sedge beside a waterbrook
lies down, nor, lost, remembers to depart
before the falling night—such love take hold
on Daphnis, nor be mine the care to heal.
draw from the town, my charms, draw Daphnis home.

these garments erst, dear pledges of himself,
he left with me, perfidious man; and now
these on my very threshold I consign
to thee, o earth: these pledges owe me Daphnis.
draw from the town, my charms, draw Daphnis home.
these herbs himself did Moeris give to me,
and poisons culled in Pontus; such are grown
in Pontus plentiful; by dint of these
oft have I seen that Moeris made himself
a wolf, and, hid within the forests, oft
he wakened spirits from the depth of tombs,
and moved to other sites the field-sown crops.
draw from the town, my charms, draw Daphnis home.
bring ashes, Amaryllis, out of doors,
and in the flowing brook and o'er your head
fling them, nor cast a single look behind:
with these on Daphnis will I make assault:
he careth nought for gods, and nought for charms.
draw from the town, my charms, draw Daphnis home.
behold, while I delay to bring, the ash
itself spontaneous hath with quivering flames
the altar caught: propitious be the sign!
something there surely is: and Hylax barks
upon the threshold. are we to believe?
or for themselves do lovers dreams invent?
pause (from the town comes Daphnis), pause, my
charms.'

ECLOGUE IX.

MOERIS.

LYCIDAS. MOERIS.

L. Whither, O Moeris, are your footsteps bound?
there where the high-road takes you, to the town?
M. O Lycidas, we've reached that point in life,
(a thing we never dreaded) that a strange
possessor of our little farm should say
'these lands are mine, ye ancient tenants, quit.'
now beaten, sad, since fortune shifteth all,
we send him (evil be the luck) these kids.
L. Why, sure I'd heard that all—from where the hills
begin retreating, and let down their ridge
with gentle slope, even to the water's edge
and the old beech-trees with the broken tops—
your friend Menalcas by his songs had saved.

M. You had; and so 'twas rumoured; but our songs,
o Lycidas, amid the arms of Mars
avail as much as, when the eagle comes,
folk tell us that Chaonian pigeons do.
indeed if on my left, from hollow holm,
the raven had not warned me first to stanch
new broils as best I could, nor Moeris here,
your friend, nor e'en Menalcas, were alive.
L. Alas! to any does such guilt occur?
alas! and were they nearly torn from us,
your soothing powers, Menalcas, with yourself?
who then would sing the Nymphs, who spread the ground
with flowering herbs, or clothe with umbrage green
the founts? or chant the songs I lately caught
in silence from your lips, when you were bound
to visit Amaryllis, my dear love?
'Tityrus, till I return (the way is short),
my she-goats feed, and after feeding drive
to drink, O Tityrus, and amid your task
avoid to meet the he-goat, for he butts.'
M. Or rather these, which he designed to sing
to Varus, but had not completed yet:
'Varus, thy name—if Mantua still be ours,
Mantua (woe's me!) too nearly neighbouring
unfortunate Cremona—swans aloft
shall carry by their singing to the stars.'
L. So may your swarms avoid Cyrnean yews,
so may your cows on clover pastured swell
their udders—if in you lies aught, begin.
me too the Muses formed a poet, mine
are also verses: me the shepherds call
a songster: but I put no trust in them:
for strains I do not seem as yet to sing
with Varius matching or with Cinna's worth,
but cackle, gander-like, mid tuneful swans.
M. I am at work, and ponder with myself
in silence, Lycidas, if I can now
remember ('tis of no mean rank) the song.
'Come hither, Galatea: in the waves
what pleasance dwelleth? here is purple spring;
of many colours here around the streams
the soil sheds flowers; the silver poplar here
o'erhangs the cave, and lithe vines weave us bowers.
come hither: let the wild waves lash the shore.'
L. And what about those strains I heard you sing
'neath the clear night in solitude? the tune
I recollect, had I but kept the words.
M. 'O Daphnis, why look upward for the rise

of the old constellations? lo, the star
of Dionaean Caesar is gone forth,
a star to gladden harvests with their fruits,
and colour upon sunny hills the grape.
graft, Daphnis, pears: thy fruits shall grandsons cull.'
time all things sweeps away, yea, mind itself.
in boyhood, I remember, oft I wore
long days to sunset, singing all the while:
those many songs I have forgotten now:
from Moeris fades at last e'en voice itself:
wolves first have glared on Moeris: but those songs
Menalcas will recite to you full oft.
L. By such excuses to a distant time
you put my longings off; now all the plain
level and still before you lies; and lo,
each gale of murmuring wind has sunk to rest.
here is our journey's midway point; for now
Bianor's tomb begins to shew itself.
here, where the boors are stripping the thick leaves,
my Moeris, let us sing: lay down the kids
here: we shall reach the town in any case.
or, if you fear lest night set in with rain
too soon, we may go singing all the way;
less wearisome the road: that we may walk
and sing, I'll take this bundle from your charge.
M. Insist no farther, swain: let us fulfil
the work we have in hand: when he himself
arrives, more fitly shall we sing the strains.

ECLOGUE X.

GALLUS.

O Arethusa, give me to complete
this terminating labour: a few strains
(but such as e'en Lycoris may peruse,)
for Gallus we must sing;—who would refuse
his strains to Gallus?—so, when thou shalt glide
beneath Sicanian billows, never may
the briny Doris blend her waves with thine.
begin: the anxious loves let us declare
of Gallus, while the flat-nosed she-goats crop
the tender shrubs. we sing not to the deaf:
to all our songs the forests make reply.—

What groves, what woodlands held you, Naiad maids,
the while that Gallus pined with ill-placed love?
for neither of Parnassus any slope
nor ridge of Pindus caused you to delay,
nor yet Aonian Aganippe's fount.
him even laurels, even tamarisks wept,
him laid beneath a solitary crag
wept even pine-clad Maenalus, and rocks
of icy-cold Lycaeus. sheep too stand
around; we do not shame them: let the flock
not shame thee, bard divine: beside the streams
e'en beautiful Adonis pastured sheep.
came too the shepherds, came the swineherds slow,
wet from the acorn-mash of winter came
Menalcas. all inquire: 'that love of thine—
what was its source?' Apollo came and said;
'why, Gallus, ravest thou? thy love Lycoris
hath followed over snows another man,
and through war-bristling camps.' Silvanus too
came with a rural garland on his head,
flaunting his fennel flowers and lilies large.
Pan came, the god of Arcady, whom we
ourselves with blood-red elderberries saw
and with vermilion blushing. 'what will be
the end?' he said: 'Love cares not for all this:
tears never satisfy the cruel Love,
nor streams the grass, nor lucerne flower the bees,
nor leaves the she-goats.' but he sadly said:
'and yet, Arcadians, to your mountain heights
of these things ye will sing, ye, skilled alone
to sing, Arcadians. ah, my bones should then
repose how softly, if in after time
your pipe would tell the story of my loves!
and how I wish I had been one of you,
and either of your flock a watcher, or
a plucker of your ripened grape: for sure
were mine Amyntas, or were Phyllis mine,
or any other passion (what care I
of brown complexion if Amyntas were?
dark violets we have, dark hyacinths),
amidst the willows under a lithe vine
with me my darling had reclined, for me
Phyllis had posies culled, Amyntas sung.
here are cool founts, Lycoris, meadows soft,
a grove is here; and here could I with thee
have wasted to my end by time alone.
now me the frantic love of cruel Mars
detains in arms, with weapons circled round

and threatening foes. thou, from thy country far,
(ah, let me not believe so sad a thing!)
o hardened! lookest on the Alpine snows
and frosts of Rhine, alone, away from me.
alas, may frosts not harm thee, may sharp ice
not lacerate, alas, thy tender feet!
I'll forth, and to Sicilian shepherd's pipe
attune the songs which in Chalcidian verse
I have in store: my sure resolve it is
in forests and amid the lairs of beasts
by choice to suffer, and on tender trees
my loves to carve: the trees will grow, and ye
will grow, my loves. meanwhile o'er Maenalus
I'll travel with the Nymphs in company,
or hunt fierce boars. me frosts shall not forbid
with hounds Parthenian forests to beset.
o'er rocks, through echoing groves e'en now methinks
I rush: Cydonian darts I love to shoot
from Parthian horn: as if my madness found
in this a remedy, as if that god
by human ills were taught to be more mild!
henceforward me nor Hamadryad maids
nor songs themselves delight: ye woods, henceforth
yourselves retire: him never will our woes
convert, though in the midst of frosts we quaff
the Hebrus, and endure Sithonian snows
of rainy winter; no, nor, when the bark
withers and dies upon the lofty elm,
though sheep of Ethiopian men we drive
beneath the constellation of the Crab.
Love conquers all: we too must yield to Love.'

Such songs, ye goddess Muses, will suffice
your poet to have sung, the while he sits
and plaits a basket with the slender stalk.
these will ye make to Gallus chiefly prized,
Gallus, for whom my love grows every hour
fast as in early spring uplifts itself
the verdant alder.—let us rise, the shade
sickly for such as sing is wont to be,
sickly the shade of juniper: the crops
are harmed by shading trees. depart ye home,
my full-fed she-goats, evening comes, depart.

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A. Nomina non antehac commemorata eorum qui in bello Latino apud Vergilium vel occisi sunt vel saltem pugnaverunt haec sunt:

(1) Ex Aeneae militibus:

Acmon; Acron; Actor; Aeolus; Agis; Alcander; Alcathous; Amastrus; Amycus; Antheus; Antiphates; Antores; Aphidnus; Arcentis filius; Asilas; Asius; Asbytes; Assaracus (2); Auni filius; Bitias; Butes; Caeneus; Castor; Cethegus; Chloreus; Chromis; Clarus; Clonius; Cretheus (2); Cronius; Dares; Demodocus; Demophoon; Diores; Dioxippus; Dolichaon; Dryops; Ebusus; Emathion; Erichaetes; Erymas; Euanthes; Eumedes; Euneus; Glaucus; Gyges; Halius; Halys; Harpalycus; Hebrus; Helenor; Herminius; Hydaspes; Hyllus; Idaeus; Idas; Iollas; Ismarus; Itys; Lades; Ladon; Latagus; Liris; Lycus; Lynceus; Menestheus; Menoetes; Merops; Mimas; Noemon; Ornytus; Orodes; Orses; Orsilochus; Pagasus; Palmus; Parthenius; Phaleris; Phegeus; Pheres; Pholus; Podalirius; Promolus; Prytanis; Sagaris; Salius; Sthenelus; Strymonius; Sybaris; Tanais; Tereus; Teuthras; Thaemon;

Thamyris; Themillas; Thersilochus; Thoas; Thymbraeus; Th
Thymoetes; Tyres; Tyrrhenus.

(2) Ex Turni militibus:

Abaris; Aconteus; Aleanor; Alsus; Anchemolus; Antaeus;
Aquiculus; Arcetius; Atinas; Caeculus; Caedicus; Camers; Ce
Cisseus; Clausus; Clytius; Corynaeus; Cupencus; Cydon;
Fadus; Gyas; Haemonides; Haemus; Herbesus; Hisbo; Ilus;
Lagus; Lamus; Lamyrus; Larides; Lichas; Liger; Lucagus;
Lucetius; Maeon; Magus; Metiscus; Nealces; Niphaeus; Numa: N
Onites; Ortygius; Osinis; Pharus; Privernus; Quercens; Rapo;
Rhaetus; Rhaeteus; Rhamnes; Saces; Sacrator; Serranus; S
Sucro; Sulmo; Tagus; Talus; Tanais; Tarchetius; Tarquitus;
Theron; Thronius; Tmarus; Thymber; Valerus.

B. Nomina nondum commemorata eorum, qui ut patres al
nominantur, haec sunt.

Adamastus; Arcens; Aunus; Clytius; Daucus; Echion; I
Idas; Opheltes; Othrys; Phorcus; Sulmo; Ufens; Volcens.

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(fl. fluvius; f. fons; ins. insula; l. lacus; m. mons; o. oppidum; pr. promontorium; r. regio; u. urbs.)

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NOT.—De locis et populis a Vergilio commemoratis consulenda est Geographia Vergiliana, pp. 593–602 : de dis, deabus, heroibus Mythologia Vergiliana, pp. 602–621.

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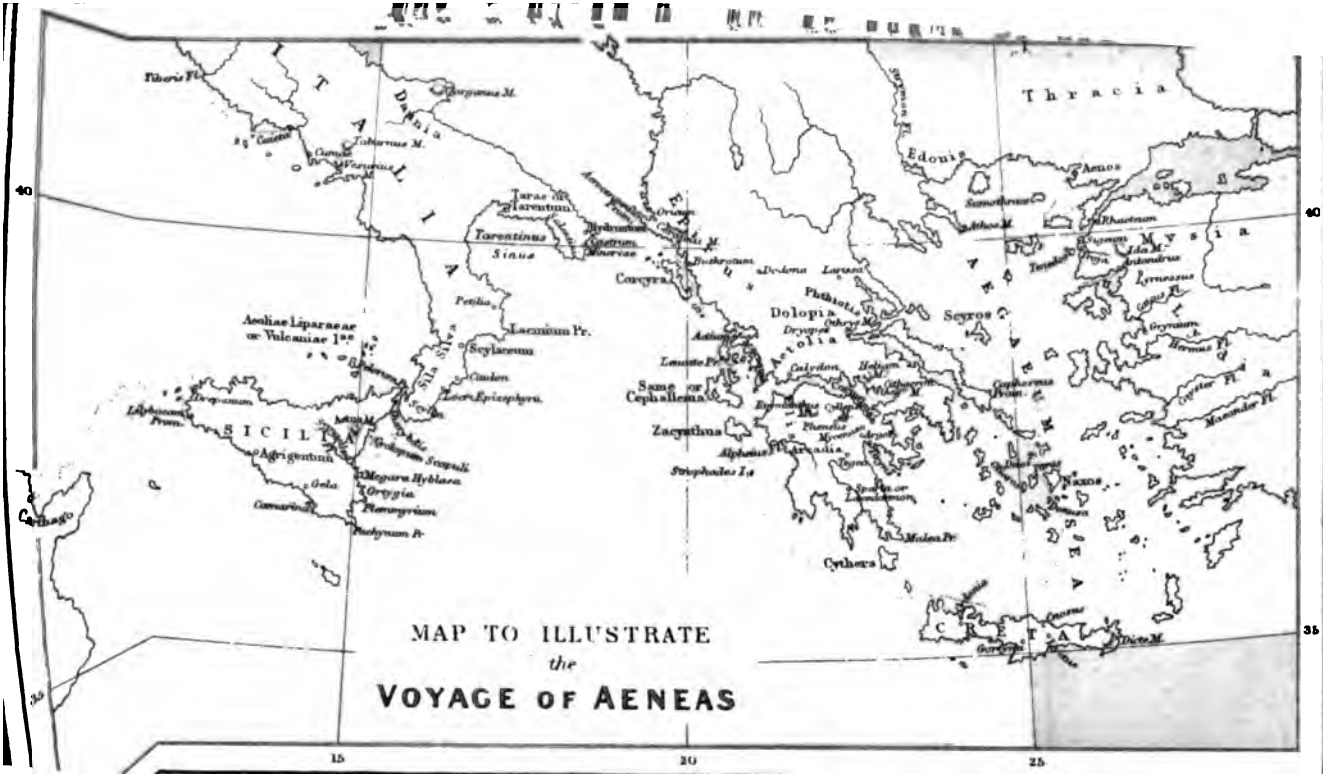
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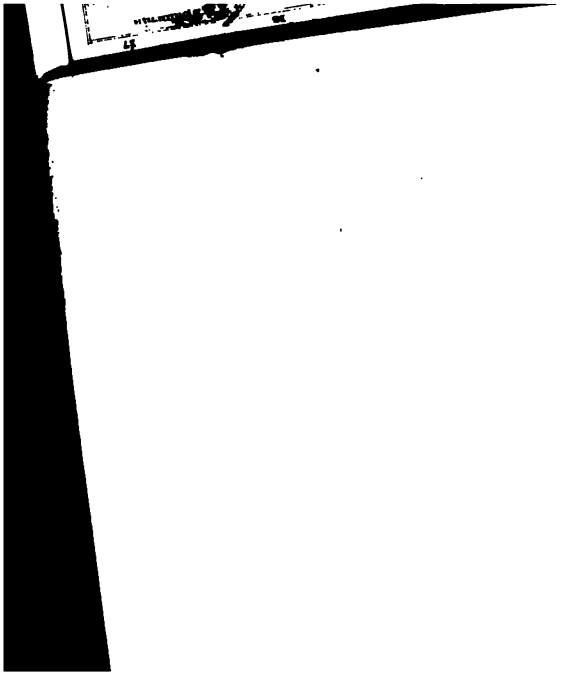

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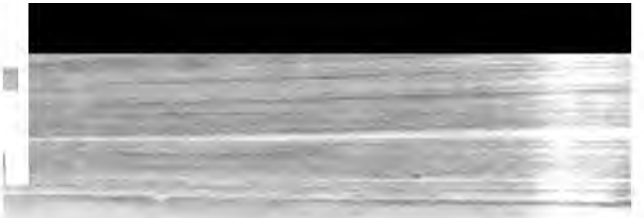

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